



THE ALGOMA ANGLICAN

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Union Plan Has Long Way To Go

Dr. J. R. W. Gwynne-Timothy, C.D., M.A., speaking at a meeting of the clergy of the Deanery of Muskoka in December, said that if the proposed union of the Anglican and United Churches is ever reached it will be the biggest political union ever carried out in this country, and be greater than the union achieved at Confederation.

Prof. Gwynne-Timothy, who is a member of the Constitutional committee on union, and a prominent layman of the Diocese of Huron, and member of General Synod, was a guest at the SSJE Mission House, Bracebridge, and the meeting was held in the lounge room of the monastery.

While his address traced the broad historical background of Church government, the speaker dwelt largely on the tremendous problems involved in attempting a union of the religious bodies in Canada. Granted the possibility that a scheme of union is agreed upon, he said, "the legal aspect, especially from the Anglican side, is mammoth, and has not yet been looked at!"

At the time of writing, the only report prepared for the General Commission is that of the Doctrinal committee, and this was tentative only, and was certainly not accepted by all the members of the committee. It is expected that the report of the Constitutional committee will be ready this month (perhaps will be published in the *Canadian Churchman*), and while Dr. Gwynne-Timothy gave us no inkling of its contents, we gathered from his remarks that it may not be entirely a unanimous document, and may present a compromise agreement on the episcopacy.

The enormous amount of political manoeuvring that will be necessary, if a Plan of Union is presented by the deadline in 1972, was sketched by the speaker — the scheme would have to be passed by the United Church General Council, then by three-fourths of its ninety-four presbyteries across Canada, and sent back to the Council; and the Union Act of 1925 will have to be amended by parliament to enable them to go ahead. He questioned, "will it go beyond this to a congregational vote?"

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The Archbishop, with Mr. John Smith, MPP, Treasurer of the Church Army, and Capt. Ray Taylor, Director.

Church Alive and Well and Living In The Church Army

This month the Church Army in Canada begins its fifth decade of organized work in Canada. It was on February 2 (Candlemas Day), 1920, that the first headquarters was officially opened in Toronto, and the task of training lay evangelists was begun. From the Atlantic to the Pacific its officers have performed an illustrious record of service to the Church. It speaks well for the foresight of those who began this great venture that the foundations were well laid, just as the progress made in recent years is a tribute to the younger staff who form an enthusiastic band of about seventy officers and cadets under the leadership of Captain Ray Taylor, who has been Director for half of the four decades of its work in Canada.

To honour the Church Army on the completion of its fortieth year of service, the Government of the Province of Ontario was host at a dinner held in the MacDonald Block, Queen's Park, Toronto, on Monday, December 15, 1969, at which about two hundred invited guests were present. Chairman was The Honourable Robert S. Welch, Q.C., Provincial Secretary, and among those sitting at the head table was His Grace, The Archbishop of Algoma. Five other bishops, including the Primate, also attended the dinner.

Many Church Army officers in and within commuting distance of Toronto, as well as the young men and women now in training, mingled with the clergy and laity who had come as guests of the Province to this testimonial dinner. Several had served the Church Army as members of its Board of Directors, as Lecturers at the Training Centre, or as Associates. Training Centre Captain Earl Burke, who worked in the Sault North Mission four years ago, was also at the head table.

Following the dinner Captains Douglas and Richard Gray, with guitars, and the members of their popular singing group, "The Samaritones", showed how the Church Army uses modern techniques and means of communication to present the Gospel in this generation. Not only their singing was effective, but the quiet witness of two of the young people to the change Christ had made in their lives made

a profound impression upon the guests.

Representing the City of Toronto was Alderman Tom Wardle, who spoke of the invaluable work of the Church Army in the field of social service. He referred to his first meeting with Captain Casey, founder of the movement in Canada, many years ago, and that he had a great respect for the Church Army ever since.

Greetings of the Provincial Government were brought by The Honourable Allan Grossman, Minister of Correctional Services, and in whose electoral riding the Church Army Headquarters is located.

See page 3A for more reports and pictures.

Below: Capt. Doug. Gray, with the "Samaritones".



Girls' Auxiliary Rally Planned

G. A. members from all the deaneries except Thunder Bay, which has its own rally, are getting ready for the annual spring rally, to be held this year at St Thomas' Church, Bracebridge on the Tuesday and Wednesday in the week of the school term break. This year the March holidays will come in Holy Week, but plans are going ahead to hold the rally rather than let it lapse for a year. An appropriate program is being arranged.

Thorneloe—A Trust Betrayed?

