



THE ALGOMA ANGLICAN

VOL. 9, NO. 7

JULY-AUGUST, 1965

Editorial

The Pace of Union

It was surprising that such an important and far-reaching statement as *The Principles of Union* should have received such a desultory acceptance by the Synod of this diocese. The preface to this great document states that it was published and circulated "that it may be studied with care," and it anticipates "that discussions will be held by local and regional groups. . ." Certainly there was no time available during synod to discuss it, and we doubt if more than one deanery had even the opportunity to study it together.

The adoption of the motion to approve this document has placed us in a different position than we have previously found ourselves. Formerly it was felt that it was The United Church which was pressing hard for union in all the "Conversations"; now it appears we are trying to break the speed limit—why the sudden urge to hurry? Is it that *The Principles of Union* favours the Anglican position and we foresee a union on terms more acceptable to us? Perhaps we should study it with more care before we rush in where angels may fear to tread.

Here we commend to our readers an excellent paper presented by The Reverend Colin P. Clay, Rector of St. James', Sudbury, and Lecturer at Thorneloe College, which we publish on page 4A of this issue, but first let us state that we disagree with those who would accept a "union" which would sever us from the rest of the Anglican Communion. Any act of union should make us more catholic, "universal" than before, not less catholic.

As we go to press we note that one of the diocesan editors in Canada has expressed opposition to the "Principles" and gives three reasons why delegates to General Synod should vote against it. He claims it is too indefinite, that it would provoke division within the Church, and that it would kill further initiative in rural parishes.

While we do not share the same measure of concern as our brother editor, we would respectfully offer two reasons why we should not be too hasty in pressing the implementation of union. We ought to be very sure before we leave "the point of no return" that we will not want to come back (as some of our brethren in South India did), and what is more important, that we know definitely where we are going, and the possible effects of reaching that destination.

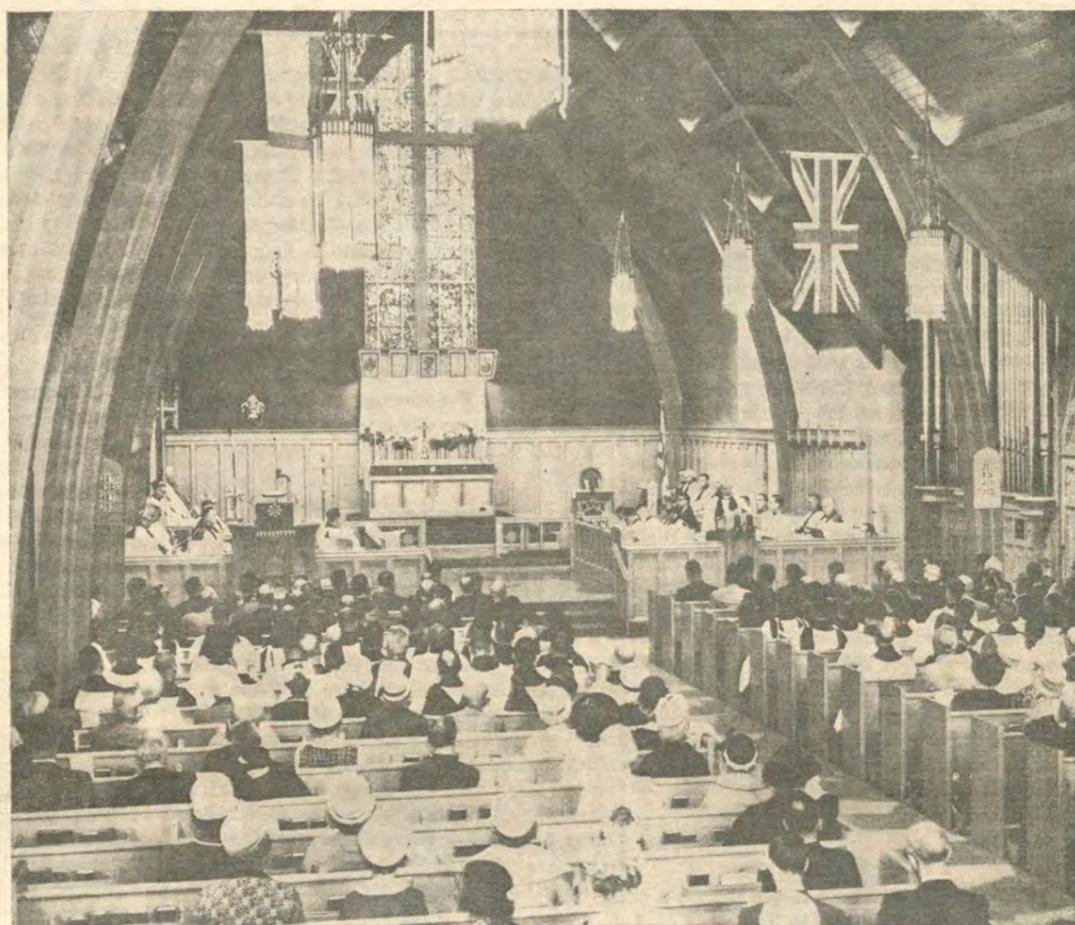
First, we ought to consider our relations with the Roman and Orthodox Communions and how they may be affected by the proposed Canadian union. We believe it would be unwise to make any decision before the conclusion of the sessions of the Vatican Council. If the question of Anglican Orders were to be re-considered or an "Anglican Patriarchate" were to be suggested, a far wider area of Church Union would be foreseen. The proposed union of the Anglican and United Churches could delay the possibility of this greater unity because it is in the matter of the "Unification of Ministries" and the place of episcopal jurisdiction that the statement is vague and indefinite.

