

THE ALGOMA ANGLICAN



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Church Organs Dedicated

SAULT STE MARIE — A unique service and recital took place in St Luke's Cathedral on Sunday, October 31 when His Grace the Archbishop of Algoma dedicated the newly installed Cathedral organ at the beginning of the Festal Evensong at 7 p.m. The large organ of fifty-nine stops was custom built for the Cathedral by the Rodgers Organ Company of Hillsboro, Oregon, U.S.A. and voiced by Mr Walter Thompson, Rodgers Organs, Canada, who was present for the service, together with Mr James Walls, Vice President of the Rodgers Organ Company. The new electronic instrument replaces the original Casavant organ which had been in use for over half a century.

The Festal Evensong began with the Gentlemen and Boy Choiristers of the Cathedral singing the Stanford in C settings along with the Smith responses and the fitting anthem, *Rejoice in the Lord Alway*. The offertory hymn, *Christ is made the sure foundation*, was sung to the new Hymn Book tune, *Westminster Abbey*.

The dedicatory recital was given by the renowned organist Mr Frederick Geoghegan, and included a British Suite which he had played earlier in the month as part of his recital in Grace Cathedral, San Francisco on the occasion of British Week under the patronage of H.R.H. Princess Alexandra. He concluded with the brilliant work, *How Brightly Shines the Morning Star* by Max Reger and gave an encore, *Trumpet Tune and Air* by Purcell, featuring the Festival Trumpet stop of the organ mounted high in the west end of the cathedral.

The Festal Evensong was conducted by the Dean, The Very Rev. F. F. Nock, with music under the direction of the Cathedral Organist and Master of Choiristers, Mr John White. The cathedral was packed to capacity for this thrilling service and a reception was held afterwards in the parish hall.

CHOIRS SING CANTATA

The combined choirs of St Paul's and St Thomas', Thunder Bay sang the cantata, "Ruth" at two services in their churches on Sunday, November 21 by singing at the 10 a.m. regular morning service at St Paul's, then rushing to the west end of the city for service at St Thomas' at 11 a.m.

ACTED SERMON

At St John's, New Liskeard the children of the church school took part in an "acted sermon" on October 24, presenting their interpretation of the Gospel for the Sunday which was the parable of "The Big Supper". It was in place of the sermon and meant to be an act of worship to show the meaning of the parable through the understanding of the children.

SUDBURY — A new One thousand-pipe organ in the Church of the Epiphany in this city was played for the first time at the services on Sunday, November 7, within the octave of All Saints' Day. At the morning service, which was said without music until after the Old Testament Lesson, the dedication of the organ was performed by the Rector, The Ven. S. M. Craymer. He was handed the organ keys by the builder, Mr A. Dube, and in turn gave them to the organist, Mr Larry Blatchford. Following the dedicatory prayers Mr Blatchford played the *Toccata and Fugue in D Minor* by J. S. Bach before the singing of the *Te Deum*.

The new organ was a gift to the church from a bequest of the late Mrs H. M. Torrington, widow of Dr Torrington, pioneer Sudbury surgeon, who was also a musician and whose family were original members of the Epiphany congregation. Preacher at the service of Dedication was The Rev. L. R. A. Sutherland, Rector of St George's, Espanola, and himself a gifted organist.

At a special service in the afternoon Mr Blatchford, organist, who was celebrating his twenty-ninth birthday, played a half-hour organ recital which included music, *Jesus Christ Superstar* from the rock musical. Hymns, anthems and readings for All Saints'-tide formed the service and the choir was conducted by The Rev. Dr F. A. Peake, Honorary Assistant at Epiphany Church.

The new organ has a full foot pedal board, two manuals, eighteen voices and two mixtures of instruments and voices. It is placed in the nave of the church, behind the pulpit and near the chancel steps.

CANON SIMS SUNDAY

The fourth Rector of St Paul's, Thunder Bay, long since retired but still very active at ninety-one, will be honoured by that congregation as he re-visits the parish as guest preacher. The Sunday scheduled for his visit is November 28 and marks the fiftieth anniversary of his appointment as Rector. It was planned for him to preach both morning and evening, with coffee hour after the morning service.

ST. LUKE'S, THUNDER BAY

Combining a celebration of the Patronal Festival and the anniversary of the church a special service was held at St. Luke's, Thunder Bay on the Eve of St Luke's Day, Sunday, October 17. The Rev. M. Conliffe, Rural Dean was guest preacher and brought greetings from the deanery, congratulating the parish on its many achievements. A social hour was held in the parish hall following the morning service. The church was first opened for worship in December, 1890.



—Courtesy, Sault Star

Members of the Algoma District Law Association processing into St Luke's Cathedral, Sault Ste Marie for the traditional "Red Mass", an ecumenical service which marks the opening of British courts. It was the second annual observance held before the opening of the Supreme Court Fall Assize at Sault Ste Marie.

Barnstorming or Tithing?

