



# THE ALGOMA ANGLICAN

VOL. 11, NO. 5

MAY, 1967

## Lakehead Port Mission Opens

The 1967 shipping season on the Great Lakes has already begun and the Missions to Seamen program at Port Arthur and Fort William is geared to another busy year under the leadership of The Reverend Peter Hill, priest-assistant at St. John's Church, Port Arthur, who has been appointed Chaplain. He succeeds The Rev. Robt. Lumley, who has moved to Lake of Bays parish in Muskoka.

Interested persons from all the Lakehead parishes have co-operated in the activity of the Mission which is centred around the trailer-chapel, located at a midway point on the fifteen-mile long waterfront; here on April 8, the Chaplain began the present season with a celebration of the Eucharist attended by a representative number of men and women who have taken part in the work of the Mission since it began in the spring of 1962.

A few days earlier, on April 3, a dinner meeting was held at St. George's, Port Arthur, when many people interested in the Missions to Seamen gathered to hear an address by Canon Guy Marshall, Rector of St. Stephen's, Toronto, who began the work on the Great Lakes and is Chaplain of the Missions to Seamen at Toronto harbour. At this meeting it was announced that Mr. C. G. Taylor of Port Arthur would be publicity director; the first Newsletter was dated April 5 and gives an interesting account of the preparations being made for the opening of the shipping season.

## Young Graduate To Be Ordained



MR. WARREN HARDING

As announced by the Archbishop (see Archbishop's Letter, page 2A), Mr. Warren Harding of Trinity College will be ordained Deacon on Trinity Sunday. A graduate in Arts of Trinity University, he received the Bachelor of Sacred Theology degree at the Divinity Convocation held at Trinity College, April 26. During the '66-'67 academic year he was "Head of College", an honour previously shared by other clergy of this diocese, Canon A. J. Thomson, The Rev. D. A. P. Smith, and The Rev. K. A. Robinson.



**REPLICA OF CROSS**—To emphasize the realism of the Good Friday and Easter Day themes the Rector of St. John's, Chapleau, with the help of some laymen, brought a life-size replica of the Cross of Christ into the church on Palm Sunday and placed it in the centre aisle on its side. The cross was made of six-inch square timbers; the vertical beam sixteen feet, and the cross beam eight feet in length.

On Palm Sunday the children gathered around it to receive a small palm cross. On Good Friday it was raised in position behind the pulpit. In the service of "Meditations on the Cross of Christ" the Rector, The Rev. Kenneth Gibbs, used some quotations from Malcolm Boyd's book, *Are You Running With Me, Jesus?* in which the reality of the cross is brought to our attention in modern terms. On Easter Day the bare and empty cross served to emphasize the victory of the risen and ascended Christ.

### MARRIAGE PREPARATION COURSE

Ten weekly sessions, held on Sunday evenings, featuring lectures and discussions on "Preparation for Modern Marriage", have been held at the Elliot Lake Centre for Continuing Education this year. Anglican, Roman Catholic, and United Churches joined in sponsoring this community effort which has been well received. Speakers were persons representing the fields of medicine, law, theology, psychology, and budget preparation.

### PANELLING DEDICATED

Given in memory of the late Mrs. A. Vance Chapman, by her husband, the panelling in the Baptistery of St. John's Church, Port Arthur, was dedicated by the Rector, Canon A. J. Thomson, on the morning of Palm Sunday.

### EASTER VIGIL

As in other years a continuous vigil of prayer was held at St. Peter's, Elliot Lake, from the Three-hour service on Good Friday until the first Eucharist on Easter Day.

## Senior Priest Sends Greetings

The Ven. C. W. Balfour, whose picture we published in our April issue, expressing our felicitations on his birthday, has written this letter of thanks:—

Dear Mr. Editor:

I want to thank you for kindly noticing in THE ALGOMA ANGLICAN of this month my ninetieth birthday, so near at hand, and for congratulating me upon it on behalf of yourself and your many readers in the Diocese of Algoma who may still remember me in my former parishes of Huntsville, North Bay, Sault Ste Marie, and Fort William. I have very happy memories of my Algoma ministry.

I would like to send my best wishes for your coming Synod in June and trust that it will be both a successful and a profitable one.

Very sincerely yours,  
Charles Wilfred Balfour  
(Archdeacon Emeritus of Algoma)

## Busy Program Planned For Synod

When the twenty-third meeting of the Synod of Algoma gets underway at Sault Ste Marie on Monday, June 5, the delegates who have attended previous synods will find a big change in the usual opening formalities and more "streamlining" to accommodate a longer agenda. It will feature work from early morning until late at night, with no "coffee breaks"; only the traditional reception at Bishophurst on Tuesday afternoon, which, according to the synod schedule drawn up, will last for only an hour, so delegates may expect to be on their toes for what promises to be one of the most interesting synods in years.

