

# THE ALGOMA ANGELICAN



VOL. 16

JANUARY, 1972

NO. 1

## Seventy-fifth Anniversary Bracebridge Parish Church

Thanksgiving for three quarters of a century of divine worship in the present church building was offered by the congregation of St. Thomas' Parish, Bracebridge on Sunday, December 5 in commemoration of the opening of the church on December 6, 1896.

Guest celebrant at the 8.30 Eucharist and preacher at the 10.30 Eucharist was The Venerable S. Maitland Craymer, a former Rector of the Parish. He is now Rector of The Church of the Epiphany, Sudbury, the parish to which Canon Jas. Boydell, Rector of St. Thomas' when the church was built, went following his ministry in Bracebridge. Archdeacon Craymer brought a message of good wishes from Mrs. Martindale, a daughter of Canon Boydell, who still lives in Sudbury.

In his sermon Archdeacon Craymer stressed the importance of faithful, regular worship as the central work of the Church. On this foundation, he said all other activity proceeds. Social work cannot take precedence over worship since it must have the inspiration that comes from devotion.

Later in the day, at 5 p.m. members of the parish filled to capacity the Browning Memorial Hall where the Anglican Churchwomen had arranged a supper.

## Padre Awarded Service Medal

The Rev. J. Turner, Rector of St. George's Church, Thunder Bay, who has served twelve years as chaplain and divisional officer with the Sea Cadet Corps, has been awarded the Canadian Forces Decoration Medal. The presentation was made in a special ceremony by the District Cadet Officer for Manitoba and N.W. Ontario. Padre Turner served with the British Army during the second world war and was mentioned in despatches while on active service in the Middle East.

## Bishops Served in Algoma When University Students

This month Archbishop Wright will participate in important functions in Toronto to confer added dignity on two prelates of the Church who began their ministries as student catechists in this diocese. They are The Venerable Allan A. Read, who will be consecrated as Suffragan Bishop of Toronto; and the former Primate of All Canada, the Most Reverend Howard H. Clark, who will be installed as Chancellor of Trinity College.

Archbishop Clark, who resigned the primacy after succeeding in changing that office so that it is free from any diocesan duties,

At the head table with the Rector and Wardens and other guests were a few who had been baptized before the present church was opened. The Rector explained that to mark this occasion the parish had a number of crosses specially engraved; he then called on the wardens to present some of these to a number of persons present. Specially honoured at the dinner was Mrs. Ernest Whitten who this year was concluding more than sixty years of service as an organist in St. Thomas' Church. The Rector paid high tribute to her long and memorable service and she was presented with an illuminated address in appreciation of her work. He announced that the parish would regard Mrs. Whitten as the "Organist emeritus", but that she was retiring from regular duty in 1972 and would be succeeded by Mr. Robert J. Boyer.

Speaker at the parish dinner was Mr. Redmond Thomas, QC, long-time member of the parish and former Registrar of the Diocese of Algoma. He gave a "Thumbnail History of St. Thomas' Church" illustrated with many of his own personal reminiscences. He traced the story of the congregation and the first log cabin church built 1866 near the site of the present Cemetery chapel and when the congregation was made up mainly of farmers, to the transfer of services to the town and the building of the second church, "a picturesque, white wooden building. At its west end a square tower with an artistic octagonal belfry surmounted by a graceful spire" opened on October 6, 1872 when Bracebridge, not yet incorporated, had only about five hundred population and was still without railroad communication.

Mr. Thomas told of the original church bell, which was the only one in Bracebridge and served as a fire alarm for a few years, and of how the church, after the building of the present one, was used as a kindergarten school which he had attended as a boy.

(Continued page 4A)

has been a special lecturer at Trinity and now will assume the office of Chancellor. It was while he was a theological student there that he worked one summer in the area of Capreol in this diocese.

Archdeacon Read has been a devoted parish priest at Barrie for many years; he is also a graduate of Trinity College. In a letter we received from him after his election he says, "There are many places I know in Algoma . . . I worked as a student with Father Watson over thirty years ago." This was around Haileybury and Cobalt. Following

## Tribute to Beloved Priest Archdeacon John B. Lindsell

"A faithful pastor, devoted priest, loyal citizen, lover of children"—there is his epitaph, and he lived it," spoke Archbishop Wright in a brief eulogy at the Burial Service held in St. James' Church, Gravenhurst for The Venerable John B. Lindsell, one of the senior priests of the diocese who died on St. Andrew's Day a few hours after he had been struck by a car while on his way home from Evensong.

In his ninety-second year, Archdeacon Lindsell was still quite active and sometimes assisted at services in his parish church at Gravenhurst; he had been to the Eucharist that morning. Although it had been fourteen years since he retired as Archdeacon of Muskoka, he had remained active in the ministry, taking regular duty in parishes and for eleven years as Priest-in-charge of Britt and Point au Baril. His career in the Church of Canada covered a period of sixty-five years from his ordination to the diaconate in 1906 in the Diocese of Qu'Appelle; sixty of those years were spent as a priest in the Diocese of Algoma.