Second, for the General Synod to take any definite action beyond a sympathetic recommendation of the "Principles" would place the United Church in a rather unfair position in the meantime, and at their General Convention next year they would be "on the spot". We believe they should have time to study the findings of their discussion groups and reach their own decision without any undue pressure by a decision our General Synod might be tempted to make before we have had time to study the matter sufficiently ourselves.

In the meantime let us give thanks for the progress made towards unity, and continue to pray that it will come as God wills and when He wills, and that the Holy Spirit may give us the wisdom and patience necessary for so great a step.

THE EXECUTIVE COMMITTEE OF THE SYNOD

Ex Officio: His Grace, The Archbishop (Chairman), The Dean, The Archdeacons, The Chancellor, The Registrar, The Treasurer. The following have also been elected and appointed: Clergy (Rural Deans) and Lay Representatives—**Algoma:** The Rev. H. Morrow, Dr. J. W. Crawford. **Manitoulin:** The Rev. E. R. Norabell, Mr. E. Bowerman. **Mississauga:** The Rev. N. Hornby, Mr. T. Irving. **Muskoka:** Canon G. W. Sutherland, Mr. R. W. Jupp. **Sudbury:** The Rev. F. G. Roberts, Mr. L. W. Luke. **Superior:** The Rev. I. L. Robertson, Mr. V. White. **Temiskaming:** The Rev. E. B. Pateron, Mr. R. W. Dudley. **Thunder Bay:** The Rev. J. Turner, Mr. H. L. Moffatt. **Archbishop's Appointees:** Canon S. M. Craymer, Canon A. J. Thomson, Mr. F. C. C. Boland, Mr. A. Godfrey.



SYNOD SERVICE—in St. Luke's Cathedral was attended by all the Clergy and Lay Delegates. Seventy-five members of the Clergy and ninety laymen attended the two-day session.

Signs of New Reformation Seen

"How long will our youth be content to worship in Tudor English?" asked the Rt. Rev. E. S. Reed, Bishop of Ottawa, as he addressed the delegates gathered for the Synod Service held the evening before the Synod was opened. The Bishop said that the present ferment, disturbance and change going on within the Church may be signs of a new reformation, and he

GENERAL SYNOD DELEGATES—these men were elected at the synod to represent the Diocese of Algoma at the General Synod to be held at Vancouver in August:

- | | |
|--------------------------|-----------------------------|
| Clerical | |
| Dean F. F. Nock | Canon G. W. Sutherland |
| Canon C. F. Large | Archdeacon J. F. Hinchliffe |
| Canon R. F. Palmer, SSJE | The Rev. D. M. Landon |
| Lay | |
| Mr. W. M. Wadley | Mr. L. W. Luke |
| Mr. R. W. Dudley | Dr. W. Gerhart |
| Mr. D. M. Lawson, Q.C. | Mr. F. C. C. Boland |

called on his hearers to examine the rapid social change and ask what God has to say to us. "Christians," he said, "must be mixed up in society and bring their faith to bear upon current problems."

The large assembly of clerical and lay delegates which filled St. Luke's Hall was marshalled into procession and led to the Cathedral for the Service. After Evensong sung by the Dean, His Grace the Archbishop, assisted by the Archdeacon of Muskoka, installed The Reverend George W. Sutherland as a Canon of the Cathedral.

Referring to the fact that the Synod was meeting during Pentecost, the Bishop of Ottawa said the purpose of the Holy Spirit was to "update" the Church. "The New Curriculum", he said, "challenges us to look at our real needs. He outlined these needs as being to under-

stand secularism, to give youth proper guidance, especially in regard to marriage, to take a positive approach to Church unity, and to proclaim the Gospel in every situation. In stressing the importance of the Anglican World Mission, he said, "we can set no limits upon the mission of the Church", and quoted the words of the late Dag Hammarskjöld, "that the road to holiness passes through the world of action".

EXAMINE EXPO EXPENSE

A motion unanimously passed by the Synod of Algoma, will ask the General Synod to look carefully into the expense of Church buildings at the "Expo-67" in Montreal.

Parts of THE ARCH-BISHOP'S CHARGE to the Synod will be found on the next page. See back pages for more Synod news.

News and comments about the synod will be published in the next issue: Deadline for news copy, etc., August 1.

NEXT SYNOD

A request was made by Mr. A. E. Goring, Lay delegate from The Church of The Epiphany, Sudbury, that the Archbishop and Executive Committee consider holding the next Synod, in 1967, at Laurentian University, Sudbury.

Layman Tells Why Anglican Youth Needs Thorneloe College

Part of an address delivered at All Saints', Huntsville, and St. Thomas', Bracebridge, during the Thorneloe University campaign in Muskoka, by Mr. Frank W. Hutcheson, Huntsville, Co-chairman of the campaign committee.