While the Agenda is not published by the time this issue goes to press, there are some matters held over from the last synod for decisions, such as admitting women as lay delegates, and enlarging the membership of the Executive committee. Also, the Finance Committee has recommended to the Executive that the basic stipend of clergy be raised to \$3,600 a year. These, and many other important items will be considered.

The delegates will be registered as they arrive on Monday afternoon, and will assemble at 7.30 p.m. in St. Luke's Hall for the procession

to the Cathedral and Divine Service at 8 p.m. at which the Synod will be formally organized and the Archbishop will deliver his Charge. The final meeting of the Executive committee of the present synod will be held at 5 p.m. before the service.

To fully acquaint delegates, some of whom will be elected to attend the General Synod at Ottawa in August, with the pros and cons of the new rules regarding marriage which may be decided at the General Synod the Diocesan Council for Social Service has obtained the services of two well known clergy to take part in a panel discussion on the Marriage Canon. They are: Professor Chas. Fielding of Trinity College, one of the "authors" of the new Canon, who will defend its merits; and Canon Robt. Rayson, former principal of Canterbury College, Windsor, who will take the opposing view; it promises to be an interesting program which should provoke a lot of questions and discussion.

A list of the Lay Delegates to this year's synod will be found on page 4A of this issue.

## Layman Receives New Appointment



MR. DAVID LAWSON

Shortly after Easter the Administrator of the Shingwauk Indian Students' Hostel at Sault Ste Marie, Mr. David Lawson, was transferred to Prince Albert, Saskatchewan, to take charge of a much larger school with a building program in progress. He has been succeeded at Shingwauk by Mr. Alan Wheatley, formerly of Old Sun School, Gleichen, Alberta.

Mr. Lawson had been in charge of the Shingwauk Residence for nearly two years and was a popular Lay-Reader during his stay here. Both he and his wife are natives of Scotland and came to Canada in 1953. They have two children. Since his first appointment with the Indian School Administration as Vice Principal at the Bishop Horden School, Moose Factory, Mr. Lawson has been Principal of schools at Wabasca, Alta., and Carcross in the Yukon, and was at Alert Bay, B.C. for a brief period before coming to Sault Ste Marie.

## Espanola Host To Girls' Conference

A record number of one hundred and seventy members and leaders of Girls' Auxiliary branches in the diocese attended the annual Easter Week Festival this year at Espanola; such a large number necessitated holding Communion Services in relays, but the generous hospitality of the people in the town was equal to the occasion. From the time the delegates were welcomed by the GA and their leaders dressed in Centennial costume, until the conference ended after the Candlelighting service two days later, all arrangements were carried out with clock-like precision. The Services were held in St. George's Church, with the Rector, Canon E. R. Nornabell in charge. Meals were served in the basement of the Roman Catholic Church of the Good Shepherd, and the conference sessions were in the High School auditorium.

Competitions in Choral Speaking, Singing, Home cooking, Knitting, and Sewing, revealed the high quality of work performed by the various branches taking part. For the first time in many years branches from all eight deaneries in the diocese attended the Festival. St. Thomas' GA, Fort William had made this their "centennial project" and were the lone entry from Thunder Bay, which usually has a separate deanery festival at the Lakehead.

(Continued, page 3A)

**THE ALGOMA ANGLICAN**

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Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.

Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.

The Ven. Jas. F. Hinchliffe, B.A., The Ven. G. W. Sutherland, B.A., B.D.

Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.

Circulation Mgr.: Mrs. Gladys Reed, Box 637, Sault Ste Marie, Ont.

Treasurer: Mr. William Wadley, C.A., Box 637 Sault Ste Marie, Ont.

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**The Archbishop's Letter**



**Diocesan**

**Activities**

The Archbishop's Study,  
May, 1967.

My dear People:

Two of the important diocesan gatherings which convene during the intervening weeks are the traditional Woman's Auxiliary annual meeting and the Diocesan Synod. *Anglican Church Women* will be the new name of the W.A. and which will include all women's organizations. We in Algoma have been fortunate in not having a great number of different women's organizations but a more central group of women who have been called to assist the total work of the Church in the parish, diocese, and overseas.

**ANGLICAN CHURCH WOMEN  
MAY 2, 3**

The annual meeting of women brings together representatives from all parts of the diocese in large numbers and it has become an outstanding event in Algoma. By the time this issue has been received the meetings will be in session at the Church of the Epiphany, Sudbury. May the A.C.W. experience all the joys of true Christian fellowship and accept the challenge of the mission of the Church in our day at home and abroad. I salute this group of workers for Christ and His Church and give thanks to God for their sacrificial efforts in carrying out our Lord's commission.