Upon approval of a total diocesan budget for 1972 of \$239,450, the synod executive committee on October 9 directed the Treasurer, Mr. Wm. Wadley, and Archdeacon Haddon, Chairman of the advisory finance committee to visit all the deaneries to outline the budget and investigate the matter of existing arrears owing to the Mission Fund.

It would be interesting to report on the meetings held throughout the diocese and the reaction of the clergy, parish wardens, synod delegates, and treasurers to the items in the diocesan budget. The greatest frustration we have experienced in ten years as editor of what is supposed to be the "official publication" of the diocese is the lack of communication due, we must admit, to our failure to organize efficient correspondents from all areas of the diocese, and because as a parish priest we have not the time to travel around and attend all the events and gain information first hand.

If the meeting we did attend (in our own parish) was an indication of the rest to follow (we didn't hear of any previously held) then the travelling expenses of the two men has been a waste of diocesan money, not to mention days of valuable time.

Information supplied by the Treasurer from the synod office gives such a clear outline of the finances, the work of the executive committee and sub-committees, that no further interpretation should be necessary if the Archdeacons, Rural Deans and other executive members would meet with deanery great chapters periodically. Doubtless reports from all deaneries will be reviewed when the executive committee meets next on January 11 and 12 at St Luke's Cathedral, Sault Ste Marie. It will be too

soon then to have word from the parish annual meetings, and the deanery meetings will be the only indication of how enthusiastically the budget has been received.

Perhaps the most significant item in the minutes of the executive committee held in October was a request for a new approach to budget presentation. The answer given was that the advisory finance committee would like direction on this (we thought they were appointed to give direction!) and perhaps the time has come to merge the major accounts . . . We hope this idea will be pursued and the whole mission of the Church be our corporate concern. As it is we are trying to conduct Church affairs along methods introduced in the Victorian age. People are naturally confused by the difference between the "assessment" and "apportionment", or "outreach" or whatever it is called; between

Action Groups Help Missions

In the October and November issues news items told of a new approach to missions in the diocese through "Algoma Action" movement. A few "bikathons" organized in the Lake of Bays and Huntsville areas raised large sums of money for farm machinery to be used in the James Bay district where the "hunter culture" there is being transformed to a "farming culture" and Indian people need encouragement in this task. Another project which inspired the movement of "Algoma Action" is to assist in buying an aeroplane for the Diocese of Keewatin to extend its aircraft ministry to congregations in remote areas between Kenora and Hudson's Bay.

Government Study By Rural Clergy

BRACEBRIDGE — The Rural Life Committee, a group of priests representing country parishes in various parts of Ontario, held their annual meeting this year at the Society of St John the Evangelist Mission House, Bracebridge on Friday, October 8. Seven clergy were present from the Dioceses of Ottawa, Ontario, Algoma, Toronto, Niagara, and Huron. The Reverend Dalton Woodward of Powassan, who was Secretary-Treasurer of the organization for some time was the lone Algoma representative.

As the main concern of the committee is to study and report on the Church's work in rural areas the topic under consideration at this meeting was the changes being experienced through the extension of regional government throughout Ontario. Mr Roger Warner, Regional studies officer of the municipal research branch of the Ontario Department of Municipal Affairs, was the guest speaker. He pointed out the regional governments operate on the same principle as the old county councils but with greater functions. The clergy found that the greatest problem seemed that of maintaining the identity of smaller communities.

At the meeting new officers were elected for a two-year period; The Rev. Thos. Gracie, Bowmanville, Ont. was acclaimed as President, and The Rev. H. Horsey, Clayton, Ont. became Secretary Treasurer.

the Diocesan Expense Fund and the Algoma Mission Fund. Think how much interminable book-keeping could be avoided by their amalgamation! Then perhaps we could have a real "fair share" plan of parish support and a tithing principle put into effect. Could not this be an aim to achieve by 1973 when the diocese observes its centenary?

An unexpected allocation of funds sent to Bishop Clarke of James Bay came when he requested approval for spending it to build a house for the Rev. John Gull, Indian priest at Waswanipi Lake because the old mission house had fallen down.

Another project advanced by The Rev. Robt. Lumley, promoter of Algoma Action is to gather new or good used furniture, chairs, tables, beds, etc. for the homes of clergy and catechists and their people in the James Bay area, with depots for collecting the same at St John's, North Bay and St George's Thunder Bay. Trucking whatever donations are collected is still a problem with which he is asking help.

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The Archbishop's Letter Good News For Christmas, 1971

My dear People:

I am writing this Advent and Christmas letter in the vestry of the lovely Church of the Holy Spirit, Manitowadge. Although at the time of writing (it is early November) there is the first fall of snow — which means that Christmas is not far away. Of course the Advent season comes to remind us in part to prepare for Christmas Day.

