



THE ALGOMA ANGLICAN

VOL. 11, NO. 1

JANUARY, 1967

*Almighty God, by Whose right Hand
Dry land and ocean, wisely planned,
Lake, mine, and forest all were made,
And for man's use to man conveyed.
Grant that where'er the Saxon roams
To wider realms and newer Homes,
Or where with reckless enterprise
In lands remote new races rise,
Majestic still the Church of God
May spread the saving Faith abroad;
And in new worlds our children own
Their Father's God, the Three in One.*

This acrostic prayer appeared in one of the pamphlets of the "Algoma Association" at the turn of the century, a copy of which is preserved in our diocesan archives. We publish it at the beginning of this Canadian "Centenary Year" when more than ever we should seek to "spread the saving Faith abroad" among all the peoples of this great land.

For many years the work of the Diocese of Algoma was undergirded by the prayers and support of a group of interested people in England known as the "Algoma Association". Their prophetic zeal is part of our heritage.

Sudbury Parish Has Successful Canvass

Towards the end of last year the parish of the Church of the Epiphany, Sudbury, completed a very successful "Every Member Canvass" under the joint chairmanship of Mr. Ray Cook and Mr. Don Cowcill, members of the parish, who organized the details and saw the project reach a successful conclusion. The financial objective was surpassed and a total of sixty-five thousand dollars annually was pledged by the subscribers. No letters were sent out during the campaign, each member being contacted personally.

It is of interest to note that the total expenses of the campaign amounted to only twenty-five dollars for the printing of the pledge cards. The Rector, Canon S. M. Craymer, in commenting on the results, said: "It only goes to show that with proper assurance and leadership a canvass can be run by the men of the parish, especially when they are convinced of the need and dedicated to the work. Mr. Cook and Mr. Cowcill have proved this to us."

EXPO PROJECT

The senior boys who attended the Church camp at Manitou last year and took part in the "Voyageur" canoeing program, plan, if all goes well, to make the trip from Manitoulin Island to Montreal all the way by canoe. To do this a sponsor will be needed who will be prepared to pay for the return trip by bus from Montreal, with the canoes.

ANNUAL MEETINGS

During January, parishes will be holding their annual congregational or vestry meetings throughout the diocese. As this is "Synod year," new representatives will be elected. THE ALGOMA ANGLICAN will appreciate a report of your annual meeting as soon as possible, with the names of your synod delegates so we may be able to publish them in a future issue.

College Lacks Adequate Room

Writing in the first issue of the *Thorneloe Newsletter*, which promises to be a first-rate means of communication between the college and its supporters, The Reverend Dr. David Forth, President and Provost of Thorneloe, comments on some of the "growing pains" experienced by this Anglican Arts College in Northern Ontario. He finds quarters are becoming "cramped". The small residence building is not large enough, and if they wish to hold a students' meeting they have to look for some hall in Sudbury off the university campus.

Dr. Forth writes, *Just over two years ago Thorneloe accepted her first students, twenty-nine of them. Today, there are one hundred and forty-six students enrolled in our College. This in itself speaks for the worthwhileness of all the effort and money and time that so many of you have invested in Thorneloe. It also speaks of the continuing and growing need for*



Modern Folk Mass At Cathedral

by Cyril Symes

Over four hundred people crowded into St. Luke's Cathedral, Sault Ste Marie at 9.15 a.m. on Sunday, December 11 to participate in an experimental Eucharist Liturgy with the music accompaniment of the American Folk Song Mass.

A sense of joyful enthusiasm seemed to uplift each worshipper. People joined in the singing with such enthusiasm that one person was heard to remark that he never thought the Anglican Church capable of such life. The whole atmosphere of the service reflected a deep sense of reverence.

What made the Eucharist unique at St. Luke's was that it was set in a contemporary Liturgy compiled by the clergy and people of the Cathedral. The language of the service was in modern English and its effectiveness was evident by the emphatic responses of the congregation who were involved in a meaningful dialogue with the priest.

At the beginning the Dean explained why we were experimenting with the language, form, and music of the Eucharist here in the mother church of the diocese, that it followed upon the action of the General Synod of 1965 which requested that experimentation be carried on in the diocese under the authority of the bishops.

"The Battle Hymn of the Republic" (Hymn 335) set a joyful pace to begin this act of worship by the priest and people. Father Peever, Assistant Curate at the Cathedral, was the Celebrant and

began the Liturgy with a definite affirmation of our purpose: "We are here", to which the people responded, "In the Name of Jesus Christ".

"Fellow Christians," continued the Celebrant, "when we meet together, we should thank God for His love, praise Him for His mercy, and ask Him for His guidance. Moreover, the Scriptures urge us to openly confess our sins before God and assure us of His forgiveness. Therefore let us confess our sins to God."

