



# THE ALGOMA ANGLICAN

VOL. 10, NO. 11

DECEMBER, 1966

## Mission Focus On Japan and Its People

By The Rev. R. G. Charles,  
Chairman,  
Diocesan Board of Missions

Last month we mentioned that our Anglican World Mission project in this diocese is to support some work of the Church in Japan. At present our money is going to help in establishing the Church in Iida city in the Diocese of Mid-Japan, and in Industrial Missions in the dioceses of Kyoto, Kobe, and Osaka.

### THE CHURCH AT IIDA

Until recently Iida has been a "rural" centre with a population of eight-five thousand, but with only a small Anglican congregation worshipping in the home of one of its members. Now a new highway which will connect Tokyo and Nagoya is under construction and it is expected Iida will become an important city in the near future.

The history of the Church in this area goes back to the turn of this century when the work was begun by four Canadian missionaries. This continued until the first world war, but was started again in 1931 by a Japanese priest, The Rev. M. Kimata.

The following extract from a letter written by the present bishop, The Rt. Rev. P. Y. Kurose (whom many will remember for his visit to this diocese after the last Lambeth Conference), gives a clearer picture of the task we are sharing through Anglican World Mission.

*"The Rev. S. Takebuchi of Okaya has been priest in charge of Iida for some years, but in April The Rev. Joshua M. Suzuki was appointed to Iida. The landlord of the house in which Mr. Suzuki is staying owns quite a lot of land and we are hoping to be able to purchase some from him or his friends. The new national highway will pass near this house. When the exact route of the highway has been decided, we will proceed with the purchase of the land."*

### INDUSTRIAL MISSION PROJECT

As we all know, Japan is a highly industrialized nation with the highest economic growth rate in the world. It ranks as one of the world's top iron and steel producers and leads all countries in ship building tonnage. Chemical products, precision tools, electronic equipment, cameras, etc., are other things for which Japan is famous.

This rapid expansion of industry has produced the same problems as we experienced in the first Industrial Revolution, and to a lesser extent what we are experiencing today. Thousands of country dwellers are being drawn into the cities to work in mills, factories, and offices; facing for the first time, and without preparation, the complexities of city life. Many of them are finding the adjustment just as difficult as we have found.

In Osaka, Kobe and Kyoto areas, the Church has begun a ministry among steel workers and their families. For several years The Rev. Donald A. Clugston (a Canadian priest, who was formerly a United Church missionary) has been devel-



—Photo, Courtesy Sault Star  
Two choristers of St. Luke's Cathedral, Sault Ste Marie, practice carols in preparation for Christmas.

oping ways and means by which the Church can be of service to these people. He is at present working with a Japanese priest, and their work will be strengthened through Anglican World Mission projects such as ours.

At present their work consists of establishing contacts with management and labor through visits to factories, and conversations and informal talks in coffee houses, restaurants and residences. Small conferences and study groups are encouraged where the relationship of the Gospel to the big issues posed by a modern industrial society can be discussed, along with possible Christian solutions.

This work is in its early stages, but new opportunities for services will arise in the future. Indeed the Church has offered our diocese another project in Japan for next year; it is a college town "team ministry", making use of The Rev. Vince I. Goring, a Canadian, and a Japanese priest to encourage local Christian leadership and strengthen the National Student Movement.

To help us in understanding the work in Japan a number of films and filmstrips are available and may be obtained from Church House, Toronto. They especially recommend the following:

*Younger Brother*—concerns the son of a Japanese rural family who goes to Osaka to find a job. It highlights his problems, which should give us an insight into the work of the industrial mission project. Runs for 30 minutes: Service Charge, \$4.00.

*Impressions of Japan*—Depicts the Japan of the 1960's and the young people who, lacking a purpose, have turned to the old religions only to find them inadequate. Runs 28 minutes. Service charge, \$4.00.

*Toyshiko Kagawa*—Filmstrip dealing with life and ministry of a Japanese priest who became a Christian as a young man and did a great deal to persuade the

## Finances Improved — But Will Diocese Meet Budget?

A spurt in parish contributions which, if it shows an increase during this last month of the year, may put the diocesan budget "over the top" and not end up again with a deficit such as that of the previous year is indicated in a report for this issue of THE ALGOMA ANGLICAN, from William Wadley, Diocesan Treasurer, who writes:

"A substantial improvement in receipts from parishes to the Synod Office was noted during the latter part of October and early November, no doubt as a result of the series of deanery meetings with the Archbishop held at the request of the Diocesan Executive Committee. It is hoped that the improvement can be sustained for the remainder of the year, and eliminate the serious accumulation of arrears in parish payments which had developed earlier in 1966."