The message of Advent and Christmas has a special significance this year in the midst of world-wide hardship, loneliness, poverty and war. The normal pattern of living appears constant in our part of the western world although unemployment is taking its toll. In the midst of change, anxiety and uncertainty what message can Christ's Birth bring to us this year? The Christmas story is old yet ever young; it possesses eternal truths for man. I have just finished reading the Christmas story and have taken some little time to meditate upon its message for our world today.

The first thing that confronts me is that when Jesus was born in Bethlehem the world was full of fear, cruelty and injustice. The majority of people had little to comfort them or give them hope. This sounds familiar, doesn't it? Millions of refugees are in need of our prayers and support; all areas of life are invaded by tragedy. The Babe of Bethlehem was born in a humble stable because there was no room for the Holy Family in the inn. His birthplace was only a stable, and He was wrapped in swaddling clothes and laid in a manger. In the midst of this the jealousy, cruelty and anarchy of Herod and his legions would put the Child to death.

The Christmas message of the angel was a word of encouragement, "Fear not". God's message to the shepherds on that first Christmas night was a word of courage. When the glory of the Lord shone round about and the shepherds were afraid the divine announcement of the great good news began with this: "Do not be afraid" — "Be of good courage".

Through us this message must be communicated to those less fortunate than ourselves. It must be communicated in a tangible and practical manner. Christ sends us on His mission; in fact, we represent the Incarnate Christ bringing power, peace and courage to the troubled and frustrated.

The constant message of our Lord during His ministry was "Fear not" — "Be of good cheer; it is I, be not afraid". He said to the discouraged and fearful disciples in the upper room, "Be of good cheer; I have overcome the world". One might say that the one great purpose of the Incarnation was that God might put new courage into the hearts of men, saying through the Saviour born at Bethlehem, "Fear not; it is I: be not afraid."

This Christmas proclamation is of no avail unless we re-echo the message in an authoritative manner. Thus we shall bring visits to the shut-in and lonely; we shall feed the hungry; we shall support the weak; we shall give and give and give to relieve the necessities of those little children in all parts of the world who look to us for help.

We shall greet the Babe of Bethlehem at our altars, worshipping and adoring Him. I want all our Church families to celebrate this Advent and Christmas season by placing renewed emphasis on worship and adoration and giving.

And let us not be unmindful of the traditional custom of our Church in Canada when on Christmas Day we remember the parish clergyman and his family by designating the Christmas offering to him. This symbol of affection represents love in action.

From all the members of our family I send to you, young and old, Christmas greetings in the Name of Him Who is the source of love, peace and courage.

Your friend and Archbishop,

William L. Wright

Summer Courses at Nashotah

"Continuing Education for the Clergy", an idea much emphasized a few years ago, became a reality last summer for Canon Alvin J. Thomson, Rector of St John's, Thunder Bay when for five weeks he attended the Graduate School of Nashotah House, an old established seminary of the American Church located thirty miles from Milwaukee, Wisconsin, less than a day's drive from the Lakehead.

Canon Thomson enrolled in three of the STM degree courses which are offered each summer at Nashotah. A fine family spirit prevailed among the students and with the faculty, all of whom lived on the lovely 430 acre campus and were easily accessible to the students.

While during the summer session casual dress at lectures and chapel was allowed, Canon Thomson was impressed by the fact that there are still strict requirements for students taking the

Archbishop's Itinerary

Dec. 2-5: Meetings of General Commission (Church Unity), Windsor, Ont.
Dec. 12: 11 a.m., Grace Church-on-the-Hill, Toronto
Dec. 13-15: Anglican Conference, North America and the Caribbean, Miami, Florida

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Dec. 5 — Advent I	Christ Church & St Peter's, Sault Ste Marie	Charles Noble, Archdeacon
Dec. 12 — Advent II	Holy Trinity, Sault Ste Marie	William Stadnyk
Dec. 19 — Advent III	St Joseph Island, Echo Bay	Peter Hill
Dec. 26 — Advent IV	St James', Goulais Bay	Douglas Stanley
Jan. 2 — Christmas I	Synod Office Staff & Executive Committee of the Diocese	

Plan of Union too Weak for Anglicans

(The following is an editorial which appeared in the November issue of *The Huron Church News* (The Rev. Dr A. Gordon Baker, Editor). In the same issue the paper published the findings of a large group of London clergy who had unanimously agreed that the doctrine of the ministry in the Plan of Union — First Draft ignored the traditional Anglican belief and did not preserve the historic episcopate in the proposed Church. We commend the editorial to our readers.)

There are many points in the "Plan of Union — First Draft" which are bothersome to thoughtful Anglicans. Of particular concern is the view of the ministry expressed in the document. Among those bothered are the clergy of the Middlesex Archdeaconry of the Diocese of Huron — and there are good reasons for their concern.

While the proposed plan (first draft) goes into great detail on many issues, indeed the whole document is enough to make the mind boggle with its verbosity, it is less than explicit about what is to be understood about the nature of the ministry of bishops, priests and deacons. This may have been done purposely, and if this is true, then it will be no surprise to the General Commission on Church Union if a large number of Anglican clergy react to the document negatively.