The People: "Our Father, You know the secrets of all hearts and we confess to you that we have sinned in our thoughts, our words and our actions. Forgive us we pray; and may the Holy Spirit give us strength to love and live perfectly."

Priest: "Almighty God have mercy upon you, forgive you your sins and bring you to eternal life."

This was followed by the singing of the nine-fold Kyrie as set to the music of the American Folk Mass.

After a modern version of the Collect for Advent III the next part of the service was the *Liturgy of the Word*, and this was explained by the Dean. The first reading was an Old Testament lesson which was read by the President of the Woman's Auxiliary, Mrs. Lois Stanton. A Gradual Psalm from a modern translation was recited by the con-

Some of the singers and musicians who took part in the service.

gregation. Then the Epistle was read by the Rector's Warden, Mr. H. McCullough. The Gospel procession led by the Acolytes and Crucifer moved into the middle of the congregation from where the Gospel was read. This procession was accompanied with the song, "How many times must our brother be hurt" to the tune of "Blowing in the Wind".

Following a joyful singing of the Nicene Creed, Hymn 803—"King of Glory, King of Peace" was sung to the tune of "Michael Row the Boat Ashore".

The Dean then explained the Offertory—our offering of prayers, our offering of peace, our offering of bread and wine, representing labour, joy and happiness; money, representing our material goods.

The Intercession was led by the People's Warden, Mr. Hamilton Smith; the *Greeting of Peace* was given, reminding us that we can offer nothing to the Lord until we are reconciled with our fellow-men. The Priest took the greeting to the Servers and Sidesmen, taking their hands and saying, "Peace my friend," to which they responded "Peace". The Sidesmen conveyed this act of peace to the congregation after which the offering of bread and wine, and money was brought to the altar; then the Offertory Hymn was sung, "Come by here, Lord" (tune: Kumbyah).

The Dean explained the Act of Thanksgiving which followed: The *Sursum Corda*, Sanctus, and Benedictus was used as in the Prayer Book because it is a song of praise used by the Church for over fifteen hundred years; but it was set to modern music. The *Prayer of Consecration* was shared by the people giving them a sense of total involvement in the Last Supper;

Priest: All Glory be to You, O Father Who sent Your only Son into the world to be a man, born of a woman's womb, to die for us on the cross, that was made by us.

(Continued on page 3A)

PRESENTS COPE

Canon Richard Haines, who is retired and lives at Smithville, Ont., has given a beautiful white cope to St. Saviour's, Blind River, where he spent ten years as parish priest from 1925 until 1935.

THE ALGOMA ANGLICAN

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Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.

Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.

The Ven. Jas. F. Hinchliffe, B.A., Canon Geo. W. Sutherland, B.A., B.D.

Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.

Circulation Mgr.: Mrs. Gladys Reed, Box 637, Sault Ste Marie, Ont.

Treasurer: Mr. William Wadley, C.A., Box 637 Sault Ste Marie, Ont.

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Book Reviews

Lives of Great Men

THE BISHOP WHO ATE HIS BOOTS—
Biography of Isaac Stringer, Bishop of Yukon, by Frank A. Peake; published by The Anglican Church of Canada, 190 pp.

This is a well-documented story of that great pioneer missionary who was chosen to succeed Bompas as Bishop of the Yukon. The biographer, who performed his task as part of the work required for a doctoral degree, is now assistant professor of history at Laurentian University, and he has written other books of theological and historical interest.

In this biography of Stringer, Dr. Peake has clothed the documentary with a human description which brings the bishop and his tribulations vividly to our imagination. He does not elaborate with any emotion upon his arduous life as a missionary and a bishop; but he is able to present facts in such a way that they speak for themselves, which is probably the genius of a true historian.

Every missionary in Canada's far flung isolated posts which dot the Arctic watershed has known some of the hardships experienced by the Stringers; but we doubt if any had more or greater obstacles to surmount, and they are marshalled before us in the pages of the book; from his famous journey when he kept alive by eating his sealskin boots; his trip south with the American whalers when he almost suffered the fate of Jonah! Or his "buying" a whiskey still from an Eskimo and then destroying it before the puzzled onlookers! These, and many others have been collected by the historian.

The challenge of insurmountable odds dogged Stringer until his death, for hardly had he been elected to the archepiscopal See of Ruperts Land than the crushing financial disaster of 1932 meant that he must turn most of his energies to the "Restoration Fund". Dr. Peake very wisely has put in an explanation about "the missing endowments". Too many of our younger generation do not know about this dark chapter of our history.

The Publications Committee of the General Board of Religious Education are to be commended in having this important

ORDINATION

At the Church of the Epiphany, Sudbury, on the Feast of St. Thomas the Apostle, December 21, The Reverend Murray Bradford and The Reverend Tony Koning were raised to the priesthood by His Grace the Archbishop of Algoma, assisted by several priests of the diocese. Preacher was Canon S. M. Craymer, Rector of the Epiphany parish.

