



THE ALGOMA ANGLICAN

The Most Reverend Wm. L. Wright,
D.D., D.C.L.,
Bishophurst,
Sault Ste. Marie, Ont.

FROM ST. PAUL'S ANGLICAN CHURCH
VOL. 9, NO. 8 SEPTEMBER, 1965

Appointments Made In Two Parishes

His Grace the Archbishop has announced the appointment of The Reverend Frank Robert Coyle as Rector of the parish of St. John's, Sault Ste Marie, succeeding The Ven. J. S. Smedley, who retired August 31. The new Rector and his family are shown above; his wife is the former Margaret Balfour, and their three children are Deborah, thirteen years of age; Christopher, eleven; and Katharine, six years.

Fr Coyle was born in Toronto and attended Trinity College, University of Toronto, graduating in Classics (BA) in 1943. He then served with the RCAF until the end of the war, as a navigator with RCAF Transport in India and Burma, dropping supplies to the 14th Army. After the war he studied Theology for three years at General Theological Seminary, New York, graduating (STB); he was ordained Deacon in 1949 by the Bishop of Toronto for the Diocese of Brandon where he served for seven years, first at Swan River, Man. where he was Rector following his ordination to the Priesthood in 1950, then at Birtle, Man. In 1956 he returned to Toronto and was Rector of Thistleton for three years until he came to the Diocese of Algoma, where he has been Rector of Christ Church, Englehart since November, 1958.

Mrs. Coyle, who was a high school teacher before her marriage, holds an English Specialist's Certificate for Ontario. She is the youngest daughter of Archdeacon and Mrs. C. W. Balfour, and was



The Rev. F. R. Coyle, with his wife, who is a grand-daughter of the late Archbishop Thorneloe, and their three children, Christopher, Deborah, and Katharine.

born in Sault Ste Marie where her father was Rector of the former Pro-Cathedral. They were married at St. John's Church, Peterborough,

where the Balfours have resided since the Archdeacon's retirement. The Coyle family all share an interest in art and music.

Recall Renison Example At St. Mary's, Nipigon

Referring to the seventy-fifth anniversary of the building of St. Mary's Church, Nipigon, being observed this year, His Grace, Archbishop Wright recalled some of its early history when he visited the parish on June 20 for Confirmation.

The Archbishop read a few excerpts from the autobiography of the late Archbishop Renison, *One Day At A Time*, where he describes his early life in the area around Nipigon and the building of the church and rectory. Robert J. Renison, who later became Archbishop of Moosonee and Metropolitan of Ontario, was only a boy when his parents came from Ireland to that district where his father, The Rev. Robert Renison, had been appointed a missionary to the Indians by the first Bishop of Algoma, The Rt. Rev. F. D. Fauquier.

Archbishop Wright administered Confirmation to a class of thirty-one persons, several of them adults, prepared by the Rector, the Rev. K. G. Gibbs. He challenged the whole parish to live up to its responsibilities to the Christian Faith and leave a legacy of sound Christian

ing year in St. Luke's Cathedral, Saut Ste Marie. Fr Sutherland has served all his ministry in this diocese; as Curate, The Church of The Epiphany, Sudbury, then Incumbent of St. Alban's, Capreol, 1949-1953, when was appointed to All Saints', Gore Bay.

life as did the Renison family in their time.

The father of Archbishop Renison spent more than ten years in that district and saw the railway completed through to the Lakehead. His wife died in 1891, and is buried at Nipigon. Later he was appointed by Bishop Sullivan as Rector of St. Luke's pro-Cathedral, Sault Ste Marie.

Window In Memory Of Former Warden

The Dean of Algoma and The Archdeacon of Middlesex (Diocese of Huron) both took part in the dedication of memorial gifts made recently to Christ Church, Gregory.

A beautiful stained glass window depicting the parable of The Good Samaritan, a silver font liner, a baptismal shell, and prayer books, were given in memory of Charles Edward Norris, by members of his family. Mr. Norris had been a former warden of the church.

The service, held on the fourth Sunday after Easter, was conducted by the parish priest, The Reverend Nelson Adair. Archdeacon Foreman read the lesson and dedicated the window. Dean F. F. Nock dedicated the other gifts and preached the sermon.

The Dean referred to the late Mr. Norris as being appropriately remembered by the Good Samaritan

Archbishop Of Mombasa Will Speak In Diocese

To tell the story of Anglican World Mission and its importance to East Africa, the Archbishop of Mombasa, The Most Reverend Leonard James Beecher, CMG, will spend a week in Algoma during October addressing meetings at various points from the Lakehead, where his itinerary begins on October 1, to Muskoka, where he will conclude his visit on October 7.