Born in England, John Burder Lindsell was destined, had he remained there, to follow other members of his family in the legal profession; instead, he chose the more adventurous life on the Canadian prairies. While there he found his true vocation in the priesthood. He came to Algoma as Rector of New Liskeard in 1911 and three years later moved to Gravenhurst which was his home until his death. Twice married, Archdeacon Lindsell had been a widower for more than twenty-five years, making his home with his daughter, May, who survives him.

It was at Gravenhurst that he was to begin his long ministry among the patients in the Sanatorium which was to last until the hospital was closed in 1960. Here he was a special favourite among the children whose loneliness and shyness soon disappeared when the chaplain made his rounds. He was one of the founders of the Muskoka Children's Aid Society and served as a member of its executive for many years. Other civic duties he performed included the Board of Education of which he had been a member for twenty-five years; he was secretary of the Gravenhurst Library Board for thirty years and had been President of the Victorian Order of Nurses in the area.

For most of his life in Gravenhurst he kept up his interest in the law and served as Clerk of the Division Court for a long time. A prominent Freemason, Archdeacon Lindsell was a past master of the Gravenhurst lodge and had also been assistant Grand Chaplain of the Lodge in Ontario.

As a writer, Archdeacon Lindsell was a regular contributor to his home-town newspaper; for many years under the title of "Free Lance" his articles on matters of public interest were eagerly read. A few years ago the members of St. James' Church had recognized the long service he had given to the community by placing a stained glass window in the church in his honour.

The Requiem Eucharist was held on December 22 with the Archbishop officiating assisted by the Rector, The Rev. R. A. Locke, and The Ven. G. W. Sutherland, Archdeacon of Muskoka; also in the sanctuary was a former Archdeacon, The Ven. C. H. G. Peto, who had succeeded Archdeacon Lindsell in that office. Mr. Jack Huggett, Rector's Warden and long time friend of the deceased read the Epistle. Clergy from many parts of the diocese attended the requiem including Canon J. F. Hinchliffe of Lively who had served in Muskoka for many years, Canon H. A. Sims of Haileybury, and several others. Former Algoma priests attending were The Rev. S. Gilbert of Meaford and The Rev. W. Thistle, former Rector of Gravenhurst, who was one of the pall-bearers. Two hymns were sung, "Be Thou My Vision", and "Let all mortal flesh keep silence", with the choir under the direction of Mr. Howard Cable, organist and choirmaster.

"No words," said the Archbishop, "can pay adequate tribute to John Lindsell; it is at the altar we remember our loved ones who have passed on. His life and witness encourage us to go forward bearing witness in Christ's Name to the great truths of our Faith."

So passed the end of a great era in the life of the Diocese of Algoma, and when the history of its first hundred years is written the life and work of Archdeacon Lindsell will form an inspiring chapter.

his ordination the new bishop took a great interest in the rural ministry and is the author of an excellent book on that subject entitled *Shepherds in Green Pastures*.

To Archbishop Clark and Bishop Read we extend our congratulations and echo the best wishes of their many friends in this diocese as they undertake their new duties.

## Chapleau Honors Rector and Wife



The Rev. K. G. Gibbs

Before leaving Chapleau to take up new duties as Rector of Elliot Lake, The Rev. K. G. Gibbs and his wife were honoured at a reception held in Renison Hall of St. John's Church on Sunday, November 14 as a large crowd that filled the hall gathered to say farewell to this popular couple.

Master of ceremonies for the occasion was Mr. T. Corston, now a postulant for Holy Orders from the parish, who spoke of the work accomplished by the Gibbs during the five years they had lived in Chapleau and of the esteem in which they were held by the community which was evident by the people present and the organizations they represented.

Many gifts were presented to the Gibbs throughout the evening. The Roman Catholic priest and United Church minister both spoke of their friendship and association with them as they presented gifts; others were received from the Hospital Staff and Hospital Board, Rotary Club, Royal Canadian Legion, Anglican Churchwomen and Young People. A poem written about Fr Gibbs' association with Alcoholics Anonymous was presented to him by one of the members. Gifts from the congregation of St. John's were also presented. To end the ceremonies the choir of St. John's sang an anthem, "Surely goodness and mercy . . .", dedicated to the Gibbs. The honoured couple both thanked the gathering for their overwhelming tribute and the friendship they had enjoyed in Chapleau and invited them to visit their new home in Elliot Lake.

### NEW RECTOR

Tom Corston, who kindly sent us this news item has informed us that the new Rector of Chapleau is The Rev. J. M. ("Jack") Craig, who has been assisting at St. Margaret's Church, West Hill. He has been a business man for a number of years last holding the position of assistant manager of Yorkdale Plaza in Toronto. He, with his wife Lucy, and their two young sons took up residence in Chapleau in December.