EXECUTIVE TO MEET

The winter meeting of the Synod Executive committee will be held in the parish hall, Church of The Epiphany, Sudbury, Tuesday, January 31. The Archbishop will visit parishes in the vicinity of Sudbury for Confirmations on January 22 and 29.

document published. We should like to think they will be as interested in publishing the biography of Algoma's great missionary "Tramp", The Venerable Gowan Gillmor. This work has been worthily executed by Mr. Edward Newton-White of Charlton Station, author of *Canadian Restoration* and *Hurt Not The Earth*, and it is well illustrated throughout by sketches and drawings done by his artist daughter who has collaborated with her father in this book, which, if published, would rank as a monumental history of an era of the Church in this diocese.

LETTERS OF C. S. LEWIS—*Edited by W. H. Lewis, 308 pp. The winter selection of The Episcopal Book Club. \$5.95.*

This book will be widely acclaimed and treasured by the great host of C. S. Lewis' admirers; those who regard him as a giant of the literary world; those who enjoy his children's fantasies (*The Lion, The Witch and The Wardrobe, Narnia, etc.*), and those who appreciated his keen religious treatises (*Problem of Pain, The Four Loves, etc.*); they all will find their hero's character shown in his personal letters, and will not be disappointed, for honesty and sincerity are reflected in them.

The *Letters* have been well chosen by his brother, who has prefaced the collection with a biographical note worthy of his subject, a beautiful memoir by one who had shared his sorrows and his joys. This book is the best commentary and sequel to C. S. Lewis' own biography, *Surprised By Joy*.

Lewis' life was one of "great beauty and great tragedy", to use his own phrase, and through his correspondence with a variety of friends the winsomeness of his personality shines through and offers delightful reading. They are saturated with wise advice and irrepressible humour. In one of the last, written to a nun, he thanks her for writing to him and not saying "the conventional things". Perhaps we like Lewis because he is so unconventional! In instance after instance, you will be "surprised by (his) joy". In the letter referred to, he goes on to say, "When you die, and 'prison visiting' is allowed, come down and look me up in Purgatory."—I'm sure even there he would have a twinkle in his eye.

CONSECRATION OF BISHOP

The consecration of The Venerable Carman John Queen as Bishop of St. Clair and suffragan to the Bishop of Huron will take place at St. Paul's Cathedral, London, Ont., on January 25, the Feast of the Conversion of St. Paul. His Grace, Archbishop Wright of Algoma, Metropolitan of Ontario, will be the chief consecrator, and will be attended by the Bishops of the Province and others. Archdeacon Queen was elected by the Synod of the Diocese of Huron on November 21, to succeed Bishop Townshend, who has retired.

DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Jan. 1—Christmas II	Blind River, Massey	Ronald L. Barnes
Jan. 8—Epiphany I	St. Peter's, Elliot Lake	William R. Stadnyk
Jan. 15—Epiphany II	St. John's, Port Arthur	Canon Alvin J. Thomson Peter A. Hill
Jan. 22—Septuagesima	St. George's, Port Arthur	James Turner
Jan. 29—Sexagesima	St. Stephen's, Port Arthur	Robert Lumley
Feb. 5—Quinquagesima	St. Michael's, Port Arthur	John E. Jordan



The Archbishop of Algoma, The Most Reverend William L. Wright, enjoys a meeting with young choir-boy Paul LeButt, Jr., who was born in Sault Ste Marie and now is living in Fredericton, N.B. The Archbishop was attending the General Synod meetings there in August and was delighted to find Paul, a member of the Cathedral choir. Perhaps he is telling Paul about the choir boys at St. Luke's Cathedral back home.

The Archbishop's Letter

Following The Star

My Dear People:

Few stories have won such willing attention as the narrative of the Wise Men who were led by a star to the infant Christ. It would seem as though Christian art and literature found in the story something irresistibly beautiful and true. How many lessons are to be learned not only from reading the simple facts of the narrative but in contemplating those noble works of literature and art which give artistic expression to the story!

All religions claim to be founded on a special disclosure of the supernatural world. How can man learn about God except it be told him from above? It is true that much may be learned about God through the study of nature and history by the use of the faculties of reason, but also to this truth must be added what is revealed to us through supernatural means. Everything that brings us to the knowledge of God is His revelation.

The Wise Men of the East who followed the star acted as men determined to satisfy themselves of the real significance of the facts which had come under their observation. They had the spirit of true seekers in their determination to find out the meaning of their mysterious experience. If they had been content merely to note the appearance of the star they would have learned very little because it did not reveal its secret until they went out to follow it.

Even then its significance seemed uncertain. In some way its light failed them, and they were compelled to inquire, "Where is He that is born King of the Jews? for we saw His star in the East and are come to worship Him." It was not until they had received help from the learned men in Jerusalem that they found the Child to Whom they presented their gifts.