**ORDINATION—MAY 21**

I would ask for the prayers of the whole diocese on behalf of Warren Harding, BA, STB, Trinity College, Toronto, who will be ordained to the diaconate in St. John's Church, Copper Cliff, on Trinity Sunday, May 21, at 3 p.m. Mr. Harding has served in the diocese as a divinity student and is well known to many of the clergy and the laity. He has also been Head of College this year, and we welcome him into our midst.

**SYNOD—JUNE 5, 6, 7**

The Diocesan Synod will convene in Sault Ste Marie on Monday evening, June 5. This is a departure from former synod meetings and an experiment in re-arrangement of the proceedings. It is proposed to hold the usual traditional Synod Service on this evening instead of Tuesday evening. This will mean that all synod delegates should arrive by late afternoon of June 5. At the Service I shall deliver my Charge, and there will be the Installation of Archdeacons and Canons.

The Synod Service is a Service of Witness. Let us have an excellent attendance of parishioners from the city churches and those parishes of the district around Sault Ste Marie.

**MARRIAGE CANON DEBATE**

On the Tuesday evening of Synod a panel is being set up to debate the Marriage Canon which comes before General Synod in Ottawa at the end of August. Our Diocesan Council of

Social Service has procured excellent speakers to lead in the debate and the evening of June 6 promises to be a highlight in the Synod activities.

**PARISH RESPONSIBILITY**

At a time when many changes are taking place in the life of the Church it is important that all parishes be represented who have fulfilled the demands of the Diocesan rule on attendance. Communication is a must today. We become inspired when we learn the facts. Knowledge of the opportunities before the Church will challenge all to take a rightful share in the discharge of these responsibilities.

*The Church today is faced with two temptations, either to retreat from the world with its problems, chaos, speed, changes, and become a shelter, and "let the rest of the world go by"; or to be compromised with the world—to water down the Faith and lose our identity as Christians.*

*Both these temptations must be resisted. We are called upon to "hold the Faith" but surrender many of our cherished customs, habits, and forms that the Faith may have some relevance. As Bishop Bayne, former Chief Executive Officer of the Anglican Communion has aptly written, "we must deplore the enormous amount of internal bleeding which saps our energy and confuses our obedience to our vocation."*

*And in the midst of our diocesan gatherings I look forward to my episcopal visits to the parishes and share in the fellowship which means so much to me as Archbishop.*

*May every blessing be with you,  
Your friend and Archbishop.*

*William L. Wright*

**Archbishop's  
Itinerary**

- May 2, 3—Annual Meeting, Anglican Churchwomen, Sudbury
- " 5—Executive, General Commission on Christian Unity
- " 8-12—Quarterly Board Meetings, Toronto
- " 14-11 a.m., Little Current
- " 7 p.m., Manitowaning
- " 15-9.30 a.m., South Bay Mouth
- " 8 p.m., Mindemoya
- " 17-8 p.m., St. Paul's Haileybury
- " 18-8 p.m., St. John's, New Liskeard
- " 19—Parish of Englehart
- " 21—Trinity Sunday, Ordination, 3 p.m., St. John's, Copper Cliff
- " 22-10 a.m., Opening of Centennial Library, Copper Cliff
- " 8 p.m., St. John's Kagawong
- " 23-9.30 a.m., St. Peter's, Silverwater
- " 8 p.m., All Saints', Gore Bay
- " 24—Gowan Gillmor Church, Spanish River Reservation
- " 28-11.30 a.m., All Saints', Burks Falls
- " 1.30 p.m., Grace Church, South River
- " 7 p.m., Holy Trinity, Parry Sound
- " 29-8 p.m., Church of Redeemer, Rosseau
- " 30-8 p.m., Christ Church, Port Sydney
- " 31—Milford Bay
- June 5-7—Diocesan Synod
- " 9—Address, Closing ceremonies, St. George's School, Toronto
- " 11-11 a.m., St. Mary's Nipigon
- " 7.30 p.m., St. John's Schreiber

**Teaching By Symbols No. 17**

**THE TONGUES OF FIRE**

The best known symbol of the Holy Spirit is, of course, the Dove; but that of the *tongues of fire* is specially appropriate for the Feast of Pentecost, which falls on May 14 this year. This is truly one of God's own symbols, as we learn from the second chapter of The Acts of the Apostles. It had been regarded as a symbol of God's power since the early days of Israel when God spoke to Moses from the burning bush and the people followed the pillar of fire through the wilderness.