Thunder Bay led the deaneries for their total contributions towards the two main diocesan funds, the Mission Apportionments, and the Diocesan Expense Assessment, with seventy-two and sixty-eight per cent paid for a total of over twenty-two thousand dollars; Muskoka was in second place with

sixty-four and seventy-four per cent paid for a total of sixteen and a half thousand; Algoma (Sault Ste Marie) was in third place with sixty-two and sixty-six per cent paid for a total of fifteen thousand, followed close by Sudbury with sixty-five and fifty-nine per cent for a total of seventeen thousand.

Detailed schedules of parish payments are mailed to the clergy about once each quarter, and additional copies are available on request from the Synod Office for interested lay people desiring them.

From all the reports received by the editor the meetings in each deanery addressed by The Archbishop were well attended and enthusiastic. Before the end of the year it is expected that the Archdeacons and Rural Deans will meet with the Clergy, Wardens, Treasurers, and Synod delegates from each parish to establish the amounts of the pledges towards the 1967 budget, which is approximately the same as this year, a total of \$180,000, excluding pension assessments which amount to another \$28,500.

Do these figures appear formidable to our readers? — they represent about fifteen cents a week from every Anglican in the diocese. We doubt if the total amounts to half the tobacco bill of our people during a year. In this last month of the year 1966, let us try to give up more so that we can give out more to enable the Church in our parish, in our diocese, in Canada, and in all the world to get on with its job.

## Elect Mayor of Copper Cliff to Thorneloe Board

The Board of Governors of Thorneloe University is pleased to announce the recent election of Mr. R. G. Dow to the Board. Mr. Dow, who is Mayor of Copper Cliff and Administrative Assistant with the International Nickel Company of Canada, brings with him a reputation for active interest in civic affairs and a deep concern for the success of Laurentian University with which Thorneloe is in federation. Mr. Dow served as Chairman of the Capital Funds campaign for Thorneloe University in Copper Cliff and is also a member of the Board of Governors of Sudbury Memorial Hospital.

### SCHOLARSHIP FUND

The establishment of scholarships or bursaries for students at Thorneloe University has been provided for in the will of the late Mrs. Eva P. Murray, it was announced by Mr. Geale Hewson, Treasurer of Thorneloe, at a meeting of the Board of Governors held in September.

Mr. Hewson said that the income from a presently undetermined amount had been left by Mrs. Murray for the purpose of establishing scholarships or bursaries to be called the Robert H. Murray and Eva P. Murray Memorial Scholarships and/or bursaries.

## Rectors Inducted At Chapleau, Gore Bay

Several clergymen and lay-workers from the Deaneries of Algoma and Mississauga took part in the Induction Service of The Reverend Kenneth G. Gibbs as Rector of Chapleau. It was held on Monday, October 24, with The Venerable Charles B. Noble, Archdeacon of Algoma, in charge.

The keys to the church were presented to the new parish priest by Church Wardens L. Anderson and J. Way-White. The lesson was read by Mr. J. Goldstein. The Rural Dean of Mississauga, Fr N. Hornby of Thessalon, assisted the Archdeacon in the service. The sermon was preached by The Rev. I. L. Robertson, Rector of St. Paul's, Wawa, and Rural Dean of Superior. The choir and music was directed by Mrs. S. Vaughn, with Mrs. L. T. Green as organist.

government to clean out the slums of Tokyo. 44 frames. Service charge, \$1.00.

I hope that during the next few months we will all think more about Anglican World Mission and particularly the projects we support directly. Pray for the workers in the projects and for their success in bringing the Gospel of Christ to the world. Talk about the AWM program with your friends and send your comments on it to me. In this way we will draw our thinking together and provide guidelines for us to follow in the future.

### ADULT BAPTISM

When the Archbishop visited the parish of St. Peter the Apostle, Elliot Lake for Confirmation of Sunday, Nov. 6, he administered the Sacrament of Holy Baptism to one of the adult candidates, a mining engineer, before the Laying On of Hands.

### CHORAL READING

At St. Matthew's, Sault Ste Marie the Sault Theatre Workshop took part in the Sunday evening service recently by giving a choral reading on "The Life of Jesus" in place of the scripture readings and sermon.

# THE ALGOMA ANGLICAN

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## Taking Stock

At the end of a year this is often a necessary job in many firms as they try to compile a statement of gains and losses, or take an inventory of their assets as they begin another twelve months.