The question is sometimes asked, if God reveals Himself to men, why does He not save them from the uncertainties and perplexities in which they still live? We must, however, reflect that in all instruction there are two people concerned, the teacher and the taught, and that the wise teacher knows that he must stream-line his lesson in proportion to the capacities and experience of the student. The teacher must reveal truth; the student must put real effort in his desire to apprehend truth. It is a two-way street.

The stupid notion that men must become passive recipients of supernatural truth is

contrary to experience. The Wise Men would not have imagined anything significant in the appearance of the star if they had not already trained themselves in the science of astronomy, nor would they have learned its real importance without the tough journey they were content to undergo.

The fact that man's appreciation of truth is only partial and conditional is regarded from two points of view. Some are always lamenting their doubts and problems and this retards their search for the good things of life. Others are grateful for what they have seen and learned, diligently following where it leads and using all other help to a better understanding of it. They have their perplexities, problems, frustrations and doubts, but the light still shines and as they follow it grows brighter.

When the Magi went out to search for the new-born King they were animated by a faith which regarded the star only because it would lead them to One Who was the Saviour of the world. This was the true end of their pilgrimage and they could be satisfied with nothing less.

This year—1967 is designated Centennial Year for Canada. We hear much about centennial projects in each community. What better personal centennial project might we not develop than to seek the Star which leads us to the feet of Christ? The Star of Bethlehem led the Magi to One before Whom they knelt in worship. In this little Child the Wise Men learned the pattern of life they must follow if they were to lead others to the Christ. And this is our task—yours and mine. It is not always easy. Sometimes we shall fail but the challenge of the quest is always before us, and more so as we grow older. There is truth in the proverb, "Time is more precious to the old than to the young."

To all, both old and young, I send my greetings for a new year filled with Hope, Peace, and Love. I do this in the assurance that Christ the King will grant to us these gifts as we seek Him, know Him, follow Him.

Your friend and Archbishop,

William L. Wright



Six members of St. Luke's, Fort William Woman's Auxiliary were presented with Life Memberships in the WA recently. They are shown here, left to right: Mrs. L. Rapley, Mrs. H. L. Sutton, Mrs. F. H. Bonnett, Mrs. P. E. Gillman Front row: Mrs. H. Ball, Mrs. A. Smyth, and Mrs. Manley, the Deanery W.A. President, who took part in the ceremonies with the Rector, The Rev. H. A. Vallis. An aggregate of more than three hundred years of service for the parish is represented by these faithful women who are well deserving of the honor bestowed upon them.

Folk Mass . . .

(Continued from page 1A)

People: He came for us. Help us to accept His coming.

Priest: He walked among us as a man on our earth, in our world of conflict, and commanded us to remember His death which gives us life; and to wait for Him until He comes in glory.

People: We recall His Death; we live by His presence; we wait for His coming.

Priest: On the night He was betrayed, the Lord Jesus took bread; He gave thanks; He broke it, and gave it to His disciples saying, Take, eat, this is My Body. Do this in remembrance of Me. He also took the cup; He gave thanks, and gave it to them saying, Drink of it, all of you; this is My Blood of the Covenant, which is poured out for many for the remission of sins.

People: Come, Lord Jesus, come.

Priest: Therefore, remembering His death, believing in His rising from the grave, longing to recognize His presence now, in this place, we obey His command; we offer bread and wine, we offer ourselves, to be used.

People: Everything is Yours, O Lord; we return the gift which first You gave us.

Priest: Accept it, Father, send down the Spirit of life and power, glory and love, upon this Bread and Wine, that to us they may become His Body and His Blood.

People: Come risen Lord, live in us, that we may live in You.

The Prayer of Consecration was concluded with the singing of Our Father.

The complete words of administration were said by the Priest first; then the people received the Sacrament with the Priest saying, "The Body of Christ", "The Blood of Christ", and the people responding after receiving each species of the Sacrament with an emphatic "Amen".

During the Ablutions the Choir sang the hymn, "Christ is now within you" to the tune, "We shall overcome." The priest and people joined in saying the post-communion prayer: "Strengthen for service Lord, the hands which have taken holy things. May the ears that have heard Your word never listen to discord. Keep from carelessness the tongues that expressed Your praise; let the eyes which saw the signs of Your love behold the fullness of the kingdom; do not banish from the courts of joy the feet that stood in Your assembly; fill with new life the bodies fed with Your Body." This was

Teaching By Symbols No. 13

Alpha and Omega

Alpha is the first letter of the Greek alphabet—(so that is where the word alphabet comes from!)—and Omega is the last. There are two different forms of Omega; the horse-shoe shape is the capital, and the w-shape is the small letter. This symbol, which shows the eternalness of Christ, should only be used along with some other symbol for Him such as the Cross; otherwise we have nothing more than two letters, and queer shaped ones at that.