When "the day of Pentecost was fully come," there would have been no doubt in the minds of the Apostles as to the meaning of the "cloven tongues, like as of fire." They would remember St. John the Baptist saying that the Christ would baptize them with the Holy Ghost and with fire, and their thoughts would leap from this to the promise their Lord had made to them before His Ascension: "Ye shall receive power after that the Holy Ghost is come upon you."

In pictures of the Day of Pentecost artists usually show one tongue of flame descending upon the head of each apostle. It is interesting to note the similarity of their shape to that of the *Descending Dove*; the arrow-like shape brings the thought of something that can pierce and enter. The flame itself makes us think of something intensely powerful, transforming its fuel into itself and giving out light and heat.

When the tongues of fire are depicted by themselves, and not as part of an illustration, they may be seven in number, representing the *Seven Gifts of the Spirit*. Another form of this symbol is the *Sevenfold Flame*, in which the flames leap up instead of coming down. This seems to represent the *Fire* itself from which the flames are sent out.

Hymn writers have made full use of this symbol; to mention but a few,

there is the *Veni Creator*, "Come Holy Ghost, our souls inspire, and lighten with celestial fire" . . . "comfort, life, and fire of love" (480); or "O Comforter, draw near, within my heart appear, and kindle it, Thy holy flame bestowing" (487); another links it with the fire of the temple sacrifices, "Come as the fire, and purge our hearts like sacrificial flame" (478).

A different thought is presented in Hymn 179; the symbol of the tongue, as separate from that of fire: "Tongues, that earth might hear their call; Fire, that love might burn in all." This must have been inspired by a connection between the "cloven tongues" in Acts II, v. 3, and "They began to speak with other tongues," in the following verse.

The Ancient Office Hymn sung daily to the Holy Spirit at the hour of Terce says: ". . . and love light up our mortal frame, till others catch the living flame." This reminds us that there is nothing passive about a flame—it will set fire to anything inflammable that come near it. The flames that came to the Apostles at Pentecost immediately set fire to "about three thousand souls," and the same fire catches our souls alight today.

These thoughts have all been about the *heat* of the fire; it will end with the thought of its *light*, as expressed in two Collects. The first is the well-known Collect for Whitsunday (pp. 205, 207, 209, Prayer Book) in which we speak to God about the sending the light of His Holy Spirit. The other is an ancient and beautiful collect which is not so well known in our Church so must be quoted in full: "Grant we beseech Thee, Almighty God, that the splendour of Thy glory may shine forth upon us, and the light of Thy Light may by the illumination of the Holy Ghost confirm the hearts of those who have been born again by Thy grace."



**Diocesan**

**Appointments**

His Grace, The Archbishop of Algoma, has announced that the Rev. Peter Hill has been appointed Chaplain to Seamen's Missions at the Lakehead; he will continue as assistant priest at St. John's, Port Arthur.

The Rev. Frank Moore has been appointed Deacon in charge of St. Stephen's, Port Arthur.

**DIOCESE OF ALGOMA CHAIN OF PRAYER**

week of	Parish	Clergy
May 7—S. after As	St. James', Sudbury, French River	Colin P. Clay
14—Whitsunday	ission, Sudbury	
21—Trinity S.	Carson, Skead Rd., Falconbridge	William J. Ellam
28—Trinity I	St. John's, Copper Cliff, Monetville	Gilbert Thompson, Archdeacon
June 4—Trinity II	Christ Church, Lively	Arthur Crisp

### Honor First WA Life Member

At the seventy-third anniversary of the organization of St. John's Woman Auxiliary, Port Arthur, a specially honoured member was Miss Vivian Barker, who was the first to receive a Life Membership in the WA, fifty years ago.

It was recalled when the Auxiliary was organized on March 21, 1894, among the women attending was Lady Aberdeen, wife of Canada's Governor General, who was at the Lakehead at that time. The Auxiliary has had a continuous history and its record of service to the parish and to missionary work in the diocese and beyond has been outstanding.

Miss Barker, who is one of Port Arthur's most respected school teachers, has always been active in the Church. At one time she served on the staff of the Shingwauk Indian School at Sault Ste Marie.

Convening the anniversary celebration were Mrs. A. Manley, Deanery WA President, with Mrs. H. Wilson and Mrs. C. Dilley. Guests were welcomed by Mrs. A. J. Thomson, wife of the Rector of St. John's, and Mrs. H. J. Watt, Branch Vice-President.