Archbishop Beecher, who was elected Metropolitan of the Province of East Africa when it was founded in 1960, lives at Nairobi, Kenya. One of his clergy, The Rev. D. Mwangola, visited this diocese during the Anglican Congress and preached in The Church of The Epiphany, Sudbury.

The Archbishop went to Africa from England as a CMS missionary in 1927. He is a graduate of the University of London (BSc., MA), and held various teaching, parochial, and administrative positions in the Diocese of Mombasa before being elected Assistant Bishop in 1950; he was appointed Bishop of Mombasa in 1953.

Archbishop Beecher has eight dioceses in the province over which he presides, including the Diocese of Masasi, where Father Trevor Huddleston, formerly of South Africa, and author of *Naught For Your Comfort*, was appointed Bishop in 1960. Other dioceses within his jurisdiction include areas in Tanganyika and Zanzibar. The Archbishop's own diocese, Mombasa, has a Memorial Cathedral commemorating the lives of early missionaries, including the first bishop, the martyr, James Hanington.

Watch for the announcement of

AYPAs Members At Conference

Among the more than three hundred young people who have been selected from members of the Anglican and United Churches across Canada to attend "Assembly '65" at Saskatoon in August are three from the Diocese of Algoma. All active in the work of the AYPAs, they are Barbara Locke of Manitowaning, Joan Hannah of Sault Ste Marie, and Robert Osborne of Elliott Lake. The theme of the conference, which is to explore the task of the Church in the world, is "New Era, New Order, New Life".

Chaplains Given New Posts

Two of the chaplains serving with the Canadian Armed Forces, on leave from the Diocese of Algoma, received new postings during the summer. The Rev. Douglas Fuller, who had been serving at the RCN Air Station, Shearwater, N.S., has

been transferred to Churchill, Man. Padre Fuller, before entering the Chaplaincy Service was Incumbent at Wawa.



ARCHBISHOP BEECHER

where and when Archbishop Beecher will be speaking in your deanery.

Parish Eucharist Marks First Year

On June 1, 1964, the missions of Searchmont and Goulais River were combined to form the "North of Sault Anglican Mission". The following month a mission Church was started at Heyden. Services have been held regularly during the past year under the leadership of Captain Earl Burke, Church Army evangelist.

At the end of the first year the three congregations of the combined parish met together at Searchmont. The Holy Eucharist was celebrated by the Rural Dean, The Rev. H. Morrow, assisted by The Rev. D. M. Landon and Canon C. B. Noble, both of whom have been associated with the work of the Church in this area. Following the Service the ladies served refreshments and the people had an opportunity to meet each other, and expressed their desire to join in a "parish Eucharist" more often.

In reporting on his work, the lay-evangelist, Capt. Burke says: "We are thankful to these priests and to so many others who have helped in this new work, but more so are we thankful to God for His blessing and guidance. This was the main reason for the parish Eucharist—to offer praise and thanksgiving for the past and to receive His strength for the future."

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Capt. The Rev. M. J. R. Tipping, former Curate, St. Luke's Cathedral, and Rector of Christ Church, North Bay, has been posted to West Germany. He has been in the Chaplaincy since 1964 and has been at London, Ont. Padre Tipping will be with the Canadian Infantry Brigade Group, Canadian Armed Forces, Europe.



THE REV. L. R. A. SUTHERLAND

Appointed as Rector of All Saints' Church, Coniston, with St. George's, Sudbury, is The Reverend Lorne Reginald Arthur Sutherland. The Archbishop announces this will take effect early in September. Fr Sutherland has been parish priest at Gore Bay on Manitowlin Island for the past twelve years.