This symbol is taken directly from the Scriptures. In the Book of Revelation, St. John hears our Lord saying, "I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty"—Rev. 1, 8). Then, in chapter 22, verse 13, "I am Alpha and Omega, the beginning and the end, the first and the last." And so the ending of the Bible brings us round full circle to its beginning: "In the beginning, God . . ."

The Alpha and Omega are meant to direct our thoughts towards the

climaxed by a joyful and triumphant singing of the Gloria in Excelsis. The Celebrant gave the dismissal, "Go, serve the Lord" and the people replied "Amen", then joined in the exuberant singing of "The Lord's My Shepherd" to the tune, "The Happy Wanderer".

Perhaps the most emphatic and stimulating observation came from a Calvinist Presbyterian who said, "This was a breath of fresh air for Christian worship, and for me a most fulfilling religious experience." His sentiments were reflected in the faces of the people as they left the Cathedral.

eternalness, the everlastingness of Jesus Christ, Who is "the same yesterday, today, and forever." These thoughts may not be popular at the present time. The word revolutionary is *in*, the word eternal is *out*. Yet the thinking of some of our revolutionary theologians brings us to something very close to the message of Alpha and Omega. If one is used to resting in the infinite depths of the Everlasting Arms there is nothing shocking about being told that God is not Someone "up there" or "out there", but is the Source and Ground of our being. It is good to be reminded of these things in modern terms, even though some of us can find our way much more simply and directly through the old channels.



Alpha and Omega

One further thought: surely it is in this infinite Depth that we can all meet, every shade and variety of Catholic and Protestant, radical, liberal, and traditional. Here, in this Depth that is God, the Source and Ending, we will find our Church unity rather than in a surface uniformity.

"He is Alpha and Omega,
He the Source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore."

MEMORIAL WINDOW

The late Ted Fairbridge, who was Superintendent of St. Thomas' Sunday School, Fort William, for twelve years, will be honoured by a window to be placed in the church in his memory. The District Boy Scout Association, of which he was a member for many years, is sponsoring this project and has established a "Ted Fairbridge Memorial Fund" to carry it out.

Anglican World Mission

Letter From India

The Rt. Rev. Kenneth D. W. Anand, Bishop of Amritsar, writing from his diocese in the Punjab district of India, dateline, October, 1966, gives an interesting report of Christian outreach and concern:

RESTORING SIGHT

"One of the things for which we are thankful is the effective work and witness of the itinerant Eye Team of the Christian Medical College, Ludhiana, which is doing excellent work in the Punjab. Each year this Team sets up eye camps in the Amritsar district, Kulu Valley, and the Kangra Valley. This year they have been to Kotgarh and Ani in the Simla Hills. They are now preparing to visit Asrapur village in the Punjab, where our hospital has been out of use since the September disturbances of last year.

"Through these eye camps thousands of people who have lost their sight, or have diseased eyes, are restored to normal vision. We regard this service of the Ludhiana Eye Team as an important means of Christian service and witness in our rural areas. We are grateful to the Anglican World Mission which has provided for the construction of an eye clinic at Katrain, Kulu Valley, to be used by Dr. Victor C. Rambo and Dr. S. Franken who organize these camps. We hope it won't be long before the eye clinic is set up. Shortage of material and labor in that outlying area is the main cause of delay.

BUILDING CHURCHES

"Another thing for which we must share our joy with you and offer our thanks to God is that within the last six years we have built five church buildings in the Amritsar Deanery; the sixth one at Mudh is getting the last finishing touches, and the seventh church at Chheharta, of which the foundation stone was laid by Canon Morse Robinson in his visit to the diocese last May, is in process of construction. The roof remains to be put on, and we hope that by the time this letter reaches you, these two church buildings will be ready for use. Funds for these churches have come from overseas, for which we are most grateful.

"Some of our colleagues who have now retired will remember that a plot of land had been acquired for our village Christians a few miles west of Amritsar at a place called Ramtirath, an old centre of Hindu pilgrimage. You will be pleased to know that the village Christians of that area are

THE WISE MEN

Out of the peacock throne,
Out of the spice land,
Out of the south,
Ethiopia:

Bearing gifts—
Fragrant herb,
Precious ointment,
Noble metal;
Hope, Prayer, Praise.

Wondering,
Following
The brilliant point,
The Heaven formed
Super-nova.

Princes of East,
Worshipping
The King of David,
The God-man,
Throned lowly
In Bethlehem.

—Filius

LIFE MEMBERSHIPS PRESENTED

Three members of the Woman's Auxiliary of the parish of Rosseau were honoured by their branch with life memberships in the Diocesan WA recently. They are Mrs. John Jackson, Mrs. Einar Einarson, and Mrs. Frank Wood.

building a church there for which they have raised the funds themselves. We hope to dedicate this church shortly, as soon as the flooring is complete. This is the first church building our village Christians have put up on their own, which is very creditable. The need for more churches in villages is an indication of the growth and expansion of the Church in rural areas, where over eighty per cent of our people reside.