# THE ALGOMA ANGLICAN

Circulation: 6,500

Official Publication of the Diocese of Algoma  
The Anglican Church of Canada

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All news items correspondence &c. should be sent to the Editor  
Subscriptions \$1.50 a year, paid through your parish or sent to the Treasurer  
Make cheques &c. payable to Diocese of Algoma  
Second class mail, registration number 1423

Printed monthly by Charters Publishing Co., Brampton, Ont.  
Postmasters: Please direct change of address forms 67B and 30B to P.O. Box 637, Sault Ste. Marie, Ontario.

## Believing Where We Cannot Prove

Our "distressed" correspondent on page 4a of this issue "distresses" us. Before the agreement between the Anglican and Roman Catholic theologians has been published she brings the twenty-eighth *Article of Religion* before us. This, of all the "Thirty-Nine Articles" reflects the peak of theological misunderstanding in the white heat of controversy that occurred four hundred years ago. One would hope that with more reflective wisdom and the charity that prevails today any attempt to bridge this gulf would be greeted with joy.

Transubstantiation, a *theory* of the change of the elements in the Eucharist, was accepted by the Western Church early in the thirteenth century, and a similar teaching used in the Eastern Church also dates from about that time; it was given rational explanation by the great theologian, St. Thomas Aquinas, using the philosophy of Aristotle, and was taught in the Church of England at the time of the Reformation, though there seems to have occurred a distortion of doctrine which, as Article XXVIII states, had "given occasion to many superstitions" as well as having the other three reasons against it.

Article XXVIII is more important for what it asserts (see the first paragraph, page 709, Prayer Book) than for what it

attempts to exclude, for in the first and third paragraphs the Anglican teaching of the "Real Presence" of the Body and Blood of Christ in the Sacrament is revealed. Here is shown the genius and wisdom of Anglicanism by emphasizing *faith* instead of a theory. However, I wonder if Anglican and Roman, both perhaps stubborn and unloving at that time, were coming by different roads to the same place? We must remember that "substance" in its philosophical and correct theological meaning was that which pertained to the *spiritual*; not as we think of it today. Look at Articles I, II, III, and the Nicene Creed, where surely we don't mean "substance" in any materialistic form; it may be more correctly translated "essence", as was done by Dr C. B. Moss, a prominent Anglican theologian ten years ago in a proposed revision of the Articles.

While Protestant continental influence is seen in Article XXVIII the direction given at the end of the Communion Service, page 86, Prayer Book shows that we do hold to a practice that implies transubstantiation; for the consecrated Bread and Wine are not the same as they were, or why treat them with such reverence? Is it not because their use, or essence has been changed and in this Christ's Presence "we devoutly hail".

## Committees Study Future of Paper

Two months ago on this page we announced that the editor's resignation had been placed before the diocesan executive committee with the request that it become effective after the publication of the December, 1971 issue, whereupon the executive directed the advisory committee (whose names have appeared on our masthead ever since we became editor) "to consult with the editor . . . and advise the executive what steps should be taken to assure the continued publication. . ."

A short meeting was held between two members of the committee and the editor which resulted in our agreeing to continue until the completion of the March issue which will mark the end of another publishing year. An advertisement for an editor was suggested for publication in this issue, but we have not received it as we go to press.

Meanwhile, at the same executive meeting held on October 9, 1971 a motion was passed that the Archbishop appoint a committee "to investigate the format, administration and distribution of THE ALGOMA ANGLICAN and report its findings". We might have known this would happen sooner or later! How easy it has become to indulge in committees

and "group-think", as another editor who has relinquished his job expressed it here in the December issue. We have become used to hearing of "task forces" appointed to report on anything others don't want to be bothered about, and which often become exercises in futility, attempting to clothe the simple with complexity and the obvious with mystery.

Just as we go to press we received a telephone call from a member, probably the chairman of the "committee". He asked that we publish in this issue a questionnaire directed to our readers to help the committee in doing its work. We present it herewith just as we received it by telephone and hope that many of our readers will co-operate. Two aspects about this we are constrained to mention: other material found in the diocesan paper may be considered of more importance than the items listed by the committee; also one copy may have several readers. Perhaps you may prefer to use a blank sheet of paper in answering the questionnaire. If this should give some extra work to the committee it will help them to know a little about the task of an editor. But then it was not suggested this be investigated.



## The Archbishop's Letter

### This I Believe

### A New Year's Message

The Archbishop's Study,  
January, 1972

My dear People:

January, 1972 — the beginning of another year and what changes throughout the world! What changes amongst the members of society in the immediate area in which we live — some have died; others have moved to new areas.

On the world scene — the development of war in the east between India and Pakistan; no signs of an armistice in Northern Ireland. These are all symptomatic of the changing scene of life as 1972 begins.

As I was preparing this New Year's greeting I took time to recall certain people whose influence has been felt and I have asked myself the question—"What do they possess which I would like to make my own during the coming year?"

1. The Love of God
2. Christian persistency

These are the qualities which stand out so vividly.