Recently, in one of the parish news sheets which come to our desk regularly we were interested to find a report given by the rector of his confirmation candidates over the years. His records showed he had presented in that parish a total of more than four hundred persons to renew their baptismal vows and receive the Laying On of Hands.

What followed were revealing statistics as he gave the number of those who were faithful communicants; those who came three times a year; those who had defected to some other church or sect; and finally those who were listed as "missing", unaccounted for in his records.

We are not concerned about the figures shown in this instance; suffice it to say that this parish had a much smaller "drop-out" than the average—eighteen per cent could be listed as missing or defected, while the national average appears to be forty per cent, if we base it on the "million" missing Anglicans the census reveals.

Perhaps it is time for the Church to do some thorough stock-taking of human souls. First, the faithful could be listed—the regular attendants and supporters who alone are entitled to vote and participate at annual vestry meetings. Then, the irregulars, a much larger group, we fear, than we generally admit—what a vast inventory of human talents lie dormant here, which if awakened, could become a mighty Christian witness!

Just as in a large department store some shortages in stock are likely listed as "missing, presumed stolen", so we must admit some losses due to "sheep-stealing" no doubt consoling ourselves that we have received members from other Christian bodies; indeed, not a few converts have

made a significant contribution within the Anglican Communion.

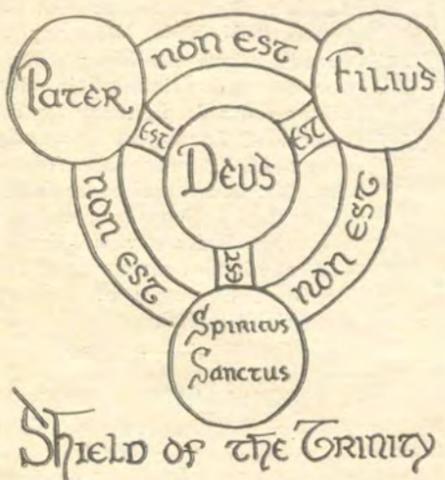
The final group in the inventory, the unaccounted for, present a challenge to the Church and reflect upon her organization and "book-keeping", for often sadly lacking, is a thorough "follow-up" ministry to our "mobile" population who get lost in the shuffle of moving from place to place. Finding themselves in strange surroundings they sometimes feel strange and out of place in the Church which should offer the natural opportunity for them to find fellowship. Many, in whom the duty of attending the Eucharist every week was never inculcated, leave the Church as the last association to be renewed after moving.

While talking about this problem with a Roman Catholic parish priest one day, he indicated how they "keep account" of their members. In the register in which the baptism of each person is recorded is space provided for a complete "life history"; the Church follows the spiritual progress of each soul—first Communion, Confirmation, Marriage, etc. Yet we gathered from him that it was not so much statistics that mattered but the individual souls, and whether they were kept in a state of grace.

Now we know it is impossible to "keep track" of every person in this age of rapid mobility, yet the Church's worst failing is in neglecting to commend the person or the family to that parish where they have gone to live. We have welcomed many new families and individuals, but in very, very few instances have we ever received a card from their former parish; and we must confess that we have been negligent in a proper follow up of those who have moved from our parish. How many must be listed "missing" in our files!

To find those million lost Anglicans—here is a "centennial project" for the Church, one in which each parish could share, and in doing so, help to bring about the conversion of Canada.

## Teaching By Symbols No. 12 — Shield Of The Trinity



One of the great truths of the Athanasian Creed, is to be found here in diagram form. This symbol teaches us very clearly that there is but one God, and that all three Persons, Father, Son, and Holy Spirit are "co-eternal together and co-equal, no before or after, no greater or less."

That being so, why do we always say, "Father, Son and Holy Spirit" in that order? Is it because it is generally in that order that we come to know God? When we are children He is the God of "my Father's world" Who makes the birds and animals and flowers, and He is the loving Father Who takes care of us, and even though we may address Him as "Jesus, tender Shepherd," it is always a Father-child relationship. Later in our lives, following our conversion, God the Son becomes central to us as the Living Christ of the Blessed Sacrament, or as Jesus the Saviour. Later, to some comes the knowledge of God the Holy Spirit, the Beloved of the mystics and contemplatives.