Anglicans generally regard the ministry of bishops, priests and deacons as something more than a pragmatic necessity and it is doubtful that they can assent to any scheme which does not recognize this fact.

Of particular concern is the way in which the document seems to emasculate the order of the episcopate. In our Anglican polity the bishop is the father-in-God of the diocesan family, and while he is subject to certain democratic restraints, it is doubtful that Anglicans would really like to see their bishop become little more than a formal decoration and professional chairman of committees.

Democracy is a useful instrument in the ordering of society but we would do well to remember that it is not a New Testament concept, nor is it in any sense an "absolute" method for ordering the affairs of men either inside or outside the Church.

There is surely a case to be made against over-democratization. There are many occasions when a committee, or a

"group-think", is inadequate and the hierarchical scheme fulfills an important role. It is not by accident that the bishop and priest of the Church are commissioned; "... Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." This commission of Christ is not to be lightly cast aside. It is representative of the hierarchy of values and of authority in the Church of God.

The arguments based on the misuse of priestly and episcopal authority which have occurred from time to time in the past hold no more weight than similar arguments advanced against the democratic principle. What is involved is a basic difference of viewpoints about the nature of the Church and of the ministry between the Anglican and United Churches.

It begins to look as though there can be no reconciling of these views as things now stand. The experience of the two Churches in their separateness may have to pass through many more phases before they are ready to be reconciled.

In the meantime would it not be more to the point if each Church sought a greater self-understanding. There is no shortage of opportunity for this growth in the Anglican Church. Renewal of faith and practice is still more of a dream than a reality among us and our present impasse in Church union matters may be God's way of confronting us with this reality.

It is to be hoped that the Church Union Commissioners will not force the pace beyond the ability of the Church to catch up and that they will not treat lightly the differences relating to the ministries of the Church.

Cottages Available For Vacation Times

Clergy who may begin early to think of how or where to spend a month's vacation next summer should consider taking duty in Muskoka in return for the use of a summer cottage accommodation. The Rev. Robt. Charles, Rector of Rosseau, has three points in his parish which offers such opportunity — at Windermere, Gregory, and Orrville. If you are interested write to him soon so arrangements can be made. He needs priests for the months of July and August.

Another interesting church with a summer cottage for visiting clergy is Christ Church, Ilfracombe, a few miles from Huntsville, on Buck Lake. Clergy wishing to take a month's duty there should write to The Ven. G. W. Sutherland for information.



Christ Church, Windermere

Christmas Greetings to all our Readers

For the past —
Thanksgiving

For the present —
Joy

For the future —
Hope

In speaking at a meeting of the Thunder Bay Deanery Chapter Canon Thomson suggested that Thorneloe College could sponsor a modified version of courses available at Nashotah House and that many clergy would be interested in updating their education. Of his stay there he said it was both stimulating and restful to be able to study without distraction and enjoy the fellowship of American clergy from many different states. It was a delight to use their fine library and a special privilege to join in the daily worship, Morning Prayer, Eucharist and Evensong offered in their collegiate chapel.

Churchwomen Hold Fall Deanery Meetings

THUNDER BAY — The Fall Deanery meeting of the Anglican Churchwomen of Thunder Bay was held in the evening this year, on October 14, at St. Mary's, Vickers Heights, beginning with the Eucharist celebrated by the Rector of the parish. Fifty-eight members were present including Mrs. Olive Ross, President of the Superior Deanery ACW. The Chairman, Mrs. E. L. Pierce, Thunder Bay Deanery President, welcomed all the members and commented on the experiment of holding the meeting in the evening.

After several reports and the general business the members listened to an address by Mr. Andrew James, who with his wife had been "house parents" at the Centennial Residence, a home for young Indian girls who come from northern communities to attend high school in the city. The women presented him with a cheque towards the work at the residence. An invitation was given by the President of St. John's ACW to hold the spring deanery meeting in that parish.

LITTLE CURRENT — Thirty-seven Anglican Churchwomen attended the annual meeting of Manitoulin Deanery held at Holy Trinity Church, Little Current, Saturday, October 16. Eucharist was celebrated by Canon D. H. Dixon, Rector, at 11 a.m. and sermon by Fr L. R. Sutherland. Mrs. Jessie Bennett, who was elected Deanery Chairman, presided at the business session held in the afternoon. Guest speaker was Rev. Murray Porter, whose topic was "Youth"; several questions were asked and suggestions made by the members in regard to working and co-operating with youth.

Invitation for the 1972 meeting was received from St George's Church, Espanola, with women from all points of the parish co-operating. The offering from the service was given to the Archbishop's Discretionary Fund.

DEDICATE MEMORIAL WINDOW

Before his retirement from the parish of Espanola Canon E. R. Nornabell officiated at the dedication of a memorial window in St Augustine's Church, Whitefish Falls, one of the congregations of the parish.

The window, enhancing the beauty of this little church is in memory of Ernest Spry, a long time member of the parish and community and was given by his family and many friends.