It is the love of God that gives significance to one's character. People who get things done are those who have the love of God in their hearts. I can enumerate those within the Diocese of Algoma who are enthusiastic, zealous and far-seeing in the unfolding of Christ's work. What gives them such momentum and zeal is the love of God which they carry constantly. This is not a pietistic statement but a fact. I believe that before we can influence others for good it is first necessary that the love of God be in us. When I hear of discouragement and frustration I immediately look for the absence of the love of God in those who are pessimistic.

It has been the love of God burning in the hearts of early settlers who erected churches (small and without adornment) where families might worship together. It has been the love of God which has produced sacrificial giving for the proclamation of the gospel in other parts of Canada, and overseas. The love of God has brought us to the time when we can give thanks for one hundred years of service since the first Bishop of Algoma was consecrated. May the love of God permeate all our plans and purposes throughout the coming year.

The second quality which I am convinced is necessary is Christian persist-

ency. Persistency is the capacity to press on in the midst of adversity. Our Lord possessed persistency. It was this that gave strength and meaning to His life as He faced the Cross. He overcame. He rose from the dead and ascended into heaven. Christian persistency is granted to us in prayer and sacrament. We are called to "continue Christ's faithful soldiers and servants unto our life's end."

Here is my 1972 message. Keep the fire of your love of God burning bright. All the task force and man-made machinery is of little use if the love of God is left out. Secondly, keep plugging! Labour on — having put your hand to the plough, don't look back. We all have a job to do and it can be done in the strength which the Lord gives. It makes all the difference when we can realize the Presence of Christ. With a song on one's lips and joy in the heart the refrain "Be strong and of a good courage" gives hope for the future.

May 1972 bring to us all the blessings of hope, joy, peace and love.

Your friend and Archbishop,

*William L. Wright*

## Archbishop's Itinerary

- Jan. 5: Quiet Day for Bishop-elect Allan Read, Toronto
- Jan. 6: The Epiphany — Consecration Bishop-elect Read, St James' Cathedral, Toronto
- Jan. 10 & 11: Meeting of Archdeacons Rural Deans for consultation with the Archbishop.
- Jan. 11 & 12: Diocesan Executive Committee, Sault Ste Marie
- Jan. 15: Installation of Chancellor, Trinity College, Toronto
- Jan. 16: Preach at Founder's Day Service, Trinity College, Toronto
- Jan. 18: Executive Committee, Canadian Council of Churches, Toronto
- Jan. 25: Meeting of Ontario House of Bishops, Toronto

## Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
January 9 — Epiphany 1	Thessalon, Bruce Mines	Norman Hornby
January 16 — Epiphany 2	Chapleau, Biscotasing, Ramsey, Tophet	
January 23 — Epiphany 3	Blind River, Massey	Michael Hankinson
January 30 — Septuagesima	Elliot Lake	Kenneth Gibbs

## Request for Readers' Opinions

The "Algoma Anglican Committee" asks the assistance of the readers by sending their answers to the following questions, together with other comments about this paper they may care to make, to The Circulation Manager, Box 637, Sault Ste Marie, Ont.

1. Which of the following do you read? *please indicate*

	always
a. Parish News .....	sometimes
	never
b. Letters to Editor .....	always
	sometimes
	never
c. Church Union Articles .....	always
	sometimes
	never
2. What changes would you like to see?
 

	Yes
a. More news of local nature .....	No
	Yes
b. Spotlight on diocesan areas .....	No
3. Other comments: \_\_\_\_\_

# "Heirs Through Hope" — A Serial in three parts — About The Adventure of Prayer in a Parish

The spring sunlight shone through the coloured glass of the east window, spreading rainbow colours throughout the little church. A robin sang in the tree outside and the joyful music of it came in at the open door and mingled with the sound of the organ; for the Child had dashed in rather late and hadn't closed the door in his haste to get ready for choir. It was a morning for being happy.

But the Parish Priest sighed as he looked at the neat little bundles of prayer-cards which he must give out to his people. He was afraid the first prayer would never be used; for never, surely, was a parish less interested in "World Mission" than his. The second one: "Thy Kingdom come—in my life and in our home; in our parish and in the whole Church; in Canada and in all the world."

"Most of them will think it's too much like Sunday School stuff," he thought, "but at least its short. I'll ask them to start with this one and see what happens".

At this Eucharist the Parish Priest prayed more earnestly than ever before for "this congregation here present" that they might become more a praying, caring people.

Afterwards he gave out the cards. Some would be put aside and never looked at. Some would be looked at, criticised and discarded. Some would be used as he had asked, every day with Grace before one of the family meals. The children would say the words like happy little parrots; and most of the grown-ups would think that this prayer like Grace, was *For Children Only*.

## HEIRS THROUGH HOPE

But some few of his people, the Parish Priest knew, would really pray it. He could count on the members of his "Prayer Group". The Old Lady, with her sad, patient eyes, whose hearing was none too good and who always had to be helped up and down the church steps. The Woman of Sorrows, with the lines of worry in her face and her strained, too-bright voice. The Lover of Beauty, with her wistful eyes like those of a hungry spaniel; her only beautiful feature, for she was a victim of spastic paralysis and had the usual jerky movements and difficult speech. His own wife, who was so forbiddingly silent and reserved.