### STUDENTS WRITE IDEAS ON PEACE

Three students of Elliot Lake's secondary school received awards in the recent Peace Essay Contest sponsored by the International Lions Clubs. The first prize winner, Peter Sinclair, had his essay passed on to the district level to compete with other entries. The second and third prize winners at Elliot Lake were Mary Beth Bourne and Sharon Fast. All three students are members of the Anglican parish of St. Peter's, Elliot Lake. They received cheques from the local Lion's Club in the amounts of one hundred, fifty and twenty-five dollars each for their essays. Prize winners in eight geographical areas will receive one thousand dollars, and the world prize winner will receive twenty-five thousand dollars. The aim of Lions International is to draw out fresh ideas from youth on how to promote peace in today's world.

### ADVERTISEMENTS

**CHURCH COTTAGE** completely furnished, with modern conveniences, large enough to accommodate small family, a few yards from good swimming beach. Available for month of August to priest who will officiate at Service in Christ Church, Ilfracombe. Apply to The Ven. Geo. W. Sutherland, Box 248, Huntsville, Ont.

**THANKS**—The Girls Auxiliary of the Deanery of Muskoka-Parry Sound wish to thank the WA branches of the deanery, which together with the home branches at Bracebridge, Burks Falls, Rosseau, and Sundridge, contributed to the transportation fund to the GA Festival. Contributions were received from Baysville, Beaumaris, Emsdale, Huntsville (two branches), MacTier, Novar, Parry Sound, Port Carling, Ravenscliffe. Thirty-three girls and leaders from the deanery attended the Festival at Espanola.

### Teach Partnership In World Mission



Above, the Japanese booth was sponsored by the Altar Guild; it shows a tearoom with a missionary talking with children in the garden. Mrs. Dick Brideaux is the Japanese lady, while Geisha girls are Charlene Kettles and Diane Christner.

With the theme of "global partnership", St. Matthew's Church, Sault Ste Marie held a week-long "World Mission Expo" as part of the parish's tenth anniversary this year. It was opened at a brief service held Sunday afternoon, April 2, and continued with special events each evening until Saturday, April 8. The exhibits and programs attracted a large number of adults and children during the week, and



MRS. E. KNOWLES

For many years a valued assistant in ministering to families in the outlying areas around the Lakehead, Mrs. Evelyn Knowles' retirement as Bishop's Messenger has been announced. At the spring meeting of the Churchwomen of Thunder Bay Deanery held in March she was presented with a cheque and a corsage in recognition of her long and faithful service.

### FAREWELL FOR PRIEST

A gala St. Patrick's Day supper in honour of The Rev. Robt. Lumley and his family, was held just before they left Port Arthur, by the parishioners of St. Stephen's Church where Fr. Lumley had been parish priest for more than eight years. He has been appointed to Lake of Bays parish in Muskoka. He was presented with a purse by Mr. F. Basford on behalf of the congregation.

began to dry out. The crews took to the water again and began the eighteen mile paddle down Lang Lake. Camp that night was made at Lang Lake dam, the railings of which were festooned with a curious array of socks, shoes, shirts, pants, and sleeping bags within minutes of arrival. The shelters were pitched in a line on real grass, which prompted the remark that we had gone soft with such luxury.

Photos—Courtesy Sault Star

Below, Jean Shaw, a member of this year's Confirmation class, demonstrates weaving in a leper colony in India as part of the occupational therapy for patients.



the Rector and his committee found the educational value of their effort exceeded their fondest hopes.

The various booths, constructed by the men and decorated by the women, were referred to as "the avenue of nations", and portrayed some of the Church's mission in countries like India, Pakistan, Japan, Korea and Africa. There was a collection of curios from Jerusalem, Eskimo carvings and bead work from the Yukon. Another booth illustrated the beginning of

Indian mission work around Sault Ste Marie and the establishment of the Shingwauk Indian School. The Bible Society had a display of New Testaments in various languages.

A very attractive twelve-page booklet as a "tour guide" to the "Expo" was produced by the Committee and showed how the parish is really involved in MRI—"Mutual Interdependence and Responsibility" and the Mission Expo provided a dramatic challenge for everybody to do their share.

## Diocese of Algoma's Camp Manitou Youth Camping for 1967

### SCHEDULE — CAMP MANITOU, 1967 SEASON

- Camp 1:** June 30 - July 7 (7 nights)  
For Junior Girls, Ages 9 - 12 years inclusive.  
Fees: \$19.00 (Includes boat transportation and insurance)  
Send application to Mrs. G. Thompson, Box 631, Copper Cliff, Ont., before June 15.
- Camp 2:** July 8-15 (7 nights)  
For Senior Girls, Ages 9 - 14 years inclusive.  
Fees: \$19.00 (Includes boat transportation and insurance)  
Send application to Mrs. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont., before June 15.
- Camp 3B:** July 30 - August 6 (7 nights)  
Voyageur Camp for Senior Boys - Canoeing, etc. Ages 14 years and up. (6 nights)  
Fees: \$19.00. (Includes boat transportation and insurance)  
Send application to The Rev. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont., before July 31.
- Camp 4:** August 20 - 26 (6 nights)  
Junior Boys' Camp.  
Fees: \$16.50 (Includes boat transportation and insurance)  
Send application to The Rev. C. Clay, 207 Stewart Dr., Sudbury, Ont., before August 1.
- Camp 5:** Youth Camp - Boys and Girls, Ages 16 years and up, August 26 - Sept. 2 inclusive. (7 nights)  
Fees: \$19.00 (Includes boat transportation and insurance)  
Send application to The Rev. B. Peever, St. Luke's Cathedral, Sault Ste Marie, Ont., before August 10.