TRAINING PRIESTS

"Although ordination candidates are few and far between in our areas, yet we rejoice that this year we have again ordained two new deacons, Alexander W. Francis, and Joseph S. Khan. They now form the nucleus of what we call "tent-making ministry", as they will work as honorary ministers of the Church. In our last letter we had mentioned the ordination of Yonathan Paljor to the Diaconate. He was ordained priest last November. Dalip Kamar and Afzal Khan, who were ordained deacons last year, will soon be ordained priests. Nihal Chand Paul is continuing with his theological training. He is now at the Union Theological College, Bangalore, South India, where the climate is suiting him better. Karam Masih, a product of Ajnala, is under training at the Bareilly Union Theological Seminary.

HELPING THE HOMELESS

"This September we had severe floods again in the Punjab. Over six hundred villages were affected, mostly in the Tarn Taran, Ajnala, and Amritsar areas. Fortunately the floods receded quicker than in previous years and so we hope that the crops have not been as badly damaged as we had feared. However, five thousand kutcha houses have collapsed and their occupants rendered homeless. These people will need to be rehabilitated.

"So far we have raised over rupees one lakh for our church at Ambala where the Cathedral was destroyed by aerial bombing last year. It will not be possible to restore the old Cathedral building, but we are anxious to construct a new church building of a smaller size which our Christian people of Ambala area can use for corporate worship. We are glad to say that of the money collected for the Ambala church, ninety-five per cent has been raised in India.

NEW RECRUITS

"We are happy to welcome to our diocesan family Isabel Cook from Canada through MSCC, as a Public Health Nurse at Christian Medical College, Ludhiana, and Dr. Marie Mitchell and Nurse Grace Butt, two CMS colleagues at the Bishop Memorial Hospital, Anantang. Towards the end of October Dr. Claire Simons and Nurses June Pratt and June Martin are coming to Manali to join the staff of the Lady Willingdon Hospital, sent by the Central Asian Mission. We look forward to having them with us.

"We thank you once again for your kind interest in the work of this diocese, and ask for your continued support and prayers."

SISTER SERVERS

St. James', Massey, may be the first church in the diocese where girls are serving at the altar. The Rev. R. L. Barnes, in his parish Newsletter, said that having been without altar servers for almost a year in this church where he celebrates the Eucharist regularly, he had accepted the offer of Phyllis and Susan Bell who asked if they could become servers.

Fr. Barnes says that by general custom servers are boys or men, but there is no rule in the Church which eliminates the fair sex from this duty; so the two girls have been trained and now, dressed in white albs, serve regularly at the altar each Sunday.

PLAIN TALK

by William Wadley, Diocesan Treasurer

THEOLOGICAL EDUCATION SUNDAY

In this diocese it is customary to observe the Sunday nearest the feast of the Conversion of St. Paul (January 25) as "Theological Education Sunday".

While it is quite likely some parishes send contributions direct to the various theological colleges, the following schedule shows the actual amounts paid through the Synod Office during the first eleven months of 1966:

Bishop's University, Lennoxville	\$ 37	
Anglican Women's Training College	19	
Church Army Training Centre	50	
Huron College, London	176	
Montreal Diocesan College	141	
Wycliffe College, Toronto	109	
University of Trinity College	396	\$928

OUR RESPONSE TO GOD — On Sunday, January 8, parishes around the world which follow the Anglican Cycle of Prayer will include the Diocese of Algoma in their intercessions and prayers.

Last year visitors to the Synod Office were interested in our display of picture cards received from some of the churches and cathedrals. In recent years there has been a growing practice to exchange such outward and visible signs of an ongoing pattern of prayer within the Anglican Communion.

Now Anglicans everywhere can share in this cycle of prayer through the use of the devotional booklet, *Our Response to God — Far and Near*. If copies are not available through your local parish, single sample copies may be had by writing to us at the Synod Office, Box 637, Sault Ste. Marie, Ont. Subscriptions may be obtained by writing directly to Church House, 600 Jarvis St., Toronto 5, Ont. The price is \$1.25 a year or \$2.00 for two years.

The booklet, which is issued every two months, provides its users with a systematic study of selected Bible passages, suggestions for special prayers and thanksgivings, as well as day-to-day commentaries on the work and witness of the Anglican Communion, diocese by diocese.

ANNUAL MEETINGS — This month of January will mark the holding of the annual congregational meetings for most of our parishes.

1967 being a Synod Year — diocesan in the spring, and general synod in the fall, we have the usual request to make to the Incumbents and Wardens:

Please complete the annual reports and returns as quickly as possible, and send them to the Synod Office, together with the names of Diocesan Synod delegates and alternates.