A native of Manitoba, where he received his early education, the new Rector entered banking as a career, and it was while he was with the Dominion Bank in Fort William that he decided to train for the priesthood. He studied Theology at Trinity College, Toronto, graduating (LTh) in 1947. He was ordained to the Diaconate by the Bishop of Qu'Appelle for the Diocese of Algoma the same year, and was priested the follow-



THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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COMMITTEES OF THE SYNOD

APPOINTED BY THE ARCHBISHOP:

Committee on Basic Stipend:

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Mr. W. B. Kidd
Mr. H. J. McCullough

Advisory Finance Committee:

Canon E. R. Haddon, Convener
Canon A. J. Thomson
Mr. F. T. Delgaty
Dr. L. E. Hastings
Mr. G. K. Laing
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R. W. Dudley
A. E. Goring
R. W. Jupp
W. M. Wadley
Dr. W. Gerhart

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Archdeacon J. F. Hinchliffe
Canon G. W. Sutherland
The Rev. Wm. Stadnyk

DIOCESAN SYNOD BOARDS

(as elected at the Synod, June, 1965)

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The Rev. W. R. Thistle
The Rev. A. R. Cuyler
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Board of Missions

The Rev. R. G. Charles
The Rev. F. G. Roberts
The Rev. A. R. Cuyler (CSS rep.)
Mr. E. J. Checkeris
Diocesan President, WA
Lay Rep. from BCE

See page 3A for more news, comments, and pictures of the Synod.

Distinguished Visitor To Diocese Next Year



The Most Reverend and Right Honorable Arthur Michael Ramsey, Archbishop of Canterbury, is to visit Algoma next September, it was announced by Archbishop Wright at the close of the Diocesan Synod.

PROVINCIAL SYNOD DELEGATES

(elected at the Synod, June, 1965)

Dean F. F. Nock	W. M. Wadley
Canon S. M. Craymer	F. T. Delgaty
Canon G. W. Sutherland	L. W. Luke
The Ven. J. F. Hinchliffe	D. Cole
Canon R. F. Palmer	A. E. Goring
Canon A. J. Thomson	L. C. Irwin
The Rev. Dr. D. Forth	R. W. Dudley
Canon C. F. Large	Dr. W. Gerhart
The Rev. D. M. Landon	E. P. Lee, QC



The Archbishop's Study,
September, 1965

My dear People:

It has been an interesting summer. June marked the meetings of the Diocesan Synod, excerpts from which are found in this issue as well as in the summer edition. It was a successful synod in many respects. The debates were of a high calibre and the spirit of fellowship and enthusiasm was evident.

During part of July Mrs. Wright and I had as our guest Archbishop Joost deBlank and his sister, Miss deBlank. He was formerly Archbishop of Cape Town, South Africa, but because of ill health returned to England two years ago. He is now on the staff of Westminster Abbey as a member of the Chapter. Both the Archbishop and his sister were delightful guests. They were shown the beauties of Lake Superior and surrounding area as well as Highways 17, 69, and 11. Archbishop deBlank is a noted writer; three of his most popular books being *The Church in Action*, *Is it Nothing to You?* and *The Duties of a Churchman*. Next year Westminster Abbey will celebrate its nine hundredth anniversary and year-round special services and other events will mark this important year in the long illustrious history of the Abbey.

General Synod is always an eventful occasion in the life of the Church in Canada. As you receive this issue the sessions will be coming to a close in Vancouver. The Convening Circular contains many reports of the different departments. Naturally, the *Report on Christian Unity* will draw the attention of all Church people. At the time of writing it is difficult to foresee what action General Synod will take, but it is to be hoped that all debates will portray Christian charity and understanding. The Committees of Ten of the Anglican Church of Canada and the United Church have worked hard to produce a document which can serve as a Basis of Union. It will be interesting to watch General Synod developments.

The *Marriage Canon on Divorce* will be before the Synod and I strongly advise our readers to scrutinize closely any new developments in this sphere. Organization of General Synod will call for reduced membership within General Synod and an alteration of the "sub" and Executive committees.

The House of Bishops were invited by the Archbishop of British Columbia to meet in

The Archbishop's Letter

Summer and Autumn Activities

Victoria prior to the General Synod meetings. This has meant that August was marked by a two-week vacation on the St. Mary's River, and the rest of the month spent attending meetings and particularly presenting reports which I can say without equivocation must never be equated with the holiday period!

Many of you have learned that The Venerable Julian S. Smedley has resigned the Cure of St. John's, Sault Ste Marie, on medical grounds and that he and Mrs. Smedley have moved to Bracebridge. Both of them have served faithfully and well for over forty years in Algoma and all readers of THE ALGOMA ANGLICAN will wish them many years of good health and happiness.

With the coming of autumn and the attendant activities of re-opening of schools, etc. each one of us must re-dedicate himself to the opportunities of the present hour. What dangers and opportunities are before us! Prayers for Peace in the world must be repeated constantly. Statesmen and all rulers must be upheld by our prayers in this hour of peril so that all may live in peace and concord.