Use this application form and send it to the Registrar of the camp you wish to attend. Please include cheque or money order with your application and include exchange on cheques. Make cheques or money orders payable to the Registrar of your camp.

### APPLICATION FORM

Registrar, Camp No. .... "Camp Manitou"  
 I wish to attend the camp at Manitou this year.  
 Name .....  
 Address .....  
 Date of Birth .....  
 Camp Fee Enclosed \$ .....

### Archbishop's Name For Lake Story of Voyageur Canoe Trip Continues; Will be concluded next issue

Shortly after this a fallen log across the creek impeded our progress and one of the priests elected to get out of his canoe and chop it out of the way — the water was deeper than he anticipated! The incident has been well documented in 35 mm slides and 8 mm movie film. Immediately after this bit of comedy another beaver dam forced us to make a portage. A narrow trail was widened to permit the passage of big canoes and over the trail went gear, canoes and people. A widening of the creek was most welcome and the joy of the company was evident as they named this body of water in honour of His Grace, The Archbishop of Algoma.

Soon a small lake was reached and then into the creek again the canoes nosed their way. Following this brought us to a fifteen foot beaver dam smack in the middle of a marsh. There was no way around this obstacle and so everything had to come up to the face of the dam and over the top. As we entered the pond beyond it we ran into logs felled by the beavers, lying across our course. Fr. Eric Patterson got

out of his pathfinder canoe and began chopping our way through, standing in water up to his chest.

The situation did not improve and as the canoe brigade progressed through the swamp it became necessary for more of the crews to get into the water and assist in clearing the way. The stench of marsh gas did not add to the pleasure of this late afternoon "swim." The staff were beginning to have visions of sleeping in the canoes in the midst of this mess when one of the campers reported the end of the swamp several hundred yards ahead. A late camp was pitched beside a beaver dam, and a beautiful sunset brought the promise of fair weather.

### THURSDAY—IN OPEN WATERS

Thursday morning camp was broken in a drizzling rain. The beaver pond crossed, a long portage over slippery ground brought Voyageur II to the open waters of Bear Lake. Through a driving rain the long line of canoes made its way through Bear Lake and Little Bear Lake and into Walker Lake where a lunch stop was made. During the lunch break the rain stopped and we

# Large Attendance Expected At Synod

Members of the twenty-third session, Synod of Algoma, June 5-7, 1967  
 Ex-officio: The Archbishop, and Clergy of the Diocese, The Chancellor, The Registrar, The Treasurer, The President and Treasurer of the Woman's Auxiliary.  
 Elected: the Lay Delegates from each parish.

The Editor regrets that due to lack of space the names of alternate delegates could not be included in this list.

## ALGOMA DEANERY

Garden River	Mr. John Pine
Sault North	
St. Joseph Is.	Mr. V. Waite
Sault Ste Marie:	
All Saints'	Mr. R. H. Cutmore
	Mr. J. R. Littlefield
Christ Church	Mr. N. Henderson
St. Peter's	Mr. Ronald Lay
Holy Trinity	Mrs. J. T. Hannah
	Mr. Geo. A. King
St. John's	Mr. K. Hocken
	Mr. Robt. Hitchen
St. Luke's	Dr. D. Gould
Cathedral	Dr. J. W. Crawford
	Mr. E. H. Smith
St. Matthew's	Mr. D. H. Murray
	Mr. Wm. B. Kidd
	Mr. R. Pritchard

## MANITOULIN DEANERY

Espanola	Mr. J. Bocking
Webbwood	Mr. W. A. Pettifer
Gore Bay	Mr. Wm. Kemp
Little Current	
Manitowaning	Mr. R. E. Bowerman
Mindemoya	Mr. J. H. Burt
Spanish River	

## MISSISSAUGA DEANERY

Blind River	Mr. Harvey Bell
Chapleau	Mr. H. McEachren
	Mr. Robt. Warren
Elliot Lake	Mr. R. Osborne
	Mr. M. McQuarrie
Thessalon	Mr. E. Stopes