The diocese that established Thorneloe University has no legal right to interfere in any action taken by the Board of Governors.

In November Archbishop Wright suggested that the only remaining link between Church and University was vested in himself as Chancellor.

Apparently even that link is to be broken. As he receives no salary he's not fired — just the rug pulled from under him.

At right, the Archbishop in Chancellor's dress.



At a meeting of the Board of Governors of Thorneloe College held on January 10, the members, by a vote of 8-6 confirmed a previous move on the part of the college executive committee, a small group of six Sudbury men, to dispense with the services of The Rev. C. P. Clay, Assistant Professor of Religious Studies, and College Chaplain.

In a news release given by Provost D. J. Hilldrup after the meeting, he states that as there is no provision made for administration of the college for the 1970-71 term, his work is also terminated at Thorneloe, where he has been Provost, Registrar, and Dean of Residence. He will continue as Associate Professor of Mathematics at Laurentian. It is uncertain yet what the future of Thorneloe will be, but it is likely to be turned over to Laurentian for a university residence.

Professor Hilldrup's statement points out that Archbishop Wright and Dean Nock opposed the Executive's recommendation and supported his motion to retain Professor Clay, but they were over-ruled by the majority of the Board. He says, "It is sad that the two leading figures in Algoma's clerical hierarchy should have been on the losing side in their effort to preserve the existing structure of Thorneloe College."

Whether the Thorneloe Executive and Board of Governors had any other alternative, we do not know; but it seems to us that the death knell of the college was rung by the synod executive committee in November. It would appear at that time the Diocese of Algoma washed its hands of Thorneloe, except for maintaining its odd catacomb-shaped chapel, and providing an honorarium for the chaplain. If there were other commitments they were not revealed in the report issued by the executive.

Meanwhile, many Churchmen will be left wondering — is this only another example of bureaucratic muddling and confusion? Provost Hilldrup lashes out at the system which places in authority those "whose age, profession and way of life make it well-nigh impossible for them to understand the modern university, and are ill-equipped to plan for its future."

The whole affair could be a disastrous blow to Anglican influence, not only on the Laurentian campus, but throughout northern Ontario. The faith of hundreds of sincere people in this diocese and beyond has been betrayed. Churchmen who gave generously towards establishing an Anglican college may hesitate to support any Church-sponsored effort in the future. If their vision can be so callously disregarded. Of course, if Thorneloe was not fulfilling its purpose as an Anglican college, then it may be better to discontinue it; but if it was, the students, future students, and Anglican youth, have been betrayed.

For the actions being taken now, Churchmen will expect a satisfactory reason and explanation to be given. Only this, plus wise and effective leadership can restore confidence in the Church's integrity.

BISHOP SULLIVAN

Readers who enjoyed the two-part history of Frederiek D. Fauquier, Algoma's first Bishop, written by The Rev. D. M. Landon, will be interested to know that he has written a paper on the life of Edward Sullivan, second Bishop of Algoma. His own congregation of Holy Trinity, Sault Ste Marie, have heard it, and Fr Landon has given it at an historical society meeting at Sudbury under the leadership of Prof. F. A. Peake. We hope that he will allow us to publish it in some future issues.

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Where Christ Still Heals

When the Warden of The Dorothy Kerin Home of Healing, Dr. Edward Aubert, MD, was preaching in St. Paul's Church, Bloor St., Toronto last Fall he referred to the Home as "an intensive care unit." In other words, the sick and suffering who come to Burrswood are given help in every part of their being. For those in need of physical care, there is a well-equipped registered nursing home. But they soon find that this is not their only need, and for the many who come in need of emotional understanding and spiritual help, they can find it through the help of the resident chaplain, the physician, nursing and house staff, and at the services of healing.

The prayer, during the laying-on-of-hands at the services of healing, includes these words, "and mayest thou be made whole and kept entire". That is the purpose of The Dorothy Kerin Home of Healing at Burrswood — to encourage all who come there to recognize their need for healing in spirit, mind, and body, and the possibility of the fulfillment of that need. Just as the Son of God healed two thousand years ago, so He can heal today.

What impressed me most when I first arrived at Burrswood was the atmosphere of joy. Here was a house full of people in trouble, the sick physically and emotionally, people with family troubles or financial burdens, and yet the basic atmosphere was joy; peace, yes; but most remarkable was the joy.

Many of the nurses and most of the house staff came in need of help themselves, and having received healing, they have in thanksgiving stayed on to serve the Lord in the Home, having through their own experience learned how to help others. One of their main purposes is to help the patient to feel secure, through sympathy and understanding, which helps to relax tensions and remove the fears which block the channel of love.