This pattern of the "threeness", which we find symbolized in nature, follows through in so much of the spiritual life: Old Testament, Gospels, Epistles; Baptism, Confirmation, Holy Communion; Bishops, Priests, Deacons; the Church Militant, Expectant, Triumphant, and in those seemingly arbitrary divisions of souls into Beginners,



## The Archbishop's Letter

### The Message Of Christmas

The Archbishop's Study  
Advent, 1966

My Dear People:

Christmas is without doubt the most popular, because it is the most lovely of all Christian Festivals. Easter appeals to our faith; it calls us to rejoice with the joy of victory; it tells of Christ's triumph over death and the grave. Whitsunday appeals to hope in man; we celebrate the birthday of the Church when our Lord poured out upon the first disciples wonderful gifts and sent them that Power which was to remain until the end of time. But Christmas appeals, above all, to Love. It tells us of the first act in the wonderful history by which man was consecrated with dignity and home life was hallowed.

"Unto us a Child is born"—that is the message of Christmas. It greets us as members not only of a nation or a Church, but also of a family. For a time at least we can forget the bickerings of political life, the crimes constantly reported in newspapers, the misunderstandings of pronouncements of Church leaders; and dwell on the potential love which can surround the family in the home. And so at this season thousands return home by car, bus, train, and plane (if there are no strikes!) where they can forget their cares in the ennobling atmosphere of warm friendship or unselfish love. Thank God for Christmas!

It sheds the blessings of the Son of God on every household of the land and strengthens those family ties which are the protection of individual integrity. Christmas brings a ray of sunlight into the darkest and most lonely life and God sends His blessing upon the home circle which Jesus has consecrated forever.

But alas there are millions who will not experience God's Love at Christmas in such an intimate family circle. Our thoughts go out to those engaged in warfare in the Far East where the daily toll continues to rise and suffering predominates the landscape. Our thoughts are with those who are in a state of starvation and penury. On Christmas Day innumerable parents and children in the far reaches of the earth will suffer the pangs of hunger. Many households too, will miss the face of their loved one who was with them just one year ago.

The Editor and Staff  
send to all our Readers  
Their Best Wishes  
For a Joyous Christmas-tide  
and a New Year  
filled with Health and Happiness

Advancing, and Perfect, and of the Way into the Purgative, Illuminative, and Unitive stages. All this may sound so cut and dried, so impersonal and mathematical; but for those who have learned to go beneath the surface of word and symbol these dry formulas, like the Shield of the Trinity, can contain the Water of Life.

Glory be to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Deep in the heart of man, he keeps the tenacious belief in the Love of God. God loves us. In the Person of His Son, this Love has been shown in sacrifice and sympathy. We are not alone. His self-sacrifice has won the devotion of thousands. He stooped from His throne to a cradle. He wore the garb of a servant. He endured a death of shame, pain, sorrow and agony—and all for us. If we think our lot in life is far from perfect, think upon the love of the Son of God as expressed in His self-sacrifice!

His love is expressed in sympathy, Christ tells us how the shepherd seeks the lost sheep, that He went Himself to seek us, that there is joy in heaven over one sinner that repents. There is nothing too small, too insignificant for Him to notice. The little child, and the poor; the weeping widow, and the broken-hearted father; the sick, the lonely, the dying; all are objects of His care and sympathy.

And He claims our love; let us give it to Him. Let us show it at this season by putting away all vindictiveness. Let us show to all that God cares. Trust the love of the Incarnation as well as imitate it.

Let the cradle of Bethlehem, with its declaration of God's love to us, draw out our love to Him and our devotion to His service. This is the natural response of the heart of man to the great heart of God.

To all my diocesan family I send Christmas Greetings. May God's Love enfold you to Himself as you make your Christmas Communion. In compliance to the time-honoured custom in the Church I ask you to be generous to your clergy on Christmas Day.

God bless you all.

Your friend and Archbishop.

*William L. Wright*

## Ordination

On St. Thomas' Day, December 21, at 11 a.m. in the Church of The Epiphany, Sudbury, the Reverend Murray Bradford and the Reverend Tuenis Koning will be ordained to the priesthood. Since their ordination to the diaconate in June, Mr. Bradford has been assistant curate in the Epiphany parish, Sudbury, and Mr. Koning has been in charge of the parish of Manitowaning.

## Appointments

The Reverend William Ellam has been appointed priest in charge of the parish of the Ascension, Sudbury, which has been combined with St. Mark's, Garson and The Good Shepherd, Skead Road.

The parish of Cobalt is for the time being under the care of the rector of Haileybury, the Reverend Eric B. Paterson, Rural Dean.

## DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Dec. 11—Advent 3	North of Sault Mission	Robt. Gorham (Church Army)
Dec. 18—Advent 4	Thessalon, Bruce Mines, Desbarats	Norman Hornby
Dec. 25—Christmas Day	St. John's Chapleau, C.P.R. Missions	Kenneth Gibbs
Jan. 1—Christmas I	Blind River, Massey	Ronald Barnes

# AYPA Member Reports Week-end Conference

## Book Review

### Experiment for Pilgrims

Say What You Mean and Do What You Say—by Paul Gibson; published by The Anglican Church of Canada. 52 pp. \$1.10.