## MUSKOKA DEANERY

Bala	Mr. J. M. Abbott
Bracebridge	Mr. E. P. Lee, Q.C.
	Mr. Roy F. Townes
	Mr. R. A. Snedker
Emsdale	Mr. E. V. Elliott
Gravenhurst	Mr. Wm. Black
	Mr. Jack Huggett
Huntsville	Mr. J. B. Hawkins
	Mr. Ran. Jupp
Lake of Bays	
Milford Bay	Mr. H. G. Brooke
Parry Sound	Dr. J. P. MacKay
	Dr. Wm. Gerhart
Port Carling	Mr. L. McClelland
Port Sydney	Mr. Jas. Smith
Rosseau	Mr. R. H. Atkinson
SSJE Missions	
Sundridge	Mr. J. Hiley
Burks Falls	Mr. Harry May

## SUDBURY DEANERY

Capreol	Mr. R. Davies
Coniston	
Copper Cliff	Mr. G. Harvey
	Mr. A. Godfrey
	Mr. D. Cole

Garson	Mr. L. W. Taylor
	Mr. Tom Lloyd
Ascension, Sudbury	Mr. D. Carruthers
Lively	Mr. John Avery
	Mr. Don Crouse
Onaping	Mr. N. Beaton
Azilda	Mr. T. Deminion
Sudbury:	
Epiphany	Mr. Ray Cook
	Mr. A. E. Goring
	Mr. D. Cowcill
St. James'	Mr. C. C. Dunkley
	Mr. J. G. N. Kemp
Resurrection	Mr. W. W. Dopson
	Mr. R. Meadowcroft

## SUPERIOR DEANERY

Manitowadge	Mr. Robt. Kostash
Wawa	Mr. Victor White
Marathon	
Nipigon	Mr. F. F. Moore
Red Rock	
Schreiber	Mr. Reg. Bailey
White River	

## TEMISKAMING DEANERY

Cobalt	
Englehart	Mr. C. M. Wraight
Haileybury	
New Liskeard	Mr. W. Chatwin
	Mr. E. Anderson
North Bay:	
Christ Church	Mr. A. Swannell
	Mr. W. Franklin
St. Brice's	Mr. J. Smorthwaite
St. John's	Mr. Ron Duke
	Mr. F. Boland
	Mr. E. Paterson

Powassan	Mr. Robt. Loy
Callander	Mr. Wm. Hodgson
Sturgeon Falls	Mr. E. Jones

## THUNDER BAY DEANERY

Fort William:	
St. Luke's	Mr. L. M. Sakamoto
	Mr. Bert Knox
St. Paul's	Mr. F. R. Morris
	Mr. G. K. Laing
St. Thomas'	Mr. H. W. Paddington
	Dr. L. E. Hastings
	Mr. R. A. Morrison
	Mr. L. C. Irwin
Port Arthur:	
St. George's	Mr. G. H. Burns
	Mr. Roger Page
St. John's	Mr. E. J. Butler
	Mr. F. J. Finch
	Mr. J. P. Gaynor
St. Stephen's	
St. Michael's	
West Thunder Bay	Mr. A. Stephenson
	Mr. Wm. Towell

# Who Are These Like Stars

## Appearing?



THE REV. DON. LANDON

Why, none other than two priests from the See city busy "passing the puck" in one of Sault Ste Marie's most exciting hockey games of the year, when the Clergy won a popular 7-6 decision over the Press-Video Combines. Fr Peever is Priest Assistant at the Cathedral, and Fr Landon is Rector of Holy Trinity parish.

The game drew a crowd of nearly three thousand. Whether the clergy had organized their parishioners as cheerleaders is not mentioned, but they seemed to have plenty of enthusiastic fans who were with them all the way.



THE REV. BAIN PEEVER

We understand it wasn't to prove that the preachers were any better in communications than those of the press and television media, it was just to show that the clergy too, could play hockey. Of course, the goalie for the clergy team was loaned to them by the Combines, and the men of the cloth had imported The Rev. Les Costello from Cobalt, a former player with the Toronto Maple Leafs before he entered the priesthood. Proceeds from the game went to the Sault Star Winter Carnival Fund. At a dinner following the game it was unanimously decided that a similar all-star game should be played next year.

# What Example Are You Giving To Young Folks?

The bitter fact that there is a high number of "drop-outs" among young communicants and the apparent reason in the breakdown of proper family discipline is underlined by a priest of this diocese in a recent issue of his parish magazine.

In commenting on the number who received Communion on Easter Day, he observed it was very commendable, and gratifying to know that most of them were regular communicants, not just people who came at Christmas and Easter. However, he continues, "... when

we look at the parish list and realize how many were not at the service who might have been there, some of the gratification is replaced by disappointment".