There is need to apply the teachings of the Christian Faith both at home and abroad. Here in Canada, wisdom, tact and understanding must characterize all citizens, both English and French. It is the responsibility of all Christian Canadians to understand the political and social problems of the present and to see that only those who possess strict integrity will represent us in parliament and the legislature.

These are crucial days, but with God's help there is nothing to fear as long as we are loyal to His commands. History has shown time and again that nations rise and fall; they start out in primitive vigor, attain heights of prosperity, but as soon as moral distintegration sets in, that nation becomes an easy prey to outside destructive forces.

This will be a busy autumn for us all. I look forward to my episcopal visits in those parts of the diocese not already visited.

May every blessing be with you and yours,
Your friend and Archbishop,

William L. Wright

Stress Value Of Regular Retreats

(From the Archbishop's Charge to Synod)

CLERGY RETREATS

One of the opportunities which I covet most as your Father in God is to meet with my brothers on an Archdeaconry or Rural Deanery level. The purpose? — We meet to share together the riches of the Grace of the Holy Spirit and to share individually those personal problems which confront the life of a Priest and of a Bishop. I am discovering more and more the need of such Retreats, if only for a few hours. I acknowledge my inadequacy as a skilled con-

ductor, but with my limited abilities, you can be assured that at all times, I will use those gifts that God has given me to the best of my ability. I want to be included in this "spiritual companionship". I hope the day will come when some one will set up a Fund so that I can invite lecturers from other parts of Canada and possibly overseas to share with me this basic necessity of keeping the Priest's life spiritually and mentally virile. I deeply appreciate the foresight and wisdom of the Archdeacons and Rural Deans for their preparations, amongst so many other kindnesses, in arranging periodic retreats.

MEETINGS FOR LAY PEOPLE
I urge that each deanery hold one meeting a year when men and women within that deanery will come together for two or three hours. Information and consultation are two qualities which assist in cementing the fellowship within the Body of Christ. This is the task of the lay people. The corporate nature of such gatherings within the proper environment will produce more fervent prayers, joyous inspiration, additional knowledge and a desire for greater service.

common" language of the Prayer Book as being unrealistic to people today. We wonder what translator Phillips would do with the liturgy! The use of modern language in our public worship would show the world we must save today that we are "with them", not four centuries behind.
The Roman Catholic Church, in translating the liturgy into the vernacular has by-passed the quaint Quaker "thees and thous" we still insist on using when we pray, or when we read the Bible. In being so particular in following the letter, is it possible we have missed the spirit?

The Church's Books In Plain Language

The most interesting book by far we have read this summer has been J. B. Phillips' translation of The New Testament. Although we had known his works before in their individual, paper-back volumes, we did not get into the habit of reading his translation until we received it in this first American edition of the whole New Testament, published by Macmillan's and now arranged with all the verses numbered to make it easier for reference purposes.

The New Testament in Modern English was the Pentecost Embertide selection of The Episcopal Book Club, and its editor is to be congratulated for placing such a treasure into the hands of the subscribers. We have been using it in the daily offices of Mattins and Evensong and find it a rewarding and stimulating experience. We commend it to all our readers and would suggest it as an excellent gift for confirmation candidates, high-school and college students, etc. This edition contains maps and an index, besides the introductory notes to each book.

Four years ago, on this page, we offered a few comments on *The New English Bible*, part of which had just been published, and suggested that our Eucharist lessons were quite "modern" enough as found in our Prayer Book. Since reading Phillips' translation we are inclined to change our mind. We have been challenged by its fresh and forthright style.

The New Testament, we are told, was not written in "classical" Greek, but in the "koine", or common, colloquial expression of that language. Surely it is not wrong nor irreverent for us to have it in the simple, unadorned speech of our times rather than the archaic words so often associated with Holy Scripture. Because the Gospel is "Good News", it is necessary to present it anew to every generation in terms they understand, not treat it as a museum-piece which suggests its practical use ceased in the past.

In his sermon at the Synod Service this year, as we reported in the last issue, the Bishop of Ottawa criticized the "un-

Synod Actions and Reactions

Will Women Sit On Future Synods?

Algoma Synod, 1965, was one marked by vigorous debate, as the Archbishop observed at its close, but none was more interesting than that which took place around the first question, the motion to open the Synod to women delegates by deleting the word "male" from the Constitution.