When young men or women go to university they are completely away from the supervision of their school masters. Whether they study or not is entirely up to them. Likewise, they are entirely free of par-

ental guidance. It is true that the great majority of boys and girls who go to college have come from disciplined homes; otherwise they would not have reached university level. Yet they are now in a free world to drift where they may socially and morally.

Gradually, they accept the climate of the university and it becomes their foster mother, in other words, their Alma-Mater. This feeling transcends all home ties. This is why it is so important that we

carry through with our Church life into our university life.

Universities are often built around religious foundations. At Thorneloe the religious foundation came after Laurentian University and we are all thankful that we have an Anglican rallying place on the campus.

It was not easy for our Archbishop and Synod to accept the responsibility of Thorneloe, yet, had they not, our Church and Diocese would have been taking a

backward step. We were sorely in need of an Anglican college and we can be thankful that they had the imagination and the fortitude to make this decision.

Thorneloe, while still at the beginning stage, has been most fortunate in its personnel and Faculty. Our Registrar, Mr. Victor Berg, is an excellent organizer and has done much to assemble the framework necessary to conduct the business part of our university.

Dr. David Forth, our Provost, is

a Canadian, a graduate of McGill and of Cambridge Universities. He is at present lecturing in Philosophy and Religion. The Faculty will grow around him. Of course, many of the subjects are given by the seventy professors at Laurentian but we have in Dr. Forth an excellent Provost who will lead the life of the University.

(Continued, page 4A. See also news item, page 3A)

THE ALGOMA ANGLICAN

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Frontiers

The Anglican Congress, through its literature, addresses, and discussions, made it quite plain that the Frontiers on which the Church witnesses and serves, run through every parish and community. This implies that a world vision must be held by each parish and mission within the diocese. The time has come when each parish must consider its own geographical boundaries as nothing short of the World Church. A narrow parochialism will sound the death knell of a vigorous Christian approach to the total mission of the whole Church. I suggest there should be a deepening dialogue between the Diocese and parishes. The lines of communication must be kept open so that all parishes may receive the inspiration which comes from outside their borders. The real work of the Church is done within the parish where individuals are taught the Faith and are nourished in the Sacramental Means of Grace. But there is also need for us today to get out from behind ecclesiastical barriers and preoccupation with parochial affairs, to join in the redemptive activity of the Church on all the frontiers, social, industrial, and cultural, in our communities as well as in the world.

Family Consultation

I am a strong believer in the principle of consultation. If we are the Family of God, it is incumbent that all members of the family share in its welfare. Thus, if one member suffers, all must suffer; if one member rejoices, all can rejoice. And this has a definite bearing on the financial structure of the Diocese. We have our General Synod apportionments to be met and our objective can only be reached when Deanery Clergy and laity representing each Parish sit down in a spirit of fellowship and guided by God's Holy Spirit, tackle the challenge presented. I do not think that the spirit of consultation has been carried forward in a fervent manner during the past two years. I appeal to members of Synod to support me in my suggestion that the time has come when the links between parish and parish, deanery and Archdeaconry, must be made more intimate and vital if we are to meet the corporate demands of the whole Church.

Priorities

Under the impetus of the Anglican World Mission Programme, we are endeavouring to examine our priorities on the diocesan level. We must live within our budget. I will not be a party to continuous deficit financing. Deficit financing is not business-like nor is it in a real sense, Christian. One of the main tasks of the Executive Committee of the diocese is to keep the Church operating within its budget. It is faced with additional difficulties when the parishes of the Diocese fail to pay their Apportionment, Diocesan Expense Fund and Pension requirements. No parish must under any circumstance, penalize its Parish Priest by failing to meet this last obligation. Clergy and Church Wardens are well advised to keep constantly in touch with the Treasurer of the Diocese who is ready at all times to explain and share the problems confronting that particular parish.

Financial Responsibility

Until the past two or three years, we were in the fortunate position of the apportionments being overpaid and the Diocesan Expense Fund being paid in full. This happy state of affairs has now been reversed. I realize the amount is not too substantial (the money not collected), but it impairs the progress of the diocese. We have no hesitation in aiding parishes where assistance is obviously needed, nor have we any intention of sacrificing the Ministry of the Church or the cure of souls to financial

considerations. I would ask that each parish, whether within the category of Church Extension; assisted parish, or self-supporting parish, do all in its power, through a conscientious regard for the Church and its responsibilities, to fulfil its obligations. Sometimes I feel that the thinking in some areas of the diocese is that as long as the Synod Office provides the money, and this means the vast majority of parishes who do meet their obligations, let them do so. Some assisted parishes and Church Extension parishes would be amazed if they were to total the amount of the subsidies, grants and loans which they have received over the years.

Spiritual Things First

Any parish that does not try to do its part, suffers spiritually. It is only as we sacrifice in time, energy and gift, that we can receive the full blessing of God. We know that some mission stations and certain rural parishes are facing new problems. We intend to minister to these parishes as long as we can but if the financial receipts do not suffice, then other plans must be made. But if we put spiritual things first, material things will look after themselves. Your Executive Committee have laboured conscientiously during the past two years to deal with these matters in a truly understanding spirit.