Having missed several of the young persons whom he had prepared for Confirmation, he went on to say "In part the young people themselves are to be blamed for this laxity, and in part the Rector; but a major part of the blame rests with the parents, who neither encourage their young people nor set them a proper example by their own church attendance."

There is much that could be questioned or debated in the above letter, and while we would be honoured to engage in "dialogue" with the writer, we don't want to "hog the pulpit", but offer our readers a chance to speak their minds on this, as well as on other contemporary issues pressing upon the Church. We should like to hear from clergy who have taken up "secular" work, and to know what the laity think about the matter. This is a family forum, and your views are appreciated.

*We publish the following letter because it deals with a matter now being debated in Algoma.*  
 Editor, Algoma Anglican,  
 Dear Sir:

Have we, the Anglican Church of Canada, as a small section of the world-wide Anglican Communion, any right to change theology without seeking the opinion of the rest of the Communion? This was the question raised by the Archbishop of Cardiff in the *Canadian Churchman*. He received no reply.

It was also raised by the Peace River Deanery Chapter in a discussion on the proposed Marriage Canon, with special reference to Section 6.

Other questions we raised were:  
 (1) How is section 6 to be reconciled with the words of Christ in St. Mark 10, vv. 10-12?

(2) Are the words of Christ the final authority for Anglicans? If so, we must either say that He did not say these words; or that He did say them but we are going to ignore them!

(3) If, as some say, Jesus did speak in this case for the twentieth century, then does "Love your enemies" not apply today?—or was "This do in remembrance of Me" for the first century only? What is our standard if we discard the words of Christ?—or are we saying these words do not apply because we cannot make them apply?

Can anyone give us satisfactory answers?

Your sincerely,  
 H. E. Peake, Secty., Peace River Deanery, Diocese of Caledonia

# Pro and Con

## Defends Ministry of Part-time Priesthood

Editor, The Algoma Anglican

The editorial comments in recent editions have been more than a little critical of clergymen who have seen fit to take "secular" employment instead of, or in addition to, parochial duties.

Unfortunately, it has been all too common for leading churchmen to profess a sublime confidence in our parish system, and the need to maintain a parish priest in each of these geographical locations. Such a pattern has served the Church satisfactorily for about thirteen centuries, but in this age of revolution and reformation, it may soon prove to be a "hang-over" from the past.

It is true that no alternative has yet been found to replace the parish system as such, but we are seeing an increasing number of clergymen accepting "non-parochial" appointments, and this trend should be applauded, not lamented as is unfortunately the case with the editor of the ALGOMA ANGLICAN. As Pastor X has indicated, the boundary lines between "sacred" and "secular" are more or less artificial ones.

Surely the editor is not serious when he speaks of "a strange breed becoming more numerous each day, the chap who has quit the ministry to take some other job or profes-

sion, but who blithely expects to fulfil a priestly role in his spare time without the demands of ordination vows". I do not know if the editor has specific priests in mind, although most readers could, like myself, name several who come in this category, since they are now teaching in schools and universities and engaging in social and welfare work. Are they fulfilling their ministry to a lesser degree than the parish priest? Or would they be excused if they taught religion rather than English or History?

Some clergy "moonlight", and I am glad to be one of them. From a financial point of view, most clergy will have to do this in order to survive. Neither our diocese nor our parishes can afford to increase stipends and, financially speaking, this position will probably grow worse, not better. But this may be good for the Church, because more and more of our priests will be obliged to obtain employment in the regular working world and, like our Lord and His Apostles, we shall find ourselves "where the people are". Perhaps by the end of this century, most of our clergy will be "part-time"—ministering to very small groups, with perhaps one "full-time" clergyman in each town who would be in Bishop's orders and acting in a supervisory capacity.

Even under our present system, there are still some subtle class distinctions with regard to the type of work a clergyman can do. I hope that parishioners will be just as happy to have a "moonlighting" pastor who works "part-time" in the mine, or the smelter, or the local drug store as they would be if he taught in a school or university.

The "part-time" priesthood may not be so near as some suggest—but I think it is a lot nearer than many like to think it is. It would be foolish for us to assume that the priest in his parish is an unchangeable pattern: and still more foolish to assume that our Church cannot function in any other way.

Yours sincerely,  
 Colin P. Clay,  
 St. James' Rectory, Sudbury.

Ed note:—We have never been intentionally critical of any priest who has "left the ministry", and have only reported on the "trend". The comment Fr Clay questions above was certainly not referring to any particular person; indeed, it is because this "trend" has become so general that we felt we could safely make this observation without impugning anyone. As for "moonlighting", the editor himself is in this category, though within the Bishop's direction and discipline.