Led by The Rev. D. M. Landon, who challenged the diocese to get out of "the back water of segregation" and into "the vanguard of renewal", and ably seconded by The Rev. Kenneth Robinson, who asked the Synod to "end this absurdity", their forceful oratory in presenting the motion just about swept the delegates off their feet, "even the ranks of Tuscany could scarce forebear to cheer". However, some laymen brought quite effective argument to bear against the motion; they foresaw future meet-

ings of the Synod being composed of Clergy, with all women as the lay delegates! There was even a hint broached that the logical outcome would be that even the priesthood would include women! Nobody seemed to worry whether the office of Bishop might be in jeopardy or not! An amendment was proposed which would have allowed partial representation from larger parishes to women, but this was defeated; in the final vote the motion was passed but by a very close margin did not receive the necessary two-thirds majority to change the rules; it must be passed again by the next Synod.

On this subject we would like to present to our readers some excerpts from a Rector's Letter in his parish paper, and written before the Synod meeting:

"...At Synod we men indulge in proper cut and thrust debate opposing one another, and then, in the best parliamentary tradition, our friendship is unimpaired outside the sessions. If the Synod sees fit to

admit women, I would hope that both men and women would leave all thought of chivalry outside the door of Synod so that debates might be conducted vigorously, since violence would be done to the truth if men or women hesitated to stand up for what they believed was right in the fear of hurt feelings.

Another principle in the election of both men and women to assemblies of such importance as Synod is that to volunteer is no measure of ability. When a Vestry elects a person to Synod it is a call from God, and the best person, male or female, should be called. The willing person is not necessarily the best person. I am afraid vestries shelving their responsibility by resorting to "willing" persons.

There are a few clergy who, to put it in the kindest way possible, are unable to impress upon men the importance of offices in the Church. I foresee, in a few instances, this weakness, which is either inability or unwillingness, resulting in a congregation "passing the buck" to the clergyman's wife, who, because of her special relationship with the pastor, cannot properly represent the parish and the people of the parish."

It is interesting to note that in the debate on this motion six priests spoke for its adoption; one priest and three laymen spoke against it.

Term "Mission" Will Continue

"Mission is a wonderful word, and any priest should be proud to be a missionary," said the Reverend Lloyd Hoover, in speaking against the motion before Synod to eliminate the word "mission" as applied to financially assisted parishes in the diocese. His plea to keep the old term in use must have been convincing, for the motion was defeated. Father Hoover is priest-in-charge of what is probably the largest parish in area in Algoma, with congregations in his charge at Levack, Onaping, Azilda, Ramsey, Sultan, Biscotasing, and Tophet, along the CPR line between Sudbury and Chapleau.

Gives College Full Support

Responsibility for Thorneloe College, as had been expected, was the greatest problem facing the Synod in that it involved large financial commitments for many years to come. While it is still a formidable task there was no doubt that the delegates present were themselves inspired by its magnitude, and the far-reaching importance of having this institution for higher Christian education within the diocese. The men who talked of their dream at the Synod in 1963 now could see that dream taking shape on the rocky hills outside Sudbury and Provost Forth, in his report, outlined the purpose of a University where future Anglican leaders, men and women, would be trained in the humanities and sciences, and their religion nurtured and strengthened.

Here we would add two comments received since the Synod first, a message by the Reverend Mark Conliffe, in the Thunder Bay *Mission Bell*: "I am convinced that we should give Thorneloe University our whole-hearted support and should regard it as a vital part of the missionary outreach of the Church in this diocese." The second is a remark made by the Reverend Lloyd Hoover in a conversation with the editor: "I believe the building of Thorneloe University is the most important project this diocese has ever attempted in that it will mean so much for the youth of our north country. At Onaping and in other parts of the parish we are working to give it our fullest support."

Woman's Auxiliary



MRS. C. H. YEOMANS
Mrs. Yeomans, Corresponding Secretary of the Woman's Auxiliary in the diocese presented the WA report in the place of Mrs. A. R. Priddle, President, who was unable to attend the Synod.

Extension Fund



MR. L. C. IRWIN

"Les" Irwin has been Chairman of The Archbishop Wright Church Extension Fund since it began eight years ago. In that time more than seven hundred thousand dollars has been spent on new property, churches, rectories, and halls. Established with gifts of four hundred and seventy-five thousand dollars, it is meant to be a "revolving" fund; however, repayment of loans made to parishes is not coming in fast enough, and Mr. Irwin estimated it will take five years to bring it up to a solvent condition. In round figures, the fund is in the red to the amount on one hundred thousand dollars, and the interest charges are a heavy burden.