Now let us look at the other side of the picture. The financial potential in this Diocese for the work of the Church at home and overseas is considerable. It was just ten years ago this month that the Diocese of Algoma became "self-supporting". Instead of receiving a substantial grant from the Canadian Church, we determined to release these monies for other areas of Church concern within the wisdom of the M.S.C.C. Ten years ago our apportionment was negligible. Today we are contributing over \$40,000 a year to the General Synod Budget. The number of clergy on our diocesan strength has increased immeasurably. This has meant more money. The Diocese raised a magnificent sum for Church Extension. We have been blessed by being the recipient of two substantial legacies within the past two years, one from the estate of the late P. H. B. Dawson and the other from the estate of our late Chancellor, Fred Babe, Q.C. The Diocese has had an enviable record in its contributions to the Anglican World Mission Fund and to the Primate's World Relief Fund.

Stewardship

All that I plead for is a proper perspective as well as a realistic facing of the facts. We must live within our budget, but our budget cannot be a static one. Has not the time come for a personal confrontation of each Communicant of the Church to once again ask himself if he is fulfilling his duty to God in giving to God that which is His due? Our giving is to God. It goes through the parish Church, it is true, but it must not depend upon the whims of parochial structure; the like or dislike of the Parish Priest but, because it is our privilege and responsibility—to give to God as He has blessed us. I make no apology for dwelling at length on the financial frontier of the local parish as I believe money possesses a sacramental significance. I also believe that most of those parishes which experience difficulty in raising the Missionary amounts needed, are parishes where little or nothing has been done in Christian Stewardship along modern lines. But praise be to God who has so richly blessed us and thanks be to God for those thousands within our diocesan family who have so generously and cheerfully given of their substance for the Master's Work.

Increasing demands are being made upon us, all, regardless of our chosen calling in



Some Excerpts

From The

Archbishop's

Charge to

The Synod

life. It is not an easy time in which to live. Tensions abound everywhere. There is a great uneasiness throughout the world in the hearts of men. They are worried and anxious about tomorrow and what tomorrow may bring. They are anxious about what they believe or can believe. But Christians ought to stand firm in an unsteady time, and not be tossed about by every wind of doctrine.

Clergy and Laity

Of course we are going to be unhappy and discontented if we indulge in methods diametrically opposed to God's way and God's principles. But we ought to be able to see that Clergy and laity alike possess the Divine Commission to go out and seek God's will and do it in that state of life to which they have been called. When we have caught this Vision we must rededicate ourselves in the power of the Holy Spirit, using the common sense with which we have been endowed, and leave the result to God Himself.

On the one hand, there is the body of Clergy, some of whom relatively young, are zealous without discretion, who in their personal zeal and ministering to laity, many of them beyond middle age, develop a gulf in that loving relationship which should characterize the Shepherd and Sheep. On the other hand there are the laity, with an occasional tendency to remake the priesthood into something of their own creation.

Instead of the Man of God who possesses definite and distinct marching orders from his terms of reference in the Ordinal, the laity sometimes builds up its ideal priest, young, pliable to all the whims and wishes of the laity, a popular preacher, etc., but this image is not to be found in the New Testament or in Christian history. Lest any such temptation should infect Clergy or laity alike in our beloved diocese, I direct you to St. Paul's admonition "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Worldly vs Christian Standards

All of us at times are subject to the temptations of the world, the flesh and the devil. Whether we are priests or lay people. We ought at times to take a good long look at ourselves and our faith and see whether or not we are being conformed to the world. Whether or not we are trying to found a new Church, our own creation, composed of our own ideas. Then we ought to meditate on what the Church really is and what the Priesthood really is, and what the Christian life really is, and what God says and not what any man says.

In contemporary society there is a break between the common standards of the world—wealth—pleasure—status—comfort, and the standards of the Christian life. Clergy and laity must be on their guard. There is a responsibility and a heavy responsibility resting on lay people and clergy, to see their lives in terms of ministry, and not just in the common terms of success. Let none of us delude ourselves, for we can be sure, from our own reflection, that most of us face the problem of being seduced by the current standards of our society or culture and of being frustrated and discontented if we do not meet society's standards of success. Essentially, this is what happens—when we are unhappy, frustrated, discontented, uneasy, fearful, then we can be sure our society has seduced us, current standards have taken over and the reflected radiance from the face of Jesus Christ has been dimmed.

Mature Christians

I am making an appeal for mature Christians. Mature Christians realize they are members of one family. Members of a family take each other into their confidence. They sit down in a spirit of mutual understanding and seek a solution to the family problem. We all belong to

Christ's family, The Church. On the one hand, Clergy can give a loving leadership to their people and they can keep themselves so disciplined that the temptations of status and success and pride will not overcome them. And they will be, in the best sense of the word, joyous Christians, eucharistic Christians. On the other hand, the layman will learn and keep on learning. He will learn about his faith and he will see the priesthood in its true perspective. He will expect his priest to be a man of God. The Priest will daily aspire to be a man of God. The layman will make it possible for his priest to be a man of God. And because the priest is a man of God, the laymen will become men of God, and priest and laymen together will go forward shoulder to shoulder in partnership, with the Ascended Christ. Then the individual (whether priest or layman) will automatically do the work God expects him to do, live the life God expects him to live and become the unique person God intends him to be, and the Church will be the Church.