The most striking characteristic of Dorothy Kerin, who founded the home, was her power of love. She radiated love. Sympathy, understanding, strength and firmness, the attributes of a strong personality; but it was to a great extent the love which flowed from her which enabled her to help others to open themselves to the healing power of our Saviour, Jesus Christ.

She had experienced that power herself, when as a young woman, she was dying of tubercular meningitis and peritonitis. There had been twenty-eight doctors who had given up any hope of her recovery. The day came, when those around her were expecting death at any moment, she was miraculously healed and restored to complete health.

The account of her healing can be read in detail in her little book, *The Living Touch*. The official biography, *Called by Christ to Heal*, gives her life story, an account of her spiritual development, and tells how in 1930, eighteen years after her healing, she opened a house in Ealing near London, to take in sufferers. In the course of a few years she had seven houses forming a Home of Healing, supported by the thank-offerings of those who had received help. She had no money of her own. After the war, in 1948, she moved to a country house in Kent, four miles from Tunbridge Wells, called Burrswood, where her work expanded until at the time of her death in January

1963, there was accommodation for about forty patients and guests, as well as houses and accommodation for staff.

Burrswood stands in lovely grounds full of rhododendrons, azaleas, roses, and flowering trees and shrubs of many kinds. Beauty prevails everywhere, inside, as well as the beauties of nature. Dorothy believed that beauty is an important requisite for healing.

Near the house stands the Church of Christ the Healer, built in 1960, the centre of the spiritual life. Here services of healing are held three times a week, where all are welcome regardless of creed. They come, sometimes in coach parties, and those who wish, go up to the Communion rail and kneel to receive the laying-on-of-hands given by the resident chaplain, or one of the many clergy who are interested and in sympathy with the ministry at Burrswood.

Instantaneous physical healing occurs, but it is seldom made public, partly because Dorothy realized that it might add to the suffering of those who were not conscious of any immediate relief if they heard that others had received healing; and also, because physical healing, although very wonderful, is not all important. It is the healing of the whole person that is more so, the healing of the resentment, prejudice, bitterness, jealousy, hatred (which so often have been the cause of physical sickness, and which need healing too), and it is only the Lord our Healer Who knows in which order to allow His healing love to flow.

So those who receive the laying-on-of-hands, "that they may be made whole and kept entire" learn, sometimes gradually, that this does not always mean instantaneous relief from known burdens, but rather the healing, often progressive, of that which separated us from the peace of God, from the fulfilling of His purposes of love in our lives, and the preparation for, not only the difficulties and times of testing in this life, but also for the life to come, for eternity. The two first instances of healing given in the official biography, Allan and Louie, both died, though both were young.

When Dorothy Kerin died, she left as her successor, the resident physician, Dr. Edward Aubert. Some find it strange that a medical man should be head of a religious institution, but Dorothy believed very strongly that religion and medicine should work together, both gifts from God, both in a position to help suffering humanity especially when united. At the request of the Visitor, the Bishop of Coventry, Dr. Aubert was made Warden, responsible for the work at Burrswood, helped by the Trust, which includes three bishops.

So the work begun by Dorothy Kerin continues, as does the praise and thanksgiving of those whose lives have been changed, who have experienced the healing touch of our Lord Jesus Christ. All who have experienced His promise (St. John 15, 11) know that it is where He is present that true joy is to be found. The joy continues, the intensive care unit continues to fulfil its purpose.

Ed. note: We are indebted for this article to one who herself received healing at Burrswood and worked there for several years before returning to Canada, where she is retired and living in this diocese.

The Archbishop's Lenten Message

My dear People:

Some of my friends accuse me of over-working the word *Commitment*. It is true that a few years ago I may have been a trifle hesitant in applying this term to our Christian vocation. But I have great respect for this majestic term now. Especially in the Lenten season it speaks to me of *immediate action*.

Our commitment is not to an ideal, or to knowledge, or to any abstract thing. Our commitment is to a *Person*. That is what makes the Christian different from every other good person. During the year 1970, *Renewal* is the watchword I have submitted to the diocese. But before we can have renewal there must be commitment.

We are committed to go the way of Jesus Christ. Ronald Knox, the brilliant Anglican who was converted to Roman Catholicism, was the first man who under the authority of the Roman Church translated the New Testament and finally the Old Testament in modern English, and one of his most felicitous translations is in the line familiar to us: "If any man will come after Me, let him deny himself." Ronald Knox put it this way: "If any man has a mind to come My way, let him deny himself, take up his cross daily and follow Me."