They were not an inspiring group. Always they were so overburdened with their own worries that the Priest would often wonder how they ever found time to pray about anything else. Yet they did. He could always count on their prayers, and the realization of this made him deeply ashamed of his secret exasperation with them.

He knew they would take the responsibility of this prayer very seriously, and it troubled him to think that he was adding to their burden. If *only* they had been strong, happy people filled with enthusiasm!

There was no denying it; much as he loved them they were often a trial to him. They were all so faithful, coming to every service and backing him up in all he did; and sometimes their very faithfulness was an embarrassment. They were obviously the most deeply sincere Christians in all his little flock. And the Priest couldn't help being afraid that others would get the idea that unless one were a "lame duck" one didn't need to be a Christian.

These thoughts flitted through his mind as he shook hands with his people at the Church doorway, giving each one a cheery greeting and a warm handclasp. Grey-haired and fatherly, small and quick of movement, quick of wit, he was called "Father" even by those who might normally have been prejudiced against the title, for he was indeed a father to his people. They loved him for his cheerfulness, his love and concern for them, and his twinkling-eyed humour. He made people think of a cheery little bird, and it was next to impossible to be dull or unhappy in his company.

But he felt himself to be a failure, powerless to inspire his people, and blamed himself for the deadness of his parish. And very few suspected that beneath this delightfully warm and kindly personality lay a soul tortured by doubts and temptations: a soul from which God seemed to be withdrawn; a soul required to carry on in continual darkness.

But the Priest's face broke into a smile of pure happiness as the Child pranced up to him; one of his choir-boys, a bright, unusual little lad who looked—of course—like a small angel in his choir-ropes but more like a mischievous elf out of them. The Child was clasping his prayer-card and reading it with dancing eyes. "Father," he said, "if all of us say this every day God really might answer it. And then what would we do?" He had a vague notion of God's Kingdom, gathered in Sunday School, that it was a place where everyone must be very good. Which meant he would no longer be able to make spit-balls in school, or answer back when his big sister bossed him around.

"Try it and see," smiled the Priest.

"O.K." said the Child, and ran down the church steps, made a face at the back of a stout lady he disliked, grabbed his bike and headed for home. It was a glorious bright spring morning, with golden sunlight dancing on everything, a fresh, scented breeze, and rainbow colours everywhere; the same rainbow colours that had been in the church. The light shone through the new green grass sprinkled with dew and dandelions. Birds sang in all the trees, and the Child sang also as he rode, the hymn they had been singing in choir: "This is my Father's world. And to my listening ears, All nature sings . . ."

The Kingdom!  
The wind, the sunshine, the colour—*this* was the Kingdom!

"It's rather a dry little prayer," said the Lover of Beauty to herself, "I would much rather use the beautiful words of the Collects and the Litany. But I must try to use this too." She passed below the tree where the robin sang. "Oh, if only I were a bird! I would like to do nothing else but praise God just like that—with all the company of heaven."

"I don't like being tied down to other people's words," said the Woman of Sorrows, "I like to pray in the words that God gives me. But I must use this, since Father has asked us to." She too heard the joyful song of the robin, and it hurt her, because there was so little joy in her own life.

"What a nice little prayer!" thought the Old Lady, "It's so short and easy to remember." She could only partly hear the robin's song, but the few notes made her happy. "One hears strange things as one gets old. Is that a bird singing, or am I hearing the angels?" She smiled to herself and was happy.

The Priest's Wife said nothing, even to herself. She would pray the prayer every day, unquestioningly; and her strong, silent faith would bear all the others steadily through the ups and downs of the Venture upon which they had set out. She too looked up in to the tree towards the singing bird. "He sings because God made him so that he can't help singing. That's the way I must pray."

## II THY KINGDOM COME—IN MY LIFE.

Somehow, as the Woman of Sorrows prayed these words she found the Spirit breathing life into them. And the Lover of Beauty suddenly realized that "Thy Kingdom come" was taken from the prayer she loved most dearly of all, and a new light began to shine for her on all the other words. She caught a glimpse of the Glory that the Child had seen, and heard again something of the music of the robin's song.

The Old Lady memorized these words she liked so much and prayed them with a child-like simplicity.

The Priest prayed also, rather reluctantly at first, because he was a man of deep intelligence and the prayer seemed rather childish. But suddenly the Child's question came to him—"Supposing God answered it?" What if He did?"

Thy Kingdom come—in my life. No one noticed any difference in any of them, except in the Child. There was no doubt about it—something had happened to him. Where before he had spread an elfin mischief everywhere he went, now he spread a sunshine that seemed surely to come from Heaven.

But gradually changes were beginning in the lives of the others, even though they didn't realize it.

A week-day celebration of the Holy Communion; the Priest's Wife, the Old Lady, and the Lover of Beauty were, as usual, the only ones there. The Woman of Sorrows could seldom leave the cares of her household.