Priest Transfers To Church In U.S.A.



THE REV. N. L. ADAIR

Leaving the diocese this month to take a curacy at St. Christopher's Church, Detroit, Michigan, is The Reverend Nelson Adair, who has been priest-in-charge of the parish of Port Carling for the past seven years.

Mr. Adair is a native of Sudbury and was trained as a lay-evangelist at the Church Army College in Toronto. His whole ministry has been spent in Algoma where he worked first as a Church Army officer at Garden River. He was ordained to the diaconate in 1957 and to the priesthood in 1958.

Previous to coming to Port Carling he was priest-in-charge of White River. He is married to the former Miss Shirley Rankin of Sault Ste Marie, and they have two children, Robin and Coleen.

His new work will be in the Diocese of southern Michigan, he and his family will reside at St. Christopher's rectory, 20750 west McNichols Road, Detroit.

Greater Work For Church in Japan

The Reverend R. Bruce Mutch, Director of the Nagoya Christian Students Center in Japan, who spent a year's furlough lecturing in Canada and addressed meetings in Algoma, wrote in December after his return to Japan; "... the contrast between the event-filled year at home and that of getting settled back into an ordered routine, along with the shock of finding Japan just like we had described it, was almost too much!"

Referring to his job in Nagoya, he added, "The work at the Student Center continued much as usual while we were gone. There is a difference however: The Center, in company with all the other Christian institutions throughout the country, is now facing a new and difficult time. There is a superficial optimism in the air, born of prosperity, which encourages one to forget the recent past, to live for the fun of the moment, and not to worry about the future. Fewer men and women come seeking the Good News. Fewer seem willing to listen to it. So the task of the Christian Family here looms ever larger than before."

SCHOOL OF PRAYER

The Sault Ste Marie Ministerial Association has again arranged a series of prayer services during January. This year they are to be held from January 9 until the 13th, and will be conducted by Canon J. C. Clough, Rector of St. John's, Peterborough. They will follow the theme, "The School of Prayer," and will be held in the Central United Church.

Priests Seek To Improve Student Drinking Habits

In an effort to change the unfavorable habits of student drinking by providing a congenial atmosphere where they can meet and learn an intelligent and temperate use of alcoholic beverages, the Reverend Colin P. Clay, Rector of St. James', Sudbury, and part-time lecturer at Thorneloe College, is trying to encourage the establishment of a tavern near the Laurentian University campus, exclusively for students, and under well-planned supervision. In this original and interesting project Fr. Clay has the able assistance of the Reverend Ted Fuller, former Chaplain at Burwash Reformatory, now doing research for the Ontario Alcoholic Foundation in the Sudbury area.

The goal of the two priests, in addition to those stated above, is to provide a controlled setting, suitable for an extensive alcoholic research program, while developing a distinctively Canadian version of the English "pub" as a sound and conventional neighbourhood centre.

In commenting on their proposal, the sponsors state that they believe the most effective way to deal with the drinking problem is not to advocate "total abstinence", but to provide a pleasant social setting where alcoholic beverages may be consumed in a responsible manner, along the lines of the English public house. Statistics show that Canada ranks fourth in the world for its number of alcoholics, while England ranks sixteenth. They believe that if some method of edu-

cated, intelligent, responsible drinking could be followed it would drastically reduce the number of alcoholics in this country.

The priest-sponsors of this daring plan suggest a working committee representing all ages and classes of society together with representatives of the students to carry out the establishment and operation of the tavern. Some of the objectives they propose for its proper management are:

No bottles permitted on the tables and "nursing drinks" to be the order of the day.

Soft drinks, fruit juices, or other non-alcoholic drinks to be provided, but no vending machines!

The staff, with the exception of the "publican" to be part-time workers, interested in the intelligent program of the tavern.

Chess, and chess instruction, darts, cribbage, dominoes, checkers, etc. to be part of the recreation provided, and if space allows, a pool table with decor arrangements as would allow ladies to take part. Only students over twenty-one years of age to be admitted.

Parish Dinner In Honour Of Warden

After serving as People's Warden of St. Saviour's, Blind River for more than twelve years, Mr. John Hazell was the guest of honour at a parish dinner held on Saturday, December 11, when he was presented with a token of appreciation and thanks on behalf of the parish which he was leaving; he has been transferred by his firm to Montreal.

Mr. Hazell spent sixteen years in Blind River and was first elected as People's Warden by the parishioners in February, 1954; he has been re-elected each year and gave untiringly of his leadership and friendship through the years, and on different occasions had represented the parish on the Synod.

CONGREGATION BEREAVED

St. Luke's, Fort William, saw crowded services for the office of the Burial of the Dead within two months of the latter part of 1966 when many members of the parish mourned the death of two prominent men, William Stark, who died at 75 years of age, and William J. Lysnes, who was 57 years.