We are committed because we have a mind to go His Way, to be His witnesses wherever we are, in the street, in the office, in the home and the school, and in the church. I must say most of all in the church. We are not likely to be with Him in the streets unless we have first been with Him in the fellowship of His followers, in a place set aside especially for Him.

With commitment go three things that go with every great commitment. I can prove this from personal experience, and so can you. The first is *hardship*. At the present time when the Church is under attack from many quarters, it isn't easy to follow Jesus Christ in the fellowship of the Church. It is easier to be patriotic than it is to be a Christian. It isn't easy to be unpopular when you stand up to defend young people, because you think that in spite of all their peculiarities some of them see things that we older people have completely missed, and that they are beginning to grasp something that can be brought before us, without which we would be the poorer. You are not popular when you say that to parents who think their children are going to the dogs. It isn't easy to be unpopular when you stand up and defend "The Establishment" as I do time and again. I like to belong to the Establishment even though it is in need of major repairs. But it isn't easy to defend it when you are in a group of people who sincerely believe that the Establishment is the root of all evil. With commitment goes hardship.

Secondly, with commitment we have also the *companionship* of

others. Sometimes I think that I appreciate this almost more than anything else. This is one of the things that bind a bishop and his clergy and laity so closely together. At this time in the world's history, to attempt to follow Jesus Christ may make one feel like a man crossing the Atlantic alone in a row-boat. Then, all of a sudden there is light; there is another ship, miles away, perhaps, but they can be heard. We feel very much alone at times. Then someone turns up; we know instantly that he is in the same way — they turn up everywhere. They don't all carry the same religious flag, but you can spot those who are committed as you are. They are trying to do their duty in that state of life to which God has called them.

Finally, we have the indescribable joy that a man has when he knows where he is going, wants to go there, and is willing to put up with anything that may come his way in order to get there. That sentence is clumsily worded, but you know what I mean. It is the joy that Jesus had, not only "the joy that was set before Him", so that He was willing to endure the cross, but the joy that was with Him all along the way — when children flocked to Him, when the "ordinary guy" listened to Him gladly, when the drop-outs fell in step with Him and went His way, when a friend who denied Him had the grace to cry. We have from time to time a joy like that.

This is what is involved in constant commitment. In a spirit of renewal let us all start together *now* and make Lent, and indeed 1970, a time for definite spiritual progress.

For, we have a commitment to a *Person*. We have the hardship that goes with it, the companionship of others going in the same way, and we go out with joy in our hearts. This gives me encouragement—a real lift. What about you?

Your friend and Archbishop,

William L. Wright

APPOINTMENT

The Reverend Warren C. S. Banting, former Rector of All Saints', Sault Ste Marie, has been appointed Rector of Holy Trinity Church, Temiskaming, P.Q.

ARCHBISHOP'S ITINERARY

Feb. 6-12: General Commission on Church Unity, Winnipeg

Feb. 15 - Lent 1: Deanery of Sudbury

Feb. 16-20: National Board Meetings, Toronto

Feb. 25-26: Diocesan Executive Committee, Sault Ste Marie

March 1-5: Deanery of Sudbury

BON VOYAGE

As this issue goes to press Archbishop Wright is leading a two-weeks "Anglican sight-seeing tour" of the Caribbean; visiting Puerto Rico, Virgin Islands, Dutch Antilles, Venezuela, and Haiti.

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Feb. 1—Sexagesima	Burwash Chaplaincy	B. Rodney Brazill
" 8—Quinquagesima	Chaplains serving in Armed Forces, on leave from this diocese	Douglas H. Fuller Kells A. Minchin Murray J. Tipping E. John Rose
" 15—Lent 1	St. John's, North Bay	Canon Charles F. Large
" 22—Lent 2	Sturgeon Falls, Cache Bay, Warren	Anthony Whyham
Mar. 1—Lent 3	St. Brice's, North Bay	Canon Baxter Gosse



—Sault Star Photo
Dr. D. H. Gould, The Rev. Capt. W. C. S. Banting, The Rev. D. M. Landon, and The Hon. A. A. Wishart, are seen among the guests at Bishophurst New Year's Day Reception.

In a tradition that goes back to 1876, and which has been carried on by successive bishops through the years, crowds of people gathered to attend the annual New Year's Day reception at Bishophurst, Sault Ste Marie. The guests arrived in a constant stream from three to six in the afternoon, among them a carload of Indians in festive native costume from the neighbouring village of Garden River.