At last we have a change in the type of study book offered by the Anglican Book Centre, a hopeful sign that we have passed through the crisis of the feverish ravings of the restless few. This doesn't mean that reaction has set in; it may rather be an indication that renewal has got underway.

The chief place in which renewal is being experienced is in worship. When Fr. Palmer dubbed the Canadian 1959 revision the "renewed Prayer Book", he probably meant that it is adaptable to change. This is, in fact, what The Reverend Paul Gibson has found, and offers a practical "adaptation of the Prayer Book rite" for the Holy Eucharist.

The author, who is a Canadian priest with considerable experience as a university chaplain in London, Eng.; Hamilton and Montreal, modestly calls his adaptation "An Experimental Eucharist". While its chief characteristic is simplicity, the explanatory notes on it are a valuable commentary, easily understood by the average churchman.

In the chapter in which he outlines the principles which he has

applied in the "shaping of the liturgy" for experimental use, the author's criticism of the use of some traditional "props" such as music, art and vestments should help towards a better understanding of the priorities in worship. This does not imply that Fr Gibson is an iconoclast; he is speaking of those circumstances where worship is carried on in places other than churches. Priests who frequently celebrate the Eucharist in homes, hospitals, tents, and igloos, will welcome many of his ideas. Of course, in such a small book there is much that cannot be treated, but it is written for a generation on the go, like those who ate the first Passover, who, he says, "behaved like men prepared for pilgrimage".

There is, however, at the beginning of this interesting study, an outline of the history of Christian worship in which the author sees the two aspects of man's religious nature, contemplation and activity, influencing the character of the Church's Liturgy. The reader cannot help but gain a new understanding of the movements in the Church during the past, and of the present Liturgical Revival.

In the Preface, Bishop Seaborn, Chairman of the Prayer Book Revision Committee of General Synod says "The Anglican Church of Canada needs to be aware of the issues raised in this short book." We feel it would also be of immense value to those members of other Christian Churches who will find here a new light cast upon that Table around which we pray we may all gather in unity with our Lord and with each other. It will be a practical study-book for Church or Inter-Church groups who would seek to explore the meaning of worship.



Bob Osborne, who was elected AYPAs Provincial President, is a member of St. Peter's, Elliot Lake. He has studied at Thorneloe College, and is at present with Nordic Mine, Elliot Lake, but intends to return to university next year.

#### AYPA PROVINCIAL COUNCIL

Elected at the Conference held in Sudbury to the AYPAs Provincial Council for the year '66-'67 were:

- President: Bob Osborne, Elliot Lake.
- 1st Vice-President: Dennis Novick, Sault Ste Marie.
- 2nd Vice-President: Bill Rankin, Port Credit.
- Secretary: Susan Hobbs, Barrie.
- Treasurer: John Eagles, Hamilton.
- Chaplain: The Rev. W. R. Stadnyk, Elliot Lake.

The new executive was installed by Fr. Stadnyk after lunch, and the conference ended. It was a tremendous week-end: the speakers, the exchange of thought, the friendship, the fellowship, the communion, and most of all, the spirit—of youth, of warmth, of hope.



THE CREEPS—Rock 'n' roll combo supply modern jazz music during the Sunday morning Eucharist in Laurentian University at the AYPAs Provincial Conference. —Photo, Sudbury Star

by Linda Thrasher

1966 marked the thirty-fifth year in which a provincial conference was held to bring together the Anglican Youth of Ontario. We were fortunate to have the facilities afforded only by an educational institution such as Laurentian University at Sudbury. Having all the delegates billeted together within a half-mile of each other and having all the activity focused on one place was perhaps the biggest factor behind the fellowship and spirit which dominated the week-end.

Friday evening we registered as delegates, received our name tags and then went to our rooms to deposit our luggage. Here we found a hitch had developed. Up to 5 p.m. Friday rooms and beds were assured. At this point the contractor stepped in to state that the building intended for our use would not be ready until Monday. Rapid thinking was the order of the day. Mattresses and grey blankets were borrowed from INCO and spread out on the floors of the student lounge, TV room and halls in the Ralph D. Parker building for the girls, and in the gymnasium for the boys. We then returned to the main building to attend a coffee house. Here old friendships were renewed, songs sung, and the conference started to roll.