The Lover of Beauty, who so dearly loved the beautiful words of the Liturgy, noticed how the thought of the Kingdom rang like the notes of a bell throughout the service: "whose kingdom shall have no end . . . the gospel of Thy Kingdom . . . His coming again in glory . . . Thy Kingdom come . . . Thine is the Kingdom . . . heirs through hope of thy everlasting Kingdom . . . O Lord God, heavenly King . . ."

Always, at the Holy Communion, her hungry longing was satisfied; she lived then in the Light of Light, the Glory of the Kingdom. "If only I could stay here, attending one endless Holy Eucharist!"

The Priest's eyes rested upon her bowed head, after he had given the Blessing. She was very dear to him, this odd girl with the dark untidy hair and the hat that was never put on straight—she whose hands were unable to do her bidding. He was, he knew, the only one with whom she ever shared her thoughts; beautiful fragments from the soul of a poet, and dark thoughts of trouble, doubt, and sorrow. To all her other friends she was simply the "listening ear", the one in whom they could confide. The Priest could never understand why this was so, because it wasn't as if she could help them by words of wisdom; only with a few halting,

childishly-worded thoughts or suggestions. But somehow those who told her their troubles found their burdens lifted from their hearts.

But only the Priest realized how heavily these burdens weighed upon the girl herself. He understood, because he carried a similar burden of darkness in his own heart. But he had learned, over the years, how to keep it out of sight for the sake of others. This was something the Lover of Beauty had yet to learn.

The Peace of God, which passeth all understanding. . .

The People who prayed met regularly each week: The Priest and his Wife, the Old Lady, the Woman of Sorrows, and the Lover of Beauty. They prayed together and studied the Bible together, and tried to share their thoughts.

But except for the Woman of Sorrows, who talked fast and nervously, they were a silent group and found it hard to share even with each other. The Priest often found he had to carry the discussion more or less alone; and longed for someone of enthusiasm and intelligence to join their ranks.

The Old Lady was deaf, and afraid to say much in case she should give a wrong answer. The Lover of Beauty was so sensitive about her speech defect that she also was afraid to say much. The Priest's Wife was always silent, though everyone near her was conscious of the power of her prayers.

Still, somehow, they managed to share enough of their thoughts to be able to help each other.

## III THY KINGDOM COME—IN OUR HOME.

"If You will only answer this one prayer, dear Lord!" prayed the Woman of Sorrows. For her home was a wretched place. Her husband was an alcoholic, her youngest child hopelessly retarded, the elder ones becoming increasingly a problem not only to her but to the neighbourhood. The house was too small and there was never enough income to manage on. Every possible trouble and disaster seemed to plague her and her family; and those who loved her often wondered how she kept her sanity.

"Thy Kingdom come . . . in our home". She prayed passionately for her husband and children. But, she felt, there was no answer. If anything, things became worse, because it seemed as if the evil within her husband's nature struck at her with greater force than ever.

As her life became more wretched, she retired more and more often into her Secret Place; the place within her heart where she was no longer Martha but Mary at the feet of Jesus. There she could withdraw herself as a nun into her cell, shutting out the clamour and misery of her home, and talking with her Beloved in words given to her by the Holy Spirit.

"Thy Kingdom come—in our home" prayed the Priest; and looked back with nostalgia to the time when the children had been small and their home had been a merry, noisy place overflowing with all the children of the neighbourhood. Now it was so quiet, and he and his wife could share so little.

(Continued page 4A)



Sixteen young people who renewed their Baptismal vows and received the Sacrament of Confirmation at St. John's Church, Garden River, Sunday, October 10, 1971. Shown in the doorway is their parish priest, The Rev. F. R. Coyle, Rector of St. John's, Sault Ste Marie.



In the lonely areas of the Diocese of Keewatin many isolated Indian settlements wait for a lone priest-pilot to bring them the ministrations of the Church. Some parishes in this diocese have sent donations towards the extension of "Keewatin's Aircraft Ministry". A full-time pilot and another plane are needed for this growing work in the northern part of Ontario and Manitoba.

## Heirs Through Hope (Continued from page 3A)

"Thy Kingdom come—in our home" prayed the Priest's Wife; this silent, reserved woman whom most people thought to be proud and anti-social. There was room in her life for nothing but God, her husband, and her children. And now that her own children were grown up and married, their immediate places were filled by her husband's "lame ducks" and by the Child. But even these never realized the depths of her love, nor knew that she gave herself continuously, sacrificially, in prayer for them.

And the rest of the parish only knew her as one who always seemed to find her way to any house where there was sickness, giving help with the greatest skill and thoughtfulness. But her expression was so grim that no one ever dared attempt to become friendly with her.

Thy Kingdom come—in our home; and she prayed steadily for her husband and those whom God had given to her to be her children. She simply held them in her heart, embracing them with a glowing warmth of love, and carried them with her into the Holy of Holies to rest in silence in the Heart of the God who is Love.