Several women took turns in serving tea and coffee to the guests, and the charm of the historic old home was enhanced by the Christmas decorations, flowers, and cards. It was the twenty-sixth year in which Archbishop and Mrs. Wright have held the New Year's Day reception.

Reception Held For Bantings

by The Rev. D. M. Landon, Rural Dean

The Reverend and Mrs. Warren Banting were honoured at a well-attended reception held a few weeks before they left Sault Ste Marie. The event took place on a Sunday afternoon in All Saints' parish hall. It could have been a sad occasion, overshadowed by the coming departure of the Bantings and the imminent disestablishment of All Saints' Parish. In fact it was made bright and happy by the cordiality of the atmosphere, the generosity of the gifts, the warmth and humor of the speeches, and not least by the tastiness of the buffet luncheon prepared and served by the All Saints' Anglican Churchwomen.

Ben Smith, the Rector's Warden, acted as Chairman and began the official ceremonies about 2 p.m. First, a lovely bouquet of carnations was presented to Verna Banting by the Sunday School (Mrs. Banting had served as Superintendent for the past three years) and she made a warm and fitting response. The Churchwomen then gave a Pakistani embroidered tablecloth to Mrs. Banting, transistor radios to the children, Mark and Marcia, and a reading lamp to Fr Banting.

At Richard's Landing and Hilton Beach a new Christian Education scheme has been started in co-operation with the United Church. Classes are held for children every Thursday night at Richard's Landing, with about one hundred attending; at Hilton Beach they are held on Sunday mornings. Last year Fr Hill was able to open up a Youth Centre at Richard's Landing in an old church building, and this is used by children, teen-agers, and older folks, as well as for choir practices. Once a month there is a teen-age film and discussion session held in co-operation with the Roman Catholic Church, to which all young people are invited.

"The Rector's Study", an informal adult study group intended to explore the Faith in depth, was to begin this year and be held once a month.

The church at Richard's Landing has been all re-decorated on the inside with wall panelling, ceiling tile, and bright pink paint. In December the parish priest dedicated a new set of cruets, given in memory of The Reverend Edward Collins, by his wife.

Several speeches then followed. Harry Wootton, an active member of the parish since its inception, made the major address on behalf of the congregation, and Dean Nock, in expressing the feeling of the clergy noted that Fr Banting had just been honoured by being elected President of the Sault Ministerial Association for 1970. Joe Littlefield, the People's Warden, had spoken during the service preceding the reception, and had thanked the active members of All Saints' for their support.

A number of other gifts were then presented, made possible by many donations from the All Saints' congregation and from others in the community. The Bantings received an engraved silver tray, a gift of money, and a scroll inscribed with the names of all the donors. Fr Banting was also given an attache case.

Fr Banting, who served All Saints Parish for ten years, made an eloquent reply. He stressed the strong bonds of friendship which had been created among the people and which would long continue, and he commended the core members of the parish for their exemplary faithfulness and hard work.

Present at the reception, along with many adults and children of All Saints' parish, were five of the other deanery clergy and a number of lay people from other parishes in the city, with the largest group coming from Holy Trinity, where Fr Banting had been pastor for two years, 1959-1961.

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Alive and Well

He paid high tribute to the influence of the Church Army evangelists as a positive force for good. "Members of the government", he said, "begin to feel depressed as they see forces of destruction around us — all you ever hear about in the press and television is the debilitating things in life." He urged these on the side of truth and justice to speak out—"It's time for the right people to start making a lot of noise and to let those who are negative in their thinking know that there are millions who are ready to work hard for the right."



Some of the singing group talking with the Archbishop after dinner.

The reply to the government's greetings was made by The Rt. Rev. G. B. Snell, Bishop of Toronto, who referred to the fact that he had taught for several years at the Training Centre while he was a parish priest in Toronto. (Many ex-C.A. officers now in the priesthood remember with gratitude the lectures and help provided by Dr. Snell). "The Diocese of Toronto", said the Bishop, "uses the Church Army more than any other diocese, and we thank them for their leadership."



Captain Ray Taylor at the microphone, with The Hon. Robt. Welch seated.

Other speakers giving brief addresses were Captain Ray Taylor, the National Director, Dr. Winston Billingsley, President of the Board, and His Grace, Archbishop H. H. Clark, who also pronounced the Benediction.