When we decided to go to bed, the girls noticed two important things were missing from their quarters: showers and mirrors. But this was nothing. Have you ever tried sleeping in a room with fifty-one other girls? If one didn't have the giggles, the next one did, or someone had to crawl over someone else to leave the room. Delegates kept arriving all night—from Ottawa, Toronto, and Hamilton. Most decided to abandon the attempt to sleep and stayed up. Some of us less brave ones snatched an hour's shut-eye.

The Holy Eucharist was celebrated at 7.30 a.m. by Archbishop Wright from behind the altar, a practice which has become standard at our diocesan camp, Manitou, and is one which I personally find much more meaningful. This was followed by breakfast in the Great Hall. All the meals were served cafeteria style. They were the best I have ever eaten at a conference, excluding of course, those held in Elliot Lake!

An organized tour of the campus followed; then we were divided into two groups each assigned to a room for lectures. The theme which had been chosen was *Is God Dead?* Dr. Rowe, Professor of Church History at Huron College, Dean of Talbot College, University

of Western Ontario, spoke to our group first and introduced the topic by stating that it does indeed seem that God is dead. The present ferment which has caused so much controversy is not new; at the end of the seventeenth and beginning of the eighteenth centuries the old view of the three-story universe—heaven, earth, and hell, was discarded in favour of the view that only this world exists.

#### The God is Dead Argument

"Christianity," stated Fr. Rowe, "is built on a revelation, not a religious experience. It is true we may have a religious experience, but the revelation—that which we see in the life of Jesus, is our foundation. Our failing is we try to project upon God concepts we would like Him to have rather than finding God the only way we can—through the life of Jesus Christ." He concluded that we have reached that point in society where we no longer lean on religious hypotheses, but that the God whom we discover and find through Jesus is alive.

The Rev. Ernest Harrison, who spoke to our group in the afternoon, began by explaining that "God is Dead" is an emotional, journalistic phrase which succeeded in raising enough furor to bring the discussion of religious issues into the market place. The laity are now being given equal opportunity to share the burden of Church responsibility, decision, and doubt to a degree never before possible. Mr. Harrison mentioned three main responses to the new philosophy:

Illustrating the first with his own experience, he said that when he was a young priest he found that theological ideas didn't mean much to him. He found it difficult to pray. He was more interested in the personal relationships between people. At this point *Honest to God* was published and it meant something to him for it said he was not wrong but right in finding God in relationships with people. The old God—the God Who created, punished, and rewarded, had died.

The traditionalists have retained their belief in God as He was in the Middle Ages, but have decided to drop the word "God" for a while.

The third response is that God is like Jehovah in the Old Testament, truly transcendental; but that sometime in history He became fully human, i.e., at the birth of Jesus, which is the key to our belief.

Harrison, is a product of society, not society a product of the Church because people are becoming less and less concerned with the sacraments, Virgin Birth, etc., and more and more concerned with solving problems in society. By joining with other faiths we get true humanity and discover the reality of belief in the things we do together.

On the surface, the two lectures seemed to be at variance with one another. However, both agreed that the idea of God—out there somewhere—has died, and in its place we see that the living God is found in two ways: through Jesus and through man.

When this session ended the girls moved to Huntingdon College. There were showers and mirrors but we still slept on the floor in the hall. No one minded too much.

We returned to the Great Hall for our banquet. The head table guests included Archbishop Wright; Stanley G. Mullins, President of Laurentian; Dr. Forth; Provost of Thorneloe, a representative from the city of Sudbury; and the executive of the AYPAs provincial council. Fr. Les Harding, who has left for the United States, was presented with a painting in recognition of his excellent services as chaplain. Mr. Mullins was the speaker and the topic of his address was "Laurentian University, a dream and a challenge." A dance and a coffee house were held simultaneously for the rest of the evening.

Sunday was our sleep in morning. Church didn't start until 10.30. "The Creeps", a band from Toronto, provided the music entitled "A Modern Music Mass". There was no one reaction such as "I hate it", or "I like it". Personally there were parts of it I didn't like, but then there was one hymn that touched me deeply. The best summation is that it was different. In the sermon Archbishop Wright said there is an absolute standard of morality. Within ourselves, as we find God, we find He has set up right and wrong, and we must follow the right.

That afternoon we were shown one of the programs from the series *This Hour Has 7 Days*. This particular show included an interview with Dr. Benjamin Spock, and toy manufacturers on war toys; Santa Claus, as seen by children and go-go girls; Brigitte Bardot; and an interview with Robert Kennedy. Larry Zolph, one of the directors of the show, said *This Hour Has 7 Days* was an attempt to create a happening, and it did! Basically a magazine show rather than a news program, it had been interested in facts plus im-

The Church, according to Mr.