Now all is quiet and soft light emanates from the Christ-child. It grows and grows and its radiance fills the whole church. Oh, how beautiful it is!

That package—still it lies there and all the creatures have gone. Could it be for us? We advance cautiously. It smells so tantalizing—can it be? It is—cheese adequate for church mice all the long winter months! One bite—two—three—four; how good the tummy feels now! What a happy day—the best of the year.

We are alone with the Christ-child and we creep near. A shining angel appears, so close. Hark—we hear the singing, "Glory to God in the highest". Can we sing too? We try—why, we can; it is swelling up and up: "Peace on earth." The shafts of

ROSSEAU—One hundred and twenty Churchwomen packed the Church of the Redeemer to the doors as the Muskoka - Parry Sound Deanery ACW met for Eucharist on Oct. 27. Celebrant was the Rural Dean, Fr I. L. Robertson assisted by the Rector, Fr Robt. Charles, who preached the sermon. Following the service the President, Mrs. H. Curzon conducted the first session in the church and which included remarks by The Archdeacon of Muskoka-Parry Sound, The Ven. G. W. Sutherland, and short reports from all the branches in the deanery.

Luncheon and the concluding session of the meeting took place in the Rosseau Community Hall. Mrs. J. E. Huggett was chairman for a meeting of the branch presidents held during the luncheon. Speaker at the afternoon session was The Reverend Donald Anderson, a Canadian priest who is a professor at the Church Theological College, Tokyo, Japan. His address, which was illustrated by slides, dealt with the changing approach to missions in other countries, especially in the Caribbean area, then he gave the members several interesting insights into Japanese culture. He said the Church now does not have foreign clergy in parish work in Japan; the few Canadian missionaries left there are mainly doing a job of dialogue and liaison. The Japanese, he said, were very religious, but it was not "organized" as in Western culture. He showed that the traditional "tea ceremony" bore some resemblance to the spirit of community we experience at the Eucharist.

Following brief reports on the work of the Girls' Auxiliary, Junior Auxiliary, Family Life, Altar Guilds and Deanery Camp, the meeting was closed promptly at 3.30 p.m. Mrs. T. Menzies of Bala invited the members there for the annual spring meeting in 1972.

light from the Christ-child spread and spread to us until we are all surrounded by it. We sing on . . . "Good-will to men".

Glorious day, all is well with all creatures—creeping and upright. He is born!



Junior Girls of St Thomas' parish, Bracebridge shown busy planting tulips in front of the church. They have also grown hyacinths for shut-ins as part of their nature and social service work.



SIXTY YEARS AS ORGANIST—Mrs. Ernest Whitten will be among a few "old timers" to be honoured on the occasion of the seventy-fifth anniversary of the present St Thomas' Church, Bracebridge on December 5. She has been an organist here for sixty years and for consistent service and attendance has a record perhaps unequalled in the diocese. Six years ago she suffered a stroke but within a year she was back on the job again. Though she is relinquishing her duties as regular organist she hopes she will not be completely retired but still perform occasionally at the beautiful Casavant pipe organ.

A Little Helpers Party

It is seldom, if ever, that we hear of a "Little Helpers' Service" and party since that phase of the Church's children's program became the "Family Life Department" but "Little Helpers" (children under seven years) are still recognized in some parishes, and at St. Paul's, Thunder Bay, the Rev. D. M. Landon, rector, arranged and printed a very appropriate order of service which we are proud to publish for the benefit of the whole diocese or anywhere where the priest wishes to adapt it to his "Little Helpers".

PART ONE: CELEBRATING JESUS' LOVE—(Prepare table with six larger candles

Hymn: 694, vv. 1, 2—"Tell me the stories of Jesus"

Welcome, children and mothers to our children's party. It's a "JESUS PARTY". Jesus loves us and cares about every person, and this makes us very happy. Let's remember Jesus' love for us as we light six white candles.

(Candle 1)—The wonderful things Jesus said . . . help us to be loving and good . . . so we light our first candle. Will you say after me, "Jesus guides us".

(Candle 2) Jesus heals sick people . . . and this makes us happy . . . so we light our second candle. Say after me, "Jesus heals".

(Candle 3) Jesus is a loving Friend to everyone who comes to Him . . . so we light our third candle. Say after me, "Jesus our Friend."

(Candle 4) Jesus died to rescue us . . . and this makes us very thankful . . . so we light

our fourth candle. Say after me, "Jesus saves us".

(Candle 5) Jesus is alive; He rose after dying . . . and this makes us very happy . . . so we light our fifth candle. Say after me, "Jesus is alive."

(Candle 6) Jesus is with us through His Spirit . . . and this helps us come alive . . . so we light our sixth candle. Say after me, "Jesus is with us." Hymn: 713, vv. 1, 3—"Jesus loves me."