For one who had taken part in the tenth anniversary of the society's work in Canada, it was an inspiring moment to see such evidence of progress and growth as it ended its fourth decade, so greatly blessed by the Lord Whom it serves, honoured by the citizens and Church among whom it works. We extend to it birthday greetings as it presses on to the future emphasizing its three-fold aim of Conversion, Consecration, and Churchmanship.

hundred people to hear them on a Sunday evening in December. Directed by the Organist of Central United Church, its president is John Dunn, the former choirmaster at All Saints' Church.

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Union Plan

For Anglicans, if the General Synod approved the scheme, it will have to go to twenty-eight dioceses for approval; but should it also go before the Provincial Synods, and down to the deanery and congregational levels? Then there is also the fact that ten of our dioceses were formed before Confederation, and what about old endowments, pension funds, etc. "There's going to be some busy lawyers", commented Dr. Gwynne-Timothy.

The Nova Scotian professor admitted that in some areas of Canada there will be no chance of union, at least not for many years, and he personally preferred "spreading this act of union over a long time." He stated, as the possibility of closing some churches was envisaged, "I want the continuation of my local parish church — and the Prayer Book in which I was brought up!" Again, as to the effect a union might have with our relationship with the Church outside Canada, Dr. Gwynne-Timothy stated, "As an Anglican I will not accept anything that would jeopardize my relationship with the see of Canterbury or any other part of the Anglican Communion." He went on to say, that "most Anglicans will not leave the Church and become a sect separated from our historical continuity — so any plan of union will have to be accepted internationally."

If the union succeeds in becoming a fact, the professor stated it would probably have about eighty-five bishops, the equivalent of the number of Roman Catholic bishops in Canada, as the number of people would be about the same. He said the Constitutional committee had recognized the place of religious communities in the Church, and the status of orders like the SSJE and the Church Army would be assured.

Island Church Open All Year

A varied program of study and activity is being offered by the parish of St. Joseph Island this year. The Reverend Peter Hill teaches High School at Richard's Landing, but also serves the points of Hilton Beach and Jocelyn. At the latter place the church is being kept open all year round now, and snowmobilers are encouraged to drive out to the area and attend church in their sports outfits.

CHURCH SCHOOL PAGEANT

More than one hundred children, drawn from the classes of the Holy Trinity Church School, Sault Ste Marie, took part in their annual Christmas pageant, which was held in the Church hall following Evensong on Dec. 21, 1969. Eight different classes, directed by their teachers, participated in the program, which included carols and songs of Christmas, readings, and tableaux. The following night the members of the Holy Trinity A.Y.P.A. sang carols through the Davey Home for the Aged to the delight of all the patients.

Two Young Lay Novices Offer Vows In Society

Before a crowded congregation that filled the collegiate church, The Rev. J. G. McCausland, Father Superior of the Society of St. John The Evangelist, Bracebridge, received the professions of Brother Patrick James and Brother Robert, who having completed their novitiate, took their first annual vows to live in Poverty, Chastity, and Obedience. The young novices had been "duly approved" by the SSJE Chapter of eight priests and one lay brother. All the members were present except Canon R. F. Palmer, the Father-founder of the order in Canada.

The Service was held on Sunday afternoon, December

21, 1969 and was attended by members of other religious orders, as well as by many interested people from Toronto, Bracebridge vicinity, and other places. Following the service a buffet lunch was served in the monastery.

The profession of the two Brothers took place after the Creed in the Eucharist. The Father Superior, in a short sermon said it was asking two people to live their lives in a special way with the precepts taught by St. John the Evangelist as the basis of that life. He observed that people often have a selfish sense of values, but this service is a witness that we must have integrity, honesty, and conviction.

NEW SCOUTING PROGRAM

The parish of St. Michael and All Angels, Thunder Bay is sponsoring the senior scouting program, "Venturing" in the parish and community. It is for young men between the ages of fourteen and seventeen, and while based on the same principles, is a more mature program than Scouting.

Several former Scouts met and studied the new program and became enthusiastic about its objectives which include areas of experience in competitions, culture, explorations, fitness, service, and vocation.

PRACTICAL GIFT

When the Anglican Churchwomen of St. Peter's, Elliot Lake held their annual meeting with a pot-luck supper, it turned out to be one of the best attended and successful ever held in the parish. A feature of the evening was a surprise presentation to Mrs. Stadnyk, wife of the Rector, with an electric automatic washer.

The new executive for 1970 was elected and the remaining funds in the treasury allocated to different projects, including seventy-five dollars to the Rector's Discretionary Fund.