Thy Kingdom in our home: prayed the Lover of Beauty. "But how can I say that when I live alone?" she asked herself sadly. "I have no real home."

But actually she had many homes, in the places where she went to do housecleaning. Some hired her out of kindness, knowing she needed the work; others because it was hard to get anyone else. She was not particularly efficient, but very willing; and it was the only work she had been trained to do.

And no-one, least of all herself, quite knew how it came about, but it seemed as if those she worked for gave her all their troubles and sorrows to carry away with her.

And it seemed to her as if the heavy burdens laid upon her — The burdens of the sins of others kept her back from entering into the glories of the Kingdom. She could see the colour and light and beauty and hear the music, but could never be a part of it, as the Child was and she so longed to be.

And she always had a feeling of guilt over her prayers, because, surely, if she were truly praying, the burdens would be handed over to God and she would no longer feel the weight of them.

"Thy Kingdom come — in our home" prayed the Child, and wondered how long it would be before the Kingdom would get into the house. Then, of course,

his parents would go to church with him; his big sister would leave off bossing him around; his two small brothers wouldn't argue any more and his baby sister would learn to keep her sticky little fingers off his belongings. God was rather slow making these changes, but somehow the home difficulties didn't seem so bad now that he himself could live in the dancing light of the Kingdom — "the lovelight of Jesus' face."

"Thy Kingdom come — in our home," prayed the Old Lady, whose homelife was so empty. She was so hungry for love, but her family had always been so unloving. Her husband was a childishly irrational, bad-tempered invalid, whose only response to her loving care and patience was sullen silence or peevish abuse. She never saw her sons except when they were in need of help, and her one daughter had died years ago, as a child.

But none of these things had made her bitter. She was a simple, childlike person, humble and very matter-of-fact. She would never have thought of herself as a mystic. But she was a great reader of the Bible, living it as she read it; and was too humble to realize that through this God was granting her visions that would have made the Saints shake with fear. Such as this one she had now, of One standing before her wearing the Crown of Thorns, and a voice which said, "Behold your King!" "Then why should I expect my life to be easy", she said, "His wasn't."

And her patient acceptance of her trials as her own crown of thorns was the only answer to her prayer.

Both the Woman of Sorrows and the Old Lady sometimes felt a little impatient with the Lover of Beauty because of her sadness. To them, with all their family responsibilities and pressing cares, her life looked so easy because she had no responsibilities. They both had so much outward trouble and suffering, but the inward suffering of the spirit was something beyond them. The things of the spirit were comfort, strength and joy to the Woman of Sorrows and to the Old Lady; to the Lover of Beauty they were the fields of her deepest and keenest suffering.

Her friends could see it in her, to some extent. But they would have been shocked and frightened if they had known that the same thing was there, unseen, in the life of their beloved Parish Priest, beneath his lively cheerfulness and fatherly wisdom upon which they all leaned.

Next: How the adventure of prayer developed.

## The Mail Bag

### Publication Distresses Reader

Editor, Algoma Anglican:

The November issue of *The Canadian Churchman* is very upsetting on three counts.

First: in the "Trend" section, there is a cartoon which is very disparaging to our policemen. They have a job to do, and where respect for authority is destroyed, the results are lamentable as witnessed by the troubles in the U.S.A.

Second: On page six an article states that there has been considerable agreement between the heads of the Roman Catholic Church and the Anglican Church on the subject of TRANSUBSTANTIATION. Please refer to the *Thirty-nine Articles* in the Prayer Book, where Article XXVIII says in part; "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proven by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

"The body of Christ is given, taken, eaten, in the Supper, only after a heavenly manner. And the means whereby the Body of Christ is received and eaten in the Lord's Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

In the time of the Reformation, Bishops Latimer, Ridley and others gave their lives to houseclean the Church rules and regulations introduced by former Popes, which have no Biblical foundation.

I have a good many Romanist friends. I admire their faithfulness, but I can't accept their beliefs.

There was a very good article in *The Canadian Churchman* some months ago, putting forth the idea that union should begin from the bottom up, not the top

down. Co-operation in Social Services and other local fields, seems the best place to start.

I can remember the time of the union between the Methodist and the Presbyterian Churches. The two continuing Presbyterian Churches in our city are mute reminders of the success of that. If the Anglican Church reaches toward the Romanists on the one hand and the United Church on the other, will it not result in a split down the middle?

Third: On Page 20, "Another W.C.C. Grant to Fight Racism". There is a very disturbing article in the November *Readers' Digest* about this. I have read the same in other sources also. What justification can the W.C.C. find for supplying help and weapons to support anarchy, insurrection, terrorism and bloody murder as practised in some of the "liberated" African countries?

Ian Smith is doing a very quiet job in Rhodesia. They are spending vast sums on education and as the black man attains a certain degree of literacy, he is given the franchise. Yet this country is having to fight all kinds of outside interference.