Form Advisory Finance Board

The major problem of finance, of raising enough money to keep the diocese solvent and provide the hard cash needed for its many projects as well as the wise spending of the same, has become so acute that the Synod passed a resolution to ask The Archbishop to appoint a special Finance Committee to give proper attention to this problem. Its terms of reference were set forth as follows:

1. To advise the Executive in preparing the annual budget.
2. To consider questions of assessments and other financial problems raised by parishes.
3. To consider all special financial appeals and advise the Executive on same.
4. To consider how to improve the annual Diocesan Parish Return Forms.

Seek Approval Church Signs

Is the Ontario government deliberately anti-Church in some of its departments? Not only in the remarks about religious education in our schools was there dissatisfaction expressed at the Synod, but disturbing reports were given regarding the action of the Department of Highways in removing Church direction signs on the highways.

This information was revealed when a motion was introduced to instruct the Executive Committee to seek to have legislation enacted to permit approved Church signs to be displayed on highway property, and convenient to the local church.

The resolution was moved by Mr. M. D. Lawton, Lay-delegate from Elliot Lake, and seconded by Dean Nock. Both told of how their Church signs were removed but that other signs had been allowed to remain. Schreiber reported the same problem.

Clergy Car Plan



MR. ROBT. W. DUDLEY

One of the best-known figures at Synod, "Bob" Dudley of North Bay, is the founder of the "Cars for Clergy" plan in the diocese. Mainly to assist travelling costs in rural multi-point parishes, his report showed that now there are twelve cars in use.

Study Problem Basic Stipend

The question of a basic stipend for all clergy in the diocese, which has been banded about to no effect in the past, has now, by a motion passed at the Synod, been given to a committee to investigate and report on its findings to the next Synod. Unless the members find such a scheme to be impractical, this could very well mean a motion proposing a definite scale of stipend be paid depending on qualifications, years of service, etc. not on the type of parish in which the priest may be ministering. Other dioceses have wrestled with this problem; it will be interesting to see what solution this committee come up with in the next two years.



TIGHTLY PACKED—This portion of the assembly shows how every inch of floor space in St. Luke's Hall was taken up by the seated delegates; seventy-five members of the clergy and ninety laymen attended the two day session.



Sault Star Photo

ARCHDEACON AND MRS. SMEDLEY—shown above, were presented with a gift by the parishioners of St. John's Church, Sault Ste Marie at a farewell reception held in their honour. The Archdeacon has recently retired after serving as Rector of the parish for thirteen years. He and Mrs. Smedley are now residing in Bracebridge.

PRO and CON

Our Readers Join Us In Some Keen Debate

Dear Father Mitchell:

My family and I have recently moved here from the Diocese of Toronto. Since our arrival we have eagerly awaited our copy of THE ALGOMA ANGLICAN, for news and views from within this active portion of the Canadian Church.

I would be remiss in my duty as a Churchman, however, if I did not identify my disappointment at your comments in the "Pro and Con" column of the July-August issue.

The subject raised was the lack of news or views of the men and women living in our religious communities... your answer was that you leave to *The Canadian Churchman* the duty of reporting such news, and that you report events only affecting, or of interest to this diocese. May I offer the following:

1. *The Canadian Churchman* is regrettably unconcerned with the work of the Religious Orders. I have read the paper and its fore-runner for several years, and the occasion of such a topic has been few and far between.

2. What about the Society of St. John The Evangelist? Their monastery is in the diocese, their mission work is within the diocese, their Superior is known both within and without the diocese and for such work as the Prayer Book Revision, etc. has been named a Canon of our Cathedral, and finally their Visitor is the Archbishop of Algoma. Why don't we hear more about them?

It has always bothered me that the Canadian Church has neglected to tell their members often enough about the great works being carried on by the Brothers, Priests, Monks and Nuns of the US and Canadian Congregations. Why is this when numbers of the communities and members are growing annually.

Most Communities have facilities for organized or private retreats, as well as Confraternities and Associations for lay people. Let us inform our people. Let this diocese be the leader.

Yours faithfully in Christ,
R. L. Duke, North Bay.

Ed. Note: We appreciate the reader's concern, but suggest he came too late to the Diocese of Algoma! A look at previous issues of THE ALGOMA ANGLICAN will show that the SSJE has received ample coverage of their activities. Perhaps this reader or others would write from their own experience of a retreat or parish mission conducted by a religious, and supply us with facts and

figures about the growth of Communities and members; we realize this may be difficult to do as some Religious Communities do not publish their membership; however, there must be some way to substantiate claims. *The Canadian Church Year Book* lists one Society for men and four or five for women. The Order of the Holy Cross has published a booklet giving information about our Religious Communities. In the U.S.A. there are five Communities for men and fifteen for women.