PART TWO: MAKING OUR RESPONSE (Prepare six smaller candles with holders) Jesus loves us. He asks us to be kind and good and true. Six of us will hold lighted candles to show that each of us should shine for Jesus as a light in the world. (Candles held by six older Little Helpers are lit). Hymn: 719, vv. 1, 3—"Jesus bids us shine." Offerings received.

Lord's Prayer. A prayer for Christian family life. The Grace.

INDIAN INSTITUTE GRANT

As part of the services offered by Algoma College which uses the former Shingwauk Indian Residential School at Sault Ste Marie a study program of Indian language, history and customs will be carried on with the assistance of a grant of ten thousand dollars by the government of Ontario. The money will enable the Keewatinung Anishnabe Institute to get started at the college. Among the facilities there will also be a folklore library that will be useful to the general community.

Christmas Eve With Two Church Mice

It was cold; the bishop's chair, with its soft red cushion had been a nice bed. The night had been quiet, and the light from the lantern in the beautiful window, held by the One Who knocks at the door, had seemed to give warmth all night long.

Now this was *the Day*, and there was work to be done. First, to warm the feet. That deep red carpet in the sanctuary felt good. Up and down, up and down—a few more times and the feet were warm. Today the Christ-child would be brought in and laid on the straw at the chancel steps, and all day long two-legged creatures would be bringing white gifts.

But us—our bibs were soiled and dingy—to wash we must, and water was needed: some creatures had been moving around all morning in the vestry—might they have left a little water in one of those shiny bowls? Yes, there is one bowl almost full, and how fortunate, it feels almost warm. Off with the bibs—swish swirl, done. How they shine! so white—and now to get them tied on securely. We are ready for the Christ-child's coming.

But, oh, the ache inside—it hurts more than yesterday. Food—none; the organ webbing, the old cassock lying in the corner, that piece of fair linen—all gone, long gone. Listen! the gifts are coming, more and more—could there be one small morsel of food?

Over and over and under all packages we have looked, but nothing for church mice. Oh, here comes a late gift; steps are slow, a stumble, a dropped package, unnoticed—the steps recede.

Liberal Theologians Frustrated — Find God is not so dead

A prophetic note of warning was sounded by a prominent American theologian last month. At a large convocation of the School of Theology, Claremont, California, Dr John B. Cobb, Professor of Theology, speaking on "Ministry in the Seventies" predicted that the "main line denominations will lose out on the right to the newly vigorous conservative evangelicals and on the left to the secularists who will be increasingly hostile to Christianity." He said that evangelical groups "provide clear self-definition, a channel for commitment and a basis for

organization of life. These prove far more attractive to youth than the open-ended questioning we have been offering in our best liberal churches."

Referring to the preoccupation with social action by the churches Dr Cobb said this has neither won over the uncommitted nor provided a solution to crucial social issues and warned that if attempting to solve the problems of population and environment became the basic mission of the Church it would be a monumental and hopeless failure. "This talk of mission achieves very little in the

long run and produces more frustration than satisfaction."

All the more surprising coming from this stronghold of Protestant liberal theology was the speaker's emphasis on the importance of traditional worship as a powerful force in sustaining the historic Christian vision of reality which frees the individual to act responsibly.

"To many today this must sound outrageous", he said; "in the experience of many moderns worship has not seemed to touch us significantly. Our question often has been how we can do something signifi-

cant in the Church instead of spending all our time worshipping. Here, I believe we are profoundly wrong. I am quite sure that participation in worship has affected people, and is affecting people, much more deeply than we — or they — realize."

Worship service, including the sermon, the theologian said, has enabled Christians to realize the deepest meaning of existence. He added that in kneeling and bowing, in confessing sins and singing praise the vision of reality has become real, and the shaper of existence.

The Mail Bag

Challenge Editorial Stand on Church Union

Two Readers Express Joy Found in Healing Service

We wish to comment re the healing conference that took place at the end of September in St Thomas' Church, Thunder Bay . . . we sincerely hope and pray that it will be our privilege to take part in other healing services. The Holy Spirit was very much in evidence, the atmosphere was full of love, joy and promise. This was evident by the expression on people's faces. The very air was charged. Mr Parsons reminded us that Jesus came to preach, teach, and heal mind, soul and body.

Mr and Mrs V. Sandalls.

Thorneloe Professor Raises Many Fascinating Questions

I was very happy to read Mr Frank Boland's letter in the September issue. I believe he was speaking for very many Anglicans in the diocese when he criticized "the continuing negative editorial flogging of the plan for union." His letter was followed by an editorial comment of equal length adopting once again the position Mr Boland had criticized.

In October the editor saw fit to publish "for wider circulation" a presentation opposing the Plan of Union, First Draft by Mr Edward Mantle. In this case the only comments were in support of Mr Mantle and the heavy type in the centre of the page stressed the closing words of the article in such a way that no one could doubt where the editor's sympathies lay.