With the church choir in attendance directed by Mrs. F. G. Beecher, Organist, Burial Services were conducted by the Rector, the Rev. H. A. Vallis, assisted in each instance by Canon E. R. Haddon, Rector of St. Thomas', Fort William. Memorial donations to the Canon Yeomans Bursary Fund for divinity students were received in lieu of flowers.

WHAT PRAYER CAN DO FOR A PARISH

Each Wednesday night at 7.30 p.m. come rain or snow, winter or summer, there gathers together from two to eight or nine persons, coming with one desire—to pray for the parish.

Sometimes we are asked what do we do? . . . or I can pray just as well at home and so on. We are glad of those comments for it means that someone is taking notice.

The first time we ever went to a prayer meeting was in a Church of England parish and this was before we became an Anglican. It affords the opportunity of Christian fellowship. One does not have to pray aloud simply because one attends. God hears our prayers whether vocal or silent, but the fact of our being together is both encouraging and helpful.

If you have never attended, why not give it a start? Those working during the day have the opportunity on a Wednesday night 7.30 to 8 p.m. More things are wrought by prayer than this world dreams of. If you cannot come, then pray for us and HIS work at home or wherever you may be.

—from the *St. Thomas', Fort William Parish Magazine.*

Pro and Con comments unchristian?

2 Temple House, St. Augustine's College, Canterbury, Kent, England.

The Editor of The Algoma Anglican, Bracebridge, Ont. Dear Sir:

I was very upset when I read the unchristian comments about those who seek to know God's will and then have the courage to go out and do it. These comments in the November edition of the ALGOMA ANGLICAN refer to what was said in connection with the Reverend A. G. Reimers leaving Sudbury to do Almighty God's work in a different way in Toronto. Surely it is our responsibility to come to know Christ and seek and

do His will and this is made known by prayer and guidance of the Holy Spirit. Al Reimers would do nothing apart from the guidance of God.

Yours truly, P. S. Park.

Editor's reply:

The news item we carried simply stated: "... the Rev. A. G. Reimers . . . has left to take a teaching position in Toronto." No comment whatsoever was made as to his motives or how he arrived at his decision. We trust no other reader found anything "unchristian" about this report as no aspersion upon Mr. Reimers' character was ever implied or suggested.

James Chaplain To Manitoba Prisons



THE REV. J. T. L. JAMES

WINDSOR, Ont.—The Reverend Thomas James, who was ordained in the Diocese of Algoma and served for three years as priest-in-charge of Lake of Bays parish, has been appointed Provincial Chaplain for Correctional Institutions in the Province of Manitoba, effective January 1, 1967.

Fr. James, who has been Anglican lecturer in the department of theology at the University of Windsor for the past three years, is a native of Brockville, Ont., and a graduate of the University of Toronto where he obtained his Bachelor of Arts degree in 1955. He received the Licentiate in Theology from Trinity College in 1959, and the following year the Bachelor of Sacred Theology degree. He is presently in the Master of Arts program in the department of sociology and anthropology at the University of Windsor.

After transferring from Algoma in January 1963, Fr. James was associated with St. Leonard's House in Windsor before taking his position at the University. He has also served as Anglican Chaplain at the University and Don in residence at Canterbury College. He is also Vice-President of the John Howard Society and has served on the Vocations committee of the Diocese of Huron.

A member of the executive of the Canadian Correctional Chaplains' Association, Father James edits their quarterly journal, *Renewal-Renouveau*. He has published *A New Look At The Offender, Rehabilitation in Britain*, and articles in correctional journals. He is a member of the Committee on Corporal Punishment of the Ontario Association of Corrections and Criminology, and of the Institute for the Study and Treatment of Delinquency.

As a theologian, Fr. James contributed an article on Evelyn Underhill to the *New Catholic Encyclopedia*. He also provided a paper on Theological Problems in Anglican-Orthodox Relations for consultation of Anglican and Orthodox theologians in the United States. He has twice led study pilgrimages to the Holy Land and once to ecumenical centres in Europe for Inter-Church Travel of London, England. For the past two summers he has done chaplaincy and research in Borstal Institutions for the Chaplain-General of the British Prison Department.

EXPO OFFICIAL SPEAKER

The Brotherhood of Anglican Churchmen of St. Thomas' Parish, Fort William, are holding a dinner on Friday, January 27, and have arranged for the Regional Director for Expo '67 in the Province of Ontario, Mr. Allan Rowan-Legg, to be their guest speaker.

Priest Is Concert Pianist

The Extension Department of Laurentian University has been sponsoring a series of Sunday evening concerts which are open to the public. At the first of these, held in October, Joseph Victor Laderoute, Artist in Residence at the

University, tenor, was the singer, and was accompanied by The Reverend Lorne Sutherland, priest in charge of Coniston and St. George's, Sudbury. It was a "standing room" only audience and a worthy opening for a series of excellent musical programs.