Dear Sir:

In your July/August issue The Rev. C. P. Clay is reported as saying that intercommunion exists between Anglicans on the one hand and the Lutheran Church of Sweden and the Orthodox Churches of the East on the other. This is inexact.

The 1920 Lambeth Conference recommended that Swedish Lutheran communicants should be admitted to Anglican altars and this was accepted by the English Convocations in 1954/5 but no authority has been given from the Anglican side for Anglicans to communicate at Swedish altars. From 1920 there were cases of English bishops taking part in Swedish episcopal consecrations and *vice versa* but this has ceased since the Swedes started ordaining women in 1960.

While there is much to admire in the Lutheran tradition in Sweden and elsewhere, there is also much that is, by Anglican standards, disconcerting, such as the fact that in Sweden membership of the Church is constituted by citizenship, not baptism.

Too much should not be made of Anglican decisions in the past, when the situation was not the same and, even as it stood, was not fully appreciated by official Anglican investigators, few of whom even knew Swedish.

As for the Orthodox, there have been gestures towards Anglicanism carrying varying degrees of authority but there is nothing near intercommunion.

Yours faithfully,
A. W. Campbell,
Edinburgh Scotland.

Ed. Note:

The Lambeth Conference of 1958 defined the terms "full communion" and "intercommunion", the latter being "that where varying degrees of relation other than "full communion" are established by agreement between two such Churches".

The Problems of Union

In our editorial "The Pace of Union" published in the last issue we urged a careful study of the Report of The Committees of Ten, *The Principles of Union*, and suggested the Church should go slowly in endorsing its statements and recommendations.

In this issue it is our privilege to present some excerpts from notes on The Report written by a prominent theologian, The Rev. Dr. C. J. deCatanaro, now a priest of

the Diocese of Toronto, as an important contribution to the union discussions. We are sure he speaks for many loyal Anglicans when he pleads for stronger assurance that the Faith will be safeguarded and the Church's Worship maintained. His final suggestion that the *Principles of Union* be submitted to the examination of theologians from other Churches would be making a wise and practical use of the ecumenical movement.

Notes On The Principles of Union

by The Rev. Carmino J. deCatanaro, MA, BD, PhD

The statement of principles adopted by the Committee of Ten of the Anglican Church of Canada and The United Church of Canada has many admirable features; in some respects the best statement yet produced by a group of Anglicans and non-Episcopal Christians. These notes are submitted in the hope they will stimulate discussion with a view to remedy some of the deficiencies contained in it.

In Part II, Sect. 1, para (c) the Apostles' Creed is mentioned; but there is all the more reason why the *Nicene Creed*, the only creed of ecumenical authority, should be singled out as being of obligation. There should be a strong statement about the binding nature of these creeds on clergy and people alike.

The extent of "liberty of opinion" (para. (d), last line) needs to be clarified, and what is "essential to unity in the faith"? That there should be a considerable degree of freedom within the Church is indisputable, but this freedom has been misused both amongst Anglicans and others; this is something of which we ought to repent, just as much as other Christians have to repent, and are repenting, of excessive regimentation.

In Part II, Sect. 4, para. (g), the opening sentences of para. (g) appear to state that only presbyters can celebrate the Eucharist just as only bishops can ordain and confirm. Suggested redrafting:

Fr. Clay's statement was: "Intercommunion now exists with the Lutheran Church of Sweden... and the Orthodox Churches of the East", which may imply that intercommunion has not been established between these Churches.

We thank our Scottish reader for bringing our attention to the misleading aspect of the statement, and for the interesting comments he has made on the subject.

"Commonly the Bishop could exercise all ministerial functions, with Ordination and Confirmation reserved to him, while the celebration of the Holy Communion was reserved to him and the presbyter."

In para. (h) there should be special mention of responsibility of the episcopate for the Church's Faith.