## Teach-In or — "Washout"? Basement Dedicated

The "Principles of Union Teach-In", featured on a CBC Television hook-up, Saturday, October 22, and later broadcast over the radio, did little or nothing to encourage the cause of unity or union between the Anglican and United Churches. Some eager enthusiasts for union must have been shocked by the differences in approach to the problem between the members of the panel.

When *The Principles of Union* was first offered by the Committees of Ten last year we had high hopes that this was the first rung of a ladder by which we should be able to reach what the document envisaged as "a new embodiment of the one Church."

The attitude of United Churchmen on the Teach-In panel left no doubt that it would not be taken seriously in any approach to union. Dr. Howes, their former Moderator, stated: "the document is inadequate; perhaps even wrong in many aspects . . . clearly a thing of the past; commissions should not be bound to it." Dr. Moore, Chairman of their Committee of Ten, said that "additions and revisions could be made as negotiations are carried on." No wonder the first Anglican speaker on the panel, Dr. D. R. G. Owen, expressed "consternation and disappointment" over the United Church action in not approving the document, which, he said "was to solve some outstanding issues." It looked like the first rung had been broken and we were left dangling in air!

The "Teach-In" very quickly developed into a familiar old "tug-o-war" between the orthodox and freethinkers; the Anglicans bound by a traditional loyalty to the Faith and Practice of the Church, and the United Church ready to set forth with little concern either for the past or the future unity of the whole Church. Strangely enough, the best commendation of

the *Principles* came from the Roman Catholic observer, Fr. Keating, who said, "it opens the door to Roman Catholic dialogue." As the Anglican General Synod approved the document as a *basis of union in negotiation with any Church*, there is hope here that it may be of use in seeking for a far wider unity than it originally intended.

During the question periods of the Teach-In the most significant answer came from the Primate, Archbishop Clark, who tersely replied to the question about "open communion", that it had not solved the problem of disunity among Protestants.

Strangely enough, the question of ordination of women seemed to be the nearest place of agreement reached by the panelists. Here, however, the Anglicans were "all at sea"—they did not know the direction to sail in such a wind. They admitted that "there is no theology against the ordination of women"—they might have added that there was very little for it. This is a modern problem which has caught the Church unprepared simply because there has never been any need to meet such a challenge to tradition. It is an area in which theologians should do some serious study. In *The Ordination of Women to the Priesthood*, by M. E. Thrall, a book in the series on *Ministry and Worship*, edited by Dr. G. W. H. Lampe, the author concludes: "In the matter of ordaining women we have not perhaps reached a clear enough understanding of the truth to make any decisive action necessary or possible", and he points out that "a great deal more theological discussion would be necessary before the question could be regarded as conclusively settled one way or the other."

It was significant that both Archbishop Clark and Provost Owen were sympathetic, but uncommitted, in this matter. They may have been reluctant to rush in where angels fear to tread. Perhaps the best advice given during the whole ninety minutes was the comment by Bishop Myers of California that the Anglican Communion should take a *significant pause* in its co-operation with other Protestant churches." In conclusion, we should like to ask whether, instead of spending so much time seeking unity with other churches, we should get to know our own position more clearly, and show it to the world in such a way that others may be led to seek unity with us?

The dedication of a new basement hall at St. George's Church, Falkenburg, was one of the highlights of the visit of the Archbishop to Muskoka this fall. This is one of the congregations ministered to by the Society of St. John the Evangelist. At the service held there on October 25, a group of candidates were presented for Confirmation by The Rev. D. Hemming, SSJE. Following this the whole congregation gathered in the basement where His Grace dedicated the new part of the building. The Rural Dean of Muskoka, Canon G. W. Sutherland, acted as Archbishop's Chaplain. Other members of the Society were present, including the Father Superior, The Rev. J. G. McCausland.

The basement was constructed under the full dimensions of the church and vestry and has a kitchen and a furnace room besides a spacious hall. Refreshments were served by the women of the parish to everyone present.

### Fr Stump's Mother Dies

Mrs. Florence Ryckman, mother of Canon R. W. Stump, died at Walkerton, Ont., on September 27; she had many friends in the Diocese of Algoma, and especially around Whitefish Falls, where her son was parish priest for thirty years. She was ninety years old, and had been living with Canon and Mrs. Stump at their home in Walkerton, "Werden Hall", where they went after leaving Whitefish Falls six years ago.