GENERAL SYNOD 1965

No diocese can live to itself as no parish can live to itself. Consequently, I ask you to follow closely the deliberations of General Synod which will be held in Vancouver at the end of August of this year. Many important contemporary topics will be under discussion. Need I stress again the top priority which will be given to Anglican World Mission? What direction can you give to your General Synod representatives who will be elected at our own Synod? There is a distinct possibility that a revised Canon will be submitted concerning "Marriage and related matters." There is the question of Christian unity which will have a significance in the submission of a Basis of Union with the United Church. Many social problems must be faced. In the field of Religious Education, the new curriculum which comes into being this autumn will be under discussion. These and other subjects will no doubt come up for debate through our own diocesan Committees dealing with Missionary endeavour; Religious Education; Social Service; and Stewardship.

Social Service

I desire to make special mention of the 50th anniversary of the establishment of the Council for Social Service in the Canadian Church, which will be fittingly observed at General Synod. There will be a series of seminars sponsored across Canada next September by the General Synod, with Miss Mollie Batten, M.B.E., Principal of William Temple College, Rugby, England, as speaker and discussion leader.

The seminar for our ecclesiastical Province of Ontario will be held in Renison College, Waterloo, September 7th-9th and we have been asked to submit the names of Clergy and lay people from various walks of life who would be approached as representing our diocese. The three main purposes of the seminars are (1) to give people an experience of what is happening to the society of which they are a part. (2) to help people become aware of the fact of change and see the need of adaptability in a changing context. (3) to focus on the training of clergy and laity for "Mission" in industrial society.

What is the relevance of the Church in the 20th Century World? May General Synod and the subsequent Social Service Seminars lead us to more earnest prayer for the guidance of the Holy Spirit, as we seek to do the Lord's work in our day.

Thorneloe Operating Fund Short This Year Unless—



The Rev. Dr. D. S. Forth
"A Church-related college in a secular university" was the description given of the status of Thorne-

loe College on the campus of Laurentian University by the Provost, Prof. David S. Forth. He was making his first report to Synod and stressed the importance of the College as one of the most important jobs the Church can do for the future of its younger members.

The Synod approved taking a regular share in maintaining this Anglican College beginning next year. In the meantime, a fund to "close the gap" for the rest of the cost of upkeep this year was started at the Synod by Canon R. F. Palmer, SSJE. He began a subscription list, calling on eighty-five people to raise one hundred dollars each. Several pledges and donations were received before the end of Synod. Donations to this may be made through your parish or sent direct to the Treasurer, Diocese of Algoma, Box 637, Sault Ste Marie, Ont. The amount needed before the end of this year is \$8,500.

Archdeacon Of Algoma Retires

The Venerable Julian S. Smedley, Archdeacon of Algoma since 1950, retires at the end of August. The Archdeacon, who is a veteran of two world wars, is seventy years of age and has been ordained forty years. With the exception of service with the armed forces, his ministry has been spent entirely in the Diocese of Algoma.

Archdeacon Smedley was born and received his early schooling at St. Joseph's Island, later graduating from Trinity College, Toronto. He served overseas with the 119th and 58th battalions, C.E.F., in the first World War. As a priest he has served in charges at Muskoka, the Lakehead, and the See City, where he has been Rector of St. John's parish since 1952. The Archdeacon is married and has a son and two daughters. He and Mrs. Smedley will be residing at Bracebridge, where they have many friends, The Archdeacon having been Rector of St. Thomas parish there for eleven years.

Owing to ill health Archdeacon Smedley was unable to attend the last session of the Synod. A message was sent wishing him and his wife happiness in their well-earned retirement.



Courtesy Sault Star
STOLE PRESENTED—To mark the twenty-fifth anniversary of Dean Nock's ordination, the Brotherhood of Anglican Churchmen of the Cathedral presented their Rector with a priest's stole. Here the Dean is shown examining the gift and explaining the symbolism of the design to Mr. Stan Baldwin, Rector's Warden.

Unique Offering At Cathedral

The blessing of a varied assortment of objects representing the daily work of the parishioners took place at St. Luke's Cathedral, in an observance marking Rogation Sunday.

In his sermon the Dean spoke of how at Rogationtide people usually asked God's blessing on the seeds and the earth, and that this was complemented in the fall by having Harvest Thanksgiving services. "Today," he said, "our dependence upon a mainly agricultural economy has changed to one largely based on industry and commerce, and it seems fitting to broaden the springtime observance to include all our work."

The Churchwardens presented the bread and wine for the Eucharist, and seven other members brought symbols of their vocation; they included a turnip, representing farms and market gardens; a railroad spike for industry, a furnace pipe for the building trades, a reference book for the professions, a printed pamphlet for business firms,

a coffee pot for household duties, and a student's note book for school children.

Rosseau Parish Recognizes Members Faithful Service

At morning services held at the Church of the Redeemer, Rosseau recently a member of the WA and two GA members received special recognition. Mrs. R. H. Atkinson, an active worker in the WA of the parish for more than thirty years, during which time she was a regular member of the choir and served as choir mother for many years, was presented with a WA Diocesan Life Membership by the Rector, The Rev. R. G. Charles. As a tribute to Mrs. Atkinson, the members of the WA, GA, and JA all attended the service in a body.