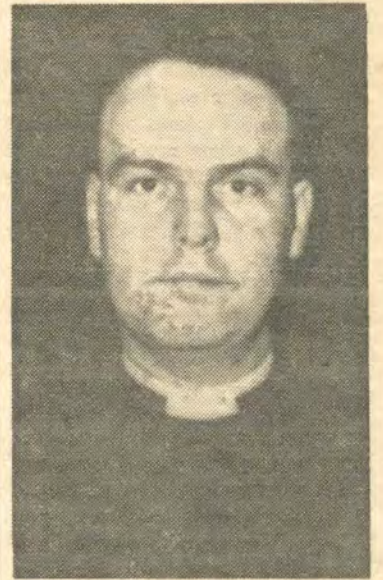
The final sentence of para. (i) is of vital importance, "there must be a ministry accepted and acknowledged by all." Unless this principle is secured, organizational unity is hopeless. Those of us who believe that the priesthood in the apostolic succession is indispensable must be assured that those who did not possess it will have it in the re-united Church.

In Part III, Sect. 2, the Act of Unification should result in a ministry as fully recognized outside the uniting bodies as within them. What consideration could be given to Roman and Orthodox scruples? If this union is meant to be preliminary to other acts of reunion the unification of ministries should be inclusive enough to render further acts of conditional ordination unnecessary.

In Sect. 3 several matters are ambiguous, e.g., the vexed question of women in the ministry. Some of us are convinced, not only that women ought not to be ordained, but that they are incapable of receiving ordination because of the limitation of the apostolic office, by our Lord's institution, to men alone. This does not deny the fullest use and recognition of the special gifts of women; it only suggests that theirs is a different kind of ministry.

Sect. 4 raises some unanswered questions. Are there to be boards composed of those who are theologically untrained to dictate to the clergy what they are to preach, or how frequently (or infrequently) they are to administer the sacraments?

Priest Awarded Trinity Honour



THE REV. K. A. ROBINSON

Awarded a Fellowship by the University of Trinity College for graduate study in Theology, The Reverend Kenneth A. Robinson, BA, STB, has been granted leave-of-absence and is leaving the parish of St. Joseph Island where he has been priest-in-charge since his ordination four years ago.

In the Statement one is left with the impression that the Church's worship, so far from being its most important function in time and in eternity, is relatively unimportant. A section on *Worship* is needed which should contain some recognition of liturgy as the embodiment of the Faith, and a protection alike against clerical eccentricities and the whim and tastes of uninstructed laity. This is not inconsistent with extemporaneous prayer or the flexibility of worship such as United Churchmen would rightly insist upon. Suggested paragraphs for a section on *Worship* would be:

- Eucharistic liturgy, stating its chief position in Christian worship.
- Other forms for celebration of sacraments or sacramental rites.
- Offices on the framework of Scripture, such as Mattins and Evensong.
- More informal types of worship.

Finally, it cannot be urged too strongly that no steps to union be taken in Canada without careful consideration of the wider context. Anglicans, for example, would wish to be reassured of continued communion with the Churches with which we are now in communion, such as the Old Catholic Union of Utrecht and the Philippine Independent Church, no less than the See of Canterbury. The Statement of Principles should be submitted for study and comment to as wide a circle of theological specialists as possible, to receive comments from Orthodox and Roman Catholics as well as from Lutherans and Calvinists.

Burks Falls Youth Aid Anglican World Mission Fund

A cheque for sixty dollars was given to the Anglican World Mission as a result of a lot of work undertaken by the Burks Falls Young People under the leadership of their counsellors, Mr. and Mrs. Lorne Saxon.

Their project, which created such interest in the town that the High School Auditorium was filled for the occasion was the presentation of a Variety Concert, called a "This n' That" night, and was held on June 16.

The program portrayed the talents of the group and the activity in which they had participated during the year. There were short plays, a square dance demonstration, piano and accordion solos and a baton display, as well as a Barbershop Quartet.

Mr. and Mrs. Saxon, the Young People's Counsellors, said "We have enjoyed our first year with them very much, and are looking forward to September. It was a wonderfully rewarding experience".



THIS 'N' THAT NIGHT — Some of the young people taking part in the Variety Concert at Burks Falls in aid of charities. A donation of sixty dollars was made to The Anglican World Mission Fund from the proceeds.

Churches Share Marriage Vows

A mark of the greater understanding between the Roman Catholic and Anglican Communions was evident in the marriage of two residents of MacTier recently. The marriage between Mr. Reginald E. Landriault and Miss Beverly Ola Chapman was solemnized in St. James' Roman Catholic Church, MacTier of which the groom was a member; later the marriage was blessed at All Saints' Anglican Church, MacTier, by the Rev. Peter S. Park, Anglican parish priest; the bride being an Anglican, and desiring to remain in this Communion.