INTERFAITH CHOIR

A ninety-member choir, comprised of Roman Catholics, Protestants, and Anglicans, has proved a popular ecumenical project for the city of Sault Ste Marie. A demonstration of carol singing drew a crowd of thirteen

The Mail Box

The Mother of God and Unity
December 12, 1969

Editor:

The publication in this month's ALGOMA ANGLICAN of the wonderful article by Miss Newton-White must surely be the highpoint in the life of our newspaper. Never before have I read such a closely reasoned devotional masterpiece. Many thanks.

I wonder if in the midst of the talk of union, re-union, or unity how many people have considered the role of the Blessed Virgin Mary. Surely she, as the physical mother of Christ, the spiritual mother of the brothers of Christ (The Church), is the most likely focal point of the ecumenical movement.

W. Alan Newell

Ed. Note:—The article referred to above, "The Angelus", was specially written by Miss Newon-White at the request of the editor; we were proud to feature it in our Christmas issue. We note that other editors share our regard for the works of this Algoma girl and we hope they will be led to re-print "The Angelus" in their publications. Mr. Newell, the writer of the letter, is a prominent Muskoka barrister, and a member of the Diocesan Executive Committee.

NOTE ON LETTERS TO THE EDITOR

Despite the fact that every issue of this paper carries the "masthead" on page 2A giving information about the publication, including the Editor's name and address, we receive letters which have been sent to the Diocesan Office in Sault Ste Marie.

What is also confusing to some readers (perhaps more than we think) is that there are two papers, each with different editors: the outside four pages are the work of your diocesan editor; the "insert" is the *Canadian Churchman*, and as its "fourth page" indicates, is edited at Church House, 600 Jarvis St., Toronto.

We have received letters addressed to "The Letter Basket", which, of course, is part of the *Canadian Churchman*, and we have to send them to its editor. You will notice that because of lack of space he is not able to publish all the letters he receives.

We would suggest that correspondents try writing to the ALGOMA ANGLICAN editor unless the letter deals with some issue which is not of diocesan significance or interest; and please sign your name! You may



—Sault Star Photo

Dunstan Wood, Churchwarden at St. Luke's, rings the Cathedral bell.

A NEW CENTURY

When the old bell of St. Luke's Cathedral, Sault Ste Marie, was rung on New Year's Eve, it was not only to salute the passing of the sixties and the beginning of the new decade, but also to mark the beginning of the Cathedral's centennial year.

It was in 1870 that the then priest in charge of Garden River, The Reverend James Chance, began building a church that was to become the cathedral of a new diocese. Some of the original stone work in the church built a hundred years ago can be seen in the walls of the present cathedral, surviving an extensive enlargement made in 1896, and the disastrous fire of 1952. It is believed the bell was installed about the turn of the century.

The Very Rev. F. F. Nock, present Rector and Dean of the Cathedral, believes it was an old railroad bell. Still giving good service, it remains an audible reminder of St. Luke's past history and its witness to succeeding generations of Canadians.

For the Sake of Argument . . .

What Age For Confirmation?

Let's talk about the right age for Confirmation. Traditionally children are confirmed during the years of twelve to fourteen, because it is maintained they have reached an age when they can understand the teachings of the Church. In actual fact these are the early years of adolescence, when tremendous upheavals are taking place in the child's body and mind, and in his psychological make-up; so that if we can be sure of one thing, it is that children should NOT be confirmed during these years.

Adolescence covers roughly the years from twelve to eighteen, so we are left with a choice of before twelve or after eighteen. However, there are no valid arguments for waiting until after eighteen, so that leaves the years between seven and twelve as the most suitable.

The Prayer Book tells us in the Service of Holy Baptism, that children should be brought to the Bishop to be confirmed by him when they can say the Creed, the Ten Commandments, and the Lord's Prayer, and have been further instructed in the Church Catechism. This constitutes a fundamental knowledge of believing what is true, doing what is right, and knowing how to pray. Nowhere does the Prayer Book say that the Rector

should transform the candidates into junior theologians before presenting them for Confirmation, so the preparation should be kept simple.

At the same time, the years seven to twelve are years when children can be led into a deep and lasting relationship with God; when devotional habits can be formed and a meaningful prayer-life begun. Parish priests would do well to spend their time helping the children along these lines, than in wasting time instructing them in the names of the various pieces of holy hardware in the church, or in giving them other gems of inconsequential information which will in no way help them on their way to heaven.

The essence of Confirmation is the gift of the Holy Spirit for the purpose of strengthening the candidates. It stands to reason, therefore, that the child who has a fundamental knowledge of the Christian Faith and who has developed a meaningful prayer-life, should be allowed to receive this wonderful gift as early as possible.