I do not object to "editorializing" for this is common practice in all newspapers. But I am seriously concerned that those who read THE ALGOMA ANGLICAN may assume that what they are reading is doctrinally and historically correct — and I regret to say that in the field of ministry, sacraments and church organization, there are few theologians, be they Catholic, Orthodox or Protestant, who would dare to be so dogmatic as are some of the contributors to THE ALGOMA ANGLICAN.

What do we mean by "apostolic succession"? How did the ministry of Bishop, Presbyter and Deacon originate? Did the office of bishop come from the apostles by localization, or from the presbyters by elevation? Quite honestly, we do not know, and the answers do not seem to be available. One of my present responsibilities is a modest survey of current thought on these questions and I hope to have this completed in the form of a short article to be published in the New Year. May I humbly suggest that readers keep in mind that this is an area which raises many fascinating questions, but one in which no side, Catholic or Protestant, can be completely right or entirely wrong.

Colin Clay.

Editor's Reply:

We have never aspired nor pretended to speak for anyone except ourselves in our "editorial comment". Our job is to stir the thinking of others to speak for themselves; this, we believe can best be done by stating the truth as we see it. We are proud of the "dogmatic" contributions we have published and are happy that our position has been such "that no one could doubt". However, Pro-

fessor Clay knows, as do all our readers, that we offer a forum where all valid opinions are freely considered, which is why we publish his letter and the one that follows.

While our contributors may sometimes be at variance with a majority of modern theologians, yet where has there been anything contrary to the position held by the Church for hundreds of years? Is there any reason why modern "theologians" should speak with more authority than the Church Fathers, or even those of the past few hundred years? We will respect and consider any of Prof. Clay's studies, but please don't ask us to be like the blind men who examined the elephant, and shut our eyes to the "whole" Catholic Faith and what has been the polity of the Church since Apostolic times to be influenced by "fascinating questions", which may result, as has often been the case, where "each was partly in the right, and all were in the wrong".

Western Cleric Defends Union Plan in Reply To Layman's Comments

Having read, by chance, your October issue I would like to make a few comments about the article "A Layman comments on the proposed plan of Union."

The first two columns of Mr. Mantle's article in which he seeks to establish Anglican criteria are reasonably accurate when quoting from the Prayer Book but these references are interpreted in a very narrow sectarian way which has never been able to commend itself to any but a party within the Anglican Church. So long as he is being positive he expresses a legitimate, though limited position. His negative reaction to other Christians I comment on later.

Some concerns, for instance, re Art. 17 (and 117-124) are easily answered. As he says "Presbyter" signifies the same office as "Priest", it is so used in our Prayer Book p. 554. Though it comes awkwardly to Anglican tongues it is used in our negotiations because we are not just working and praying for a little domestic Union of three churches in Canada but for the healing of the divisions of the church throughout the world and "Presbyter" is the word that is being used in South India, North India and Pakistan, Burma, Ceylon, New Zealand and COCU, to name just the ones that come readily to mind.

With regard to other words for organizational units, all the words that have traditionally been used in one denomination or another carry with them overtones which they have acquired in practice and which do not necessarily belong to the essence of the office or organizational unit. Surely it is better to use neutral words and give them accurate meaning for their use in the New Embodiment.

In Art. 226 the provision for respecting the conscience of parents or Presbyter in the matter of infant baptism parallels similar provision in our new marriage Canon with regard to the conducting of marriages. This provision with regard to Infant Baptism could only be called ludicrous by one quite unaware of the continuing debate throughout the church about Christian Initiation. Current Anglican practice about Baptism and Confirmation is being seen by many as a ques-

tionable, if not corrupt, following of the Apostles and will probably be changed irrespective of church union. I would commend to your readers the English report "Christian Initiation", Birth and Growth in the Christian Society.

The several imputations of dishonesty and deceit on the part of the Commissioners are obviously made in ignorance and need no refutation; but the reference to the Reformers, to ministries other than Anglican, and to those who have lived and served God in other traditions must be challenged. It will be a bold and rash man who will tell God the Holy Spirit that He was mistaken in working outside that man's idea of the correct church; and it would be a spiritually blind man who could deny that God has so worked. It is to be hoped that someday even the most sectarian of Christians may catch up with our Roman Brethren in charity and understanding — see the Decree on Ecumenism, Vatican 11 November 21, 1964.

Surely responsible Christian editorship would have given some help to Mr. Mantle in his difficulties, helping him to express his rational concerns constructively, rather than using so much space in an official Diocesan paper for an article in which legitimate concerns are obscured by narrow sectarianism, emotional polemic and perverse misunderstanding.

We do not all have to agree, but when a divided world so desperately needs the word of reconciliation, those who claim to carry the Gospel would do well to seek God's will in humility and penitence.

Edwin Thain

Editor's Reply:

It is too bad that the writer, Canon A. E. Thain of Edmonton, Alta. is only a "chance" reader of our paper or he would know that Mr Mantle's comments were quite mild compared to some we have published. The tedious and repetitious "Plan of Union" was carefully reviewed by Mr Mantle, who besides being critical, gave praise where praise was due.