According to the article on Page 20, of your publication the Primate's World Relief Fund has contributed \$20,000. towards this work. In the past I have contributed as much as possible to the P.W.R. Fund. Believing I could rely on this Fund to feed the starving millions and not go towards anarchy and insurrection as in the case of other funds I have heard of. Now I find I cannot trust this fund either?

Yours distressedly,  
Mrs. R. T. Penhorwood,  
Sault Ste Marie.

Ed. Note: The *Canadian Churchman* is not "our publication". We publish only the four-page diocesan paper. For the editor's comments on "transubstantiation" see page 2A.

## Youth Work in the Diocese

Editor, Algoma Anglican:

Please allow me to use some space to tell the people of the diocese about the youth survey that was presented at our synod last June and what it accomplished. I think that now would be a good time to report on this matter as soon the annual meetings will be taking place and perhaps some people would be interested to know what synod has done concerning youth in this diocese.

The Algoma youth survey was conducted by myself with the intention of presenting a report to synod on the shape of youth groups in our parishes. Last March I sent out questionnaires to each Rector. I was able to receive a great deal of help from the clergy on the matter and I received a sixty per cent return on the questionnaire.

The survey found that the situation with church sponsored youth groups and activities did not look good. It found that there is an abundance of young

people between the ages of thirteen to twenty in the diocese who were not being utilized.

Part of my report to synod said that young people are striving to find answers. The Church must assist these people. On the local level the parish and all its facilities must be opened and available. These young people, given the potential, can do great things. The Church must provide that potential and direction — not stop after Confirmation. The Church today should be a place for youth to express themselves, in their own way — we cannot afford to forget them.

With this in mind, as a beginning, the synod passed two resolutions concerning young people. Those were:

1. That each parish vestry elect at its annual meeting one adult, male or female, to act as a parish youth director to assist the Rector in youth work; and,

2. That the constitution of the diocese be amended to allow two young people from each deanery to be members of the diocesan synod.

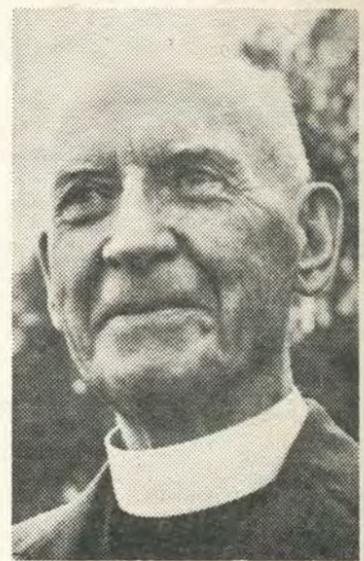
Another motion to amend the constitution to allow young people to sit on parish vestries was tabled for consideration at the 1973 synod.

It was also recommended that the Rector of each parish spend at least one evening a month with the youth of his parish.

Thank you, Mr. Editor, for the space to tell the people of Algoma what has been done by synod in regards to our youth.

T. A. Corston,  
Lakehead University.

## Veteran Preacher



Canon H. A. Sims

Fifty years after he had been appointed Rector of St Paul's, Thunder Bay, Canon H. A. Sims, now a spry, healthy nonagenarian was invited back as guest preacher on the first Sunday in Advent. Nearly four hundred people attended the services and the present rector, Fr D. M. Landon reports: "Every worshipper was uplifted by the vigor and optimism and wisdom of his sermons, in which he presented so inspiringly his Christian philosophy — confident, abundant living through knowing and serving Jesus Christ."

## St. Thomas'

(Continued from page 1A)

In the 1880's the congregation built a rectory on a large piece of land they had acquired; this was burnt in 1894 but soon replaced by a brick building which is still in use. The Rector of Bracebridge at that time had to have a horse and buggy and cutter as he served the Bardville and Stoneleigh churches, both long disappeared, and the Falkenburg church, which still exists, though moved from its original location.

The land on which the present church stands was given by Mr. Arthur A. Mahaffy, who was later a member of the Legislature and became a Judge for the Muskoka district. The church retains its original appearance except that a tower was built early in this century and more recently the vestry was extended. The speaker went on to mention that "nearly everything inside the church has been replaced—radiators have replaced the hot-air heating, the seats and lighting are now new, the little old organ in the alcove gave way to the first pipe organ (the first one ever in Bracebridge) and many embellishments have been added, mostly gifts and as memorials."

In 1903 the old wooden church was torn down and replaced by a parish hall built in memory of R. M. Browning and given to the parish by his widow, who also gave in his memory the large bell which still rings in the church belfry.

Mr. Thomas also paid tribute to the late William Kirk as "one of the founders of the parish", and whose son, Wm. Reginald Kirk was among those being honoured for his long years of service in the choir.

During the supper program a number of slides were shown illustrating some of the past events in the parish history. Archdeacon and Mrs. Craymer were among the guests attending the supper and also at the head table were Archdeacon and Mrs. Smedley who now reside in Bracebridge where Archdeacon Smedley was Rector for eleven years, and Mrs. F. H. Hincks, whose husband was also a Rector of the parish for ten years.