Of course you may ignore all this if you so wish, as being simply "for the sake of argument"; but on the other hand, it may be for real — what do you think?

Churchmen Seek To Overcome Problem of Communication

The President of the Brotherhood of Anglican Churchmen in Ontario, Lt. Col. F. W. Barr, 12 Canter Blvd., Ottawa, has sent us a press release in an effort to introduce a program of information about the aims and objects of this organization. A recent survey has indicated that the BAC is established right across Canada, but the problem has been the lack of communication. Col. Barr would like to

hear from laymen's groups, and from BAC Chapters and Diocesan Councils. Another Ontario Provincial Convention will be held in 1970 and an announcement about this will be forthcoming early in the year.

The Brotherhood of Anglican Churchmen is a movement which started in the Diocese of Huron in 1950 and has spread across Canada; where it functions primarily at diocesan and parish levels. Five aims and objects were originally adopted by the BAC; these are: *witnessing, uniting, growing, leading, extending*, and can best be applied in the following ways, and a member should:

suggest the editor publish your letter with a pseudonym if you wish; but letters unsigned or only initialled will not be honoured.

Another thing that some correspondents may find frustrating is the lapse of time between their writing and when they see it published. This is due to two factors: first, the paper is usually made up three weeks before publication at the latest; our actual "deadline" is the tenth of the previous month. Second, there may not have been room in the issue, and the copy is held over until the following month.

Finally, may we emphasize that we welcome letters or articles of interest from both clergy and laity, young and old; and in case you don't bother looking at the masthead, the editor's address is Box 273, Bracebridge, Ont.

1. Offer himself to the parish as a member of the choir, sidesman, treasurer, warden, Sunday School teacher, envelope secretary, lay delegate, or any other place where the need for men arises.

2. Be ready to help in the maintenance of the church, transportation, telephoning, welcoming new members, church services, visitations.

3. Set a personal example in his financial stewardship, in extension of the Faith, in missions, in Church extension and wherever the financial need of the Church may arise.

4. Attend Church regularly and privately pray for the needs of the world.

5. Be interested in community and government affairs and make his Christian principles felt in high places.

6. Be concerned with social service and assist both financially and personally where possible: alcoholics anonymous, the mentally disturbed, the aged, the sick, the shut-ins, the handicapped, and all those less fortunate than himself.

7. Encourage the ecumenical movement and act with Christian charity to all men.

8. Be a bridge of communication between clergy and laity.

Members of the BAC in this diocese should know that in 1956 the synod passed a regulation (Canon 27) on "the aims and objects of the Brotherhood"—it was to promote the "Rule of Life" which had been set forth in the first Draft Prayer Book of 1955, and consisted of nine precepts which covered the broad range of Christian duty through worship, work, and fellowship. The canon still stands, for what it is worth as far as the BAC movement in the diocese is concerned, although in 1959 the final Draft Prayer Book had considerably shortened the "Rule" and relaxed its emphasis on the reception of the Holy Communion. So since 1959 we have had a rule about BAC work which is rather out of date, referring to something "found in the Prayer Book" which isn't there, at least as the canon states it.

The aims as suggested in the press release published above are good, practical aims for any Churchman to follow, although the present Prayer Book Rule (page 555) has a better and simple order. While we would question whether the ecumenical movement (in all its aspects) should always be encouraged, it is the last aim suggested above that really perplexes us: Why, How, and When does a BAC member become "a bridge of communication between clergy and laity"? As a clergyman, we ask Col. Barr or whoever suggested this, or any BAC member who has accepted it, to answer this question.

Of course, if this means going out after those who have become alienated from the Church and introducing them to the parish priest for counseling and help, there is a great ministry to be performed, but the words seem to convey the idea that there is no communication between clergy and laity, which we think is quite false. However, the BAC may have different views on this matter, and we only ask they express them—it is a matter of concern to both clergy and laity.



—Nugget Photo

Jesus in Gethsemane is subject of new window in St. John's Church, North Bay.

Dedicated last year, this beautiful stained glass window in St. John's Church, North Bay honours the memory of two of the early members of the congregation, Mr. and Mrs. George Cockerline, and given by their daughter, Mrs. V. Polk.

Canon Charles F. Large, Rector, paid tribute to the two pioneers who had been loyal Anglicans in North Bay when it was just a village, and had attended the services of the Church when they had to be conducted in a railway tool shed. They were hard working members of the congregation for many years and it was fitting their names should be remembered by such a memorial in the present church.