Perhaps our headline, "A Layman Comments . . ." was misleading, for today there are laymen better educated and qualified in theology than many clergy. In this context Canon Thain's pedantic attitude becomes amusing; Mr Mantle, we consider, has no difficulties, and we could have given him little, if any, help. Moreover, his comments have been reviewed and commended by more competent minds than ours. It is Canon Thain, we believe, who is in difficulties, for we wonder what his "interpretation" of the Prayer Book references are. His remarks reveal that his own experience must have been "narrow — sectarian — limited" or he would know better than to

CORRECTION

It has been drawn to our attention by the rector of St Thomas', Thunder Bay that in the contributions to the Primate's World Relief and Development Fund published in the October issue the entry for that parish was omitted. He pointed out that their contributions from St Thomas' this year had amounted to \$362.80.

We presented only the statement as supplied, and although we have not received a correction from the synod office as we prepare this for press it is quite obvious that the amount credited to St Stephen's parish and which was the same as the above total should have read as a contribution from St Thomas'.

New Archdeacons Commissioned

The induction and installation into office of the newly-appointed Archdeacons of Nipissing and Thunder Bay took place on the last two Sundays in October and were held in the churches where the prelates are Rectors. The appointments, that of Canon S. M. Craymer as Archdeacon of Nipissing, and Canon E. R. Haddon as Archdeacon of Thunder Bay, were announced in the November issue of this paper.

At Thunder Bay Archdeacon

label others as belonging in those categories.

In spite of the modern trend to use the term "presbyter" instead of the shorter, "priest" (and it is odd when in everything else we seem to favor abbreviated words!), we ask, is it not rather naive to think this will have any effect in "the healing of the divisions . . ." Again, if Canon Thain thinks that words like "parish", "diocese", should be dropped in favor of "neutral" words, why has the "Plan of Union" included in great prominence the terms, "conference" (really the controlling body of the "new" Church just as it is in the United Church of Canada), and "Moderator", who will be the "chief officer" of the "new" Church, just as he is in the United Church of Canada.

We shall give heed to the English report on Baptism as Canon Thain advises us to do—but we cannot accept the position that there is a parallel between a matter of conscience about Holy Baptism, which is "generally necessary to salvation," and that of the "conducting of marriages". Canon Thain does not refute Mr. Mantle's charge that the "Plan" is irresponsible and dishonest when it states that "in the essentials of faith and practice we are already one", nor does he answer the question as to which "reformers" shall we look for the "truth". We don't find the Decree on Ecumenism embracing the doctrines of the Reformers to which the Plan refers. Charity and understanding are much to be desired; but they should not be confused with subtle compromise or blind acquiescence.

Exchange Being Made With English Priest

A Muskoka priest is looking forward to next spring when he, with his wife and young son leave for England to stay for six months while he exchanges parishes with the Vicar of St Peter's, Duxford, Cambridgeshire, from April 15 until September 10.

The Rev. J. H. Watson, Rector of Bala and Port Carling parish, is excited about this experiment; his English counterpart is The

Rev. D. A. Lyon, who is looking forward to fulfilling an ambition of spending some time in Canada. The two priests met while Fr Watson was on a trip to Britain two years ago and the possibility of making such an exchange was mentioned. Since then episcopal approval has been given and they will trade each other's houses, cars, and even stipends while they carry on the duties of their parishes.



Trinity Church, Bala, will be "Parish Church" for visiting exchange priest, April-September, 1972. Rectory is next door.

Haddon was installed in St Thomas' Church at a special youth service on the evening of October 24. The service was arranged by the three Church Army officers at the Lakehead, Capt. E. Scriver of St Thomas', Capt. R. Peddle of St John's, and Capt. R. Dickson of St Michael's. The church was well filled, and mostly by young people from several of the Lakehead parishes, with His Grace, Archbishop Wright as preacher and giving a special message for the youth of today.

The following Sunday at Sudbury and during the 11 a.m. Choral Eucharist at the Church of the Epiphany, The Archbishop installed Canon S. M. Craymer, Rector, as Archdeacon of Nipissing to succeed The Ven. Gilbert Thompson who recently retired. The preacher on this occasion was Canon Jas. F. Hinchliffe, Rector of Lively, and former Archdeacon of Thunder Bay. A reception was held in the parish hall following the service.

Training Given For Evangelism

In an effort to train lay persons for active Christian witnessing both in and beyond their parishes the Church Army in Canada will embark next year on a program of "Christian Advance" based on studies which have been used successfully by the Society in England.

Subjects in the course which will be introduced in Lent, 1972 will include methods of Bible study and prayer groups, visitation evangelism, industrial evangelism, personal witnessing and counselling, mission preparation and follow-up. There will be a section on The Church and Youth.

The course will be given one evening each week and interested persons may write for information to Church Army Headquarters, 397 Brunswick Ave., Toronto 179, Ont. Tape recordings of the lectures will be prepared for distribution across the country at a small service charge.