Burial took place in Fairview cemetery, Niagara Falls, following a Requiem Eucharist at St. Thomas' Church, Walkerton.

### Discuss Laymen's Work

At St. Matthew's, Sault Ste Marie two discussion groups were held in place of the usual sermon at the 9.30 and 11 a.m. services on the last Sunday in October. From the "PMR's" handed in after the discussions it was found that there had been a great deal of participation and freedom of expression. The topic considered was "The role of the Layman in the Church."

Each of the morning congregations were divided into smaller groups, and each group considered some of the following questions related to the topic under discussion:

*How can we make the truth that the Church is the Body of Christ more real to people in our community?*

*How is the Sacrament of the Holy Communion related to a per-*

## PLAIN TALK . . . About Bequests

by William Wadley, Diocesan Treasurer

Have you considered the Church in making your Will? Two short sentences, such as shown below, or their equivalent as suggested by your lawyer, are all that is needed in your Will to direct your executors to carry out your wishes for the distribution of your estate.

### BEQUEST

I give and bequeath to the INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA the sum of . . . dollars (to be invested and the income to be used for) . . .

The receipt of the Treasurer for the said sum shall release my executors from all liability in respect thereof."

The Diocesan Balance Sheet as published in the Synod Journals every two years give ample evidence of the importance of this form of financial contribution to undergird the ongoing work of the Church. The following diocesan funds could well benefit from additional capital contributions provided for in the Wills of benefactors.

**Church and Parsonage Loan Fund**, providing small, low-cost loans to parishes.

**Divinity Students Trust Fund**—interest used for grants to students.

**Church Extension Fund**—mainly to assist in building new churches, halls, and rectories.

**Thorneloe University**—providing Church-related university education in north-central Ontario.

**Car Loan Fund**—clergy car loans up to \$300, interest free.

## Pro and Con . . . . Objection to "Mass"

Dear Mr. Editor:

As an admirer of the way in which you have edited our official diocesan publication, I am distressed at feeling compelled to make this emphatic protest against the use of the word Mass under the illustration on page 3A of the November issue.

The use of the word in that place implies both editorial and episcopal approval; but the use of the word as it is used there cannot fail to give offense to a great many for well known reasons.

Harmony, co-operation, and support are of vital importance in the work of our diocese today, and the unnecessary choice of the word in question, in that place, can only tend to undermine confidence, challenge protest, and weaken support. I do hope that the word was not used in that place deliberately.

With regrets, but with very good wishes.

H. A. Sims."

Editor's reply: While we respect Canon Sims' kindly criticism and thank him for his interest, we quite frankly do not know any "well known reasons" against the use of

son's work?

*If all members have a "priestly ministry" how should they exercise it?*

Groups saw the role of the laity as influencing youth, being concerned about conditions in the community, and extending the Church's fellowship.

the word *Mass*, and would have appreciated it if Canon Sims had spelled them out. It is a term used very frequently for The Lord's Supper, and indeed, has been used by most of the great theologians of the Church from St. Ambrose to Archbishop Cramner, (who gave it as the commonly used name for The Lord's Supper, in the first *English Prayer Book*) and down to Archbishop Ramsey in our present day.

The word *Mass* comes from an ancient dismissory greeting and was derived by the Church from the law courts. Now that the Roman Catholic Church has dropped most of the Latin from its liturgy, the old *Ite missa est* has disappeared, and we observe that they are often using "Eucharist", a title for the Service familiar to both Orthodox and Anglican.

We suspect that when we use *Mass* today we think of its later derivation from a meaning of the word, viz., a *company of persons who eat and drink together*. Our modern youth, who are not concerned about the religious disputes of the past which have no bearing on the problems of today, surely find this title "meaningful" to them as they celebrate the Eucharist of The Lord's Supper and experience Holy Communion in the Mass. Are not all these four titles equally good and like the four principal points of the compass, emanate from the centre, which is Christ?

## Elect Lakehead Man To Synod Executive

Mr. G. A. Grisdale was elected as lay-representative of the Deanery of Thunder Bay on the Diocesan Synod Executive, succeeding the late Mr. H. L. Moffatt. Mr. Grisdale was chosen at a duly constituted meeting of the deanery synod delegates. He is a member of St. John's parish, Port Arthur, where he has been active for several years. He is at present People's Warden and chairman of the parish financial campaign.



HIGHLIGHT OF 1966 — Visit of the Archbishop of Canterbury drew people from all parts of diocese to the great service of witness held at the Armouries, Sault Ste Marie.

—Photo, Courtesy Sault Star