At another service the Rector presented two members of the Girls' Auxiliary, Miss Sharon At-

kinson, and Miss Margaret Charles, with the GA "Ring of Honour." This signal award was given in recognition of their faithful service in the Sunday School, social work of the parish, the Junior Auxiliary program, and that during the past year they had volunteered to be responsible for the GA program and in the absence of an adult leader had led the branch in many successful efforts.

At the presentation of the rings Mrs. Geo. Mullen, present GA Leader in Rosseau, read the citation, and a few remarks regarding the work of the Girls Auxiliary were made by Mrs. H. B. Clinch, Diocesan GA Leader.

Youngest Clergyman Is Curate, Lakehead Parish

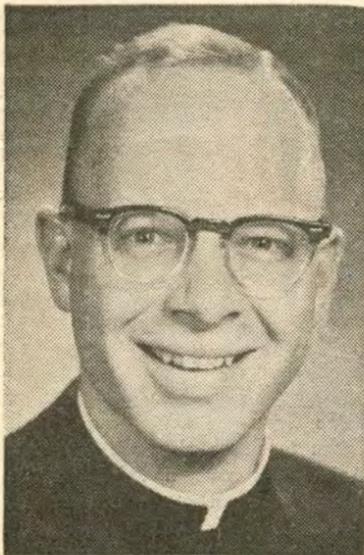


THE REV. PETER HILL
The most recent addition to the

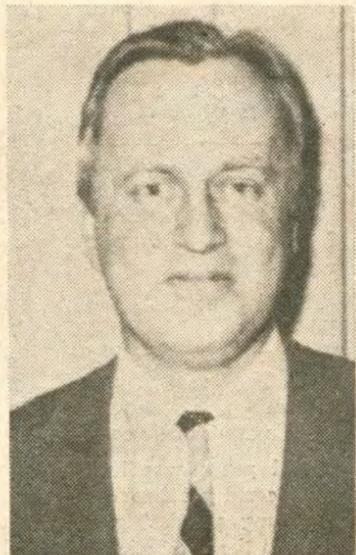
clergy of the diocese is The Reverend Peter Allen Hill, BA, BTh, who was ordained to the diaconate by the Bishop of Niagara on Rogation Sunday. Mr. Hill is the son of Archdeacon and Mrs. F. A. Hill of Welland, Ont. A graduate of McMaster University (Arts) and Huron College (Theology), he worked for several summers in Muskoka between his college terms, so he is no stranger to the Diocese of Algoma where he has chosen to serve.

Mr. Hill has been appointed Assistant at St. John's Church, Port Arthur. He is married; his wife, the former Nancy Jane Morrow, is a graduate of Western University, and was a High School Teacher at Brantford, Ont. before her marriage. They have two children, Daniel Allen, 2 years old; and Charles Fredrick, 9 months.

Some Officers Of The Diocesan Synod Are Shown Here



THE REV. D. M. LANDON
Elected Clerical Secretary; he is Rector of the Parish of Holy Trinity, Sault Ste Marie



MR. F. C. BOLAND
Re-elected to the office of Lay Secretary, he is a delegate from St. John's Church, North Bay



Sault Star
DONALD M. LAWSON, Q.C.
Mr. Lawson, who is a barrister in the See city, was installed as Chancellor of the diocese at the service on the first day of Synod.



Sault Star
MR. WILLIAM WADLEY
Mr. Wadley demonstrated his efficiency as Diocesan Treasurer in many practical ways; his business-like approach kept the agenda from getting bogged down from time to time. At this synod far more secretarial work was needed than ever before, and this was done with dispatch under his direction at the synod office.



MR. ERNEST P. LEE, QC
Mr. Lee has been a member of the Synod on several occasions, and has been a delegate to General and Provincial Synods. He has a Law Firm in Bracebridge where he is active in community affairs and served the parish in the capacity of Warden for some years. He was elected to the office of Registrar of the Synod.

DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish Etc.	Clergy
July 18—Trinity V	Shingwauk Indian School	
July 25—St. James' Day	Diocesan Synod Office	
August 1—Trinity VII	St. Joseph Island	Kenneth Robinson
" 8 "	VIII Garden River	Michael Hankinson
" 15 "	IX Thessalon	Norman Hornby
" 22 "	X Chapleau	George Doolan
" 29 "	XI Blind River	Ronald Barnes

CHURCH CHOIR ON TELEVISION

On June 22, the Junior Choir of Christ Church, Englehart, travelled to Timmins where they appeared in a program over station CFCL-TV. They were served supper afterwards in St. Matthew's Cathedral Hall, served by a Timmins Guide Company, the meal being provided by the Englehart WA branch.

CHAIR DEDICATED

At St. Matthew's Church, Sault Ste Marie, on the Sunday within the Easter Octave, The Reverend Harry Morrow, Rector, dedicated a new sanctuary chair. In addition to this,

which is a donation of the McFaull family, the congregation are supplying kneeling cushions for the altar rail and for the choir stalls and pews.

The Principles of Union A Discussion —

By The Rev. C. P. Clay
at a Conference of Clergy
in the Archdeaconry of Nipissing

It is not possible for a member of the Anglican Church of Canada to contemplate union with any other branch of Christendom without taking into consideration the relations which exist between the Anglican Communion and other Catholic churches, and the ties which bind together each Province and national Church within the Anglican Communion itself.

Many Anglicans are not aware of what has been achieved in the way of union in the past century. Full communion was established in 1932 between Anglicans and the Church of Utrecht (separated from Rome, 1724), the German, Austrian, and Swiss Old Catholic Churches (separated from Rome in 1874 and 1875), and some of the small groups of Slav origin which comprise the National Polish Church in America and Poland. Intercommunion now exists with the Lutheran Church of Sweden (which possesses an historic Apostolic Ministry, Sacraments, etc.) and with the Orthodox Churches of the East. There are further relationships established with Churches such as the Spanish Reformed, The Phillipine, The Finnish Lutheran and others.

It would appear that the only significant difference presently existing between Rome and Canterbury is the Infallibility of the Pope (pronounced dogma at the first Vatican Council, 1870, provoking the Old Catholic separation). This doctrine of Papal Infallibility is also the basis on which two other dogmas were declared necessary for salvation: The Immaculate Conception (Pius IX, Dec. 8, 1854) and the Assumption of Our Lady (Pius XII, Nov. 1, 1950). From Rome's standpoint, the primary question is the validity of the Anglican Ministry, which was considered something of an open question up to 1896, when Leo XIII issued the Bull *Apostolicae Curae*, which declared that Anglican Orders were invalid. Although research has revealed that this Bull was based on incorrect evidence, it is now presumed that Anglican Orders are held to be invalid because Anglican Priests and Bishops are not subject to the jurisdiction of the Pope.

Thorneloe—

(Continued from page 1A)

In order to carry our program through it is necessary to construct four residences and an academic building within five years. One residence, costing \$435,000, is under way and will be ready for students next September. A large part of the funds have already been pledged for this building. The total cost of the five buildings will be \$2,200,000.

You will ask, what can I do about this? Well, our deanery has always done its share, and we need the help of everyone. You can do your part by contributing to this cause or by working in some way in our fund raising campaign. Learn more about our university and talk about it with influential Anglicans who come here as summer visitors. It is not entirely financial support that we need; we need moral support, and we have no alumni to give us this. We need everyone in the Diocese of Algoma to be familiar with this new development in our midst.

I want you to think seriously and prayerfully about this challenge which is put before us. Given time, Thorneloe will become one of the famous universities in Canada. We are standing at a point in our Church history that we should be able to look back upon with pride.

The Anglican cannot but bear in mind that any steps taken to form a local union of Churches may jeopardize what has already been achieved. It is in this regard that many of our fellow Churchmen are hoping that long and detailed study will be made of this program for union between the Anglican and United Churches, so that the danger of schism within our own ranks, and of severance of relations by those outside can be eliminated as far as possible. However, we must point out that many clergy and lay people believe that we must be prepared to take a courageous stand in the way that the Christians in South India did, and trust to the guidance of God's Holy Spirit, even if we are "un-churched" by those who were formerly our brethren of the Faith.

The Principles of Union deal with four areas on which the two Committees of Ten have reached unanimous agreement: (a) The Faith. There is little difficulty here; we are all happy to share in the belief in Jesus Christ, our Redeemer, and the Incarnate Revelation of God. We accept the doctrine of The Trinity, The Holy Scriptures, The Creeds, and we can probably work out a Liturgy. (b) The Church. There is no problem evident in this section. (c) The Sacraments. The two great Sacraments, Baptism and Holy Communion are clearly stressed in a manner most acceptable to Anglicans. The only problem is that it may take a while for the United Church to come to grips with such a "catholic" interpretation, especially the very clear statement that there are also five lesser Sacraments. (d) The ministry. This is the most serious difficulty, but it would appear that the Anglican conception of the threefold Ministry of Bishop, Presbyter (Priest) and Deacon has been accepted, although some clearer definition of the Bishop's authority as Pastor, Chief Celebrant at the altar, as well as the Officiant at Confirmation and Ordination, should probably be made.

Some of us may take exception to the idea that Bishops could be subject to Councils, but we must fairly admit that we have not an Anglican doctrine of Episcopacy which denies this. There is serious concern on the part of some that the "Service of Unification of the Ministries" is not theologically sound, but we trust that a full and detailed description of this will be available in the next few years. This is not just a merger it is a new manifestation of the Church of Christ on earth. We hope that steady, realistic progress will be made.



THE REV. C. J. PASSEY

Father Passey Retires

A well-known priest of the diocese who retires at the end of August is The Reverend Christopher J. Passey, Rector of All Saints', Coniston, since 1959. Giving a short farewell message at the close of the recent Synod, he noted how it had grown in number since he had come, good-naturedly told the members that they "had wasted too much time talking about unimportant things." Mr. and Mrs. Passey intend to live in Vancouver, where he hopes to continue teaching Greek, a language he speaks and writes very fluently.

A graduate of Wycliffe College, Toronto, Mr. Passey was ordained in the Diocese of Canterbury, England in 1933. Since 1949 he has been in the Diocese of Algoma, being successively in charge of St. Paul's, Manitowaning, St.

Synod Still A Man's World



PRESIDING OVER THE SYNOD—His Grace The Archbishop is seen standing, flanked by The Dean, on the right, and his newly-installed Chancellor, Mr. Donald M. Lawson, QC, seated, on the left.

The first issue to be decided by the synod provoked the most spirited debate of all; this was the motion to delete the word "male" in the Constitution as applying to members of synod, thereby permitting women to be elected synod delegates. In our next issue we hope to publish a full news report covering some of the arguments pro and con given during the debate; all these should be of considerable interest because the matter still remains an "open" issue in the synod.

Although the motion was passed, by a very close margin it did not receive the required two-thirds majority necessary to change the Synod Constitution and rules. It will have to be put on the agenda for the next synod; then it could be carried and come into effect if it received the Bishop's assent; on the other hand, it could be defeated and lost. This is what happened to a motion regarding clergy appointments a few years ago.

Pro and Con...

Editor, Algoma Anglican:

After reading The Algoma Anglican for many months, I am very disappointed to find that you have not mentioned our Anglican Sisters. They are doing such a charitable work that I think they deserve some recognition.

One such convent is The Sisters of St. John the Divine, Willowdale, Ont.

I do wish you would publish this brief letter. Thank you.

(Miss Gail Newton)
North Bay.

Ed. Note. We leave to our national paper, *The Canadian Churchman*, the job of reporting things of wider interest while we concern ourselves with matters within this diocese, or of special interest to the people of this diocese. If any women of this diocese would like to write and tell us about a retreat in which they have shared at the Convent or some work with the Sisters with which they have been associated, we would be glad to consider publishing it.

We do appreciate our reader's letter and wish others would write and express their ideas. Anglicans of Algoma, this is your paper! Please feel free to write your views to the editor at any time.

The pictures in THE ALGOMA ANGLICAN are nearly always of people who have been posed to be shot. Would it not be possible to take pictures when people are so interested in what they are doing or hearing that they are unaware of the camera's presence?

The rankest amateur, with a

*These letters cause the Editor doubt—
Should the paper be turned inside out?
Here's sisters, snapshots, pen-pals too,
And The Anglican found in a Baptist pew!*

box camera, gets better results if he snaps children at play, or old ladies knitting, without warning them.

I am not advocating photography during services but every church gathering offers many opportunities for better pictures if the photographer will only change his methods from official poses to seizing chances as they occur. I would like to see character studies of any delegates to the synod. Men-in-a-row always have the blinds pulled down over their faces when photographed.

D. E. Coate

Ed. Note.—With most of this person's criticism we heartily agree, but in answer to her question, we would say it is almost impossible unless the photographer creeps up on his subject unawares, like "candid camera", as is suggested in her next paragraph.

"Unposed" pictures present problems with background, "posed" pictures sometimes create problems in "foreground". We can usually "raise the blinds" by a sharp whistle, but our biggest embarrassment is when subjects "freeze" into the "fig-leaf" position, or else give sickly demonstrations of "ham actors".

Youth Looks For Pen-pals

Two articles in the June issue of THE ALGOMA ANGLICAN were very interesting to me.

These were "B.C. Anglicans in Middle East" and "Swedish Adult Training Centre," both on page eight. They caught my attention as I am very interested in having pen-pals from other countries.

Could you please let me know how I could get into contact with the young peoples' groups mentioned in the two articles? I would especially like to have as pen pals some of the teenagers connected with Steftsgarden.

Of course, I would like to have pen-pals from other countries in which the Anglican Communion works. Could you please let me know how I can contact young people in some African nations?

Steven Farrell

Ed. Note.—We publish this letter from our young reader, who is a stamp and coin collector, because we are so delighted with his inter-

George's, Espanola, and All Saints', Coniston. While at Manitowaning he was instrumental in getting the church built at South Bay Mouth.

est in writing—why, here is a whole area for *Anglican World Mission* we never thought about! Bravo, Steven, and we have sent your letter to Canon Morse Robinson, of the Department of Missions, Church House, Toronto, who will see, I am sure, that your request is followed up.

Of course, the articles you mentioned were published in *The Canadian Churchman*, our national paper, not THE ALGOMA ANGLICAN, which is just the four-page "cover". Many readers, we find are confused by this, and we have suggested that the diocesan papers should be "inserted" instead of "out-serted". Thank you, anyway, for writing to us.

If you would like to write to someone in Africa, I would suggest you contact the Archbishop of Mombasa when he visits this diocese in October, or your parish priest may suggest the name of an African bishop or priest in the country in which you are interested and they would give you the names of young Africans who may be glad to correspond with you.

Dear Sirs:

I have just received a copy of your May issue, label from which I enclose.

I do not understand this as I have not subscribed for the paper nor am I an Anglican, not that I think it would do me any harm to read the paper. I am sure this must have been meant for some one else.

Ed. Note: This, from a lady in Parry Sound, was addressed to *The Canadian Churchman*, which goes to prove that we just can't win — it was a label on THE ALGOMA ANGLICAN which was enclosed! We publish her letter because a good story lies behind it — it seems that in May all the Parry Sound subscribers to *The Canadian Baptist* received a copy of THE ALGOMA ANGLICAN instead! The publishers explained the error occurred when the addressograph firm got some of their metal plates mixed up. We are still wondering what group of our readers received the Baptist publication! Anyway, the Parry Sound Baptists took their editor to task, and the error was soon corrected!

We are always glad to hear our readers' comments, Anglican, Baptist, or what have you, and for your guidance in writing may we point out that the Editor's name and address is on the masthead at the top of page 2A (ALGOMA ANGLICAN that is!)