



# THE ALGOMA ANGLICAN

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DECEMBER, 1968

## Churches Co-operate In Home For Unwed Mothers

Believed to be one of the first completely ecumenical ventures into the field of social services in Canada, a new organization known as Northern Ecumenical Maternity Homes, has elected a board of directors and applied for a provincial charter.

All the fifteen members of the board are from the Sudbury area and represent various Church organizations. Mr. Robert J. Keir, an appointee of the Roman Catholic Diocese of Sault Ste Marie, who has been chairman of the steering committee which has been working on this project for more than two years was elected President of the new organization at a charter meeting held in St. Andrew's United Church, Sudbury, October 23.

The formation of Northern Ecumenical Maternity Homes grew out of local efforts begun almost seven years ago when the need for a program of assistance to unmarried mothers was recognized as a serious one in Northern Ontario. At the present time there are thirteen maternity homes in the Province of Ontario, all operated by Church-related organizations, only one of which is in northern Ontario, at the Lakehead. So

acute is the need for additional facilities that the Department of Social and Family Services has given top priority to this project.

After the charter has been received the Sudbury organization, which provides for participation by Roman Catholic, United, Anglican, Baptist, Presbyterian, and Lutheran Churches, and the Jewish Faith, plans to expand its area of representation to include the Districts of Algoma, Cochrane, Manitoulin, Nipissing, Parry Sound, and Temiskaming as well as Sudbury.

First work to be undertaken by the new organization will be to raise funds to obtain a suitable building in Sudbury to accommodate from twenty to twenty-four girls. Long-range plans call for provision of similar service at Sault Ste Marie, Timmins, and North Bay. This ambitious program initiated by the Churches will be assisted to a large extent by the Province which provides grants to help in the construction and maintenance of such homes.

### ELECTED CHAIRMAN

The Rev. D. M. Landon, Rector of Holy Trinity Parish, Sault Ste Marie, has been elected Chairman of the Provincial Board of Religious Education, a group of clergy and laity representing all the dioceses in Ontario. Their work is chiefly to organize and co-ordinate projects related to Christian teaching on behalf of the dioceses. They are planning now for an Ontario conference on "the role of the ordained ministry today".

## 75 Years' Work Celebrated At New Liskeard

The parish of St. John's, New Liskeard celebrated its seventy-fifth anniversary at the end of October and first week of November. His Grace, the Archbishop of Algoma was present on October 30 to celebrate the Eucharist in thanksgiving for the worship, work, and witness of the Church which has been carried on continuously there through the years. That evening a parish supper was held in the Community Centre and drew a large crowd of people.

Besides the Archbishop there were also with the Rector of the parish (The Rev. A. R. Cuyler) the Rural Dean, (The Rev. E. B. Paterson, Rector of the neighbouring parish of Haileybury) and three former Rectors of New Liskeard: Canon H. A. Sims, who served as parish priest in 1914-15, and since his retirement is a resident of the town and still active in the ministry; The Rev. N. Knox, who was Rector from 1950 to 1953; and The Rev. A. L. Chabot, Rector from 1953 to 1966.

Because of the fact that the first Anglican services to be held in New Liskeard were read by a layman, Mr. Paul Cobbold, on November 5, 1853, the services on Sunday, Nov. 3, 1968 were conducted by the men of the congregation.

Two women of the parish have written an excellent historical note on the story of the parish during the seventy-five years, and this has been illustrated by Miss Muriel E. Newton-White. They have kindly offered their work to THE ALGOMA ANGLICAN and we hope to make it a full-page feature in the next issue. Watch for it.



CELEBRATING CHRISTMAS—At the mother church of the diocese children of St. Luke's Cathedral parish perform the pageant of the Nativity of Christ, dramatizing their faith in the Incarnation, the mystery of the Word made flesh of the Blessed Virgin Mary.

## New Building To Serve Increased Community Need

The opening of a modern building complex to serve the educational and social needs of the large parish of St. Thomas' Church, Fort William was marked by a service of dedication following the Eucharist on Sunday, November 3, at 11 a.m.

Built adjacent to the church in a circular style, the wing provides for eighteen new classrooms, a library, and a church office. It features a large conference room which can be divided into six smaller rooms, being ideal for use by groups conducting seminars.

Planned as a centre to serve the needs of this growing parish, especially the three hundred children and youth who use its facilities, it is also expected to fill a greater community need in this area of the western part of the city.

When it was decided to construct the building the Church advisory committee agreed that it should perpetuate the name of a faithful member of the Church who had served St. Thomas' parish in many capacities for fifty years and was for twenty years superintendent of the Sunday School, Mr. Leslie C. Irwin, who died just before plans for the building were begun.

See "Lakehead Parish" and picture, page 4A

## Union Proposals Stir Up Lively Debate

At last the Church Union stew is beginning to simmer in Algoma. Resolutions of the General Commission on Church Union adopted in May are finally getting across to the parish clergy and their parishioners, many of whom have been surprised by the innovations suggested at Lambeth and at the Bishop's follow-up conference in Georgia.

The resolutions which have led to this agitation express desire to have "reciprocal intercommunion between the Anglican Church and the

United Church during the years prior to the attainment of organic union," and "the practice of concelebration"; other resolutions urged the amalgamation of the various administrative departments of both Churches.

The Archbishop requested that these matters be discussed at deanery meetings and appointed a provisional committee to consider the resolutions and co-ordinate the reports. This committee, consisting of The Rev. F. R. Coyle, Dr. David Gould, and The Rev. W. C. Banting, issued a report at the end of September which, while favoring most of the proposals of joint action by the departments, strongly objected to any intercommunion and concelebration, dubbing the idea as "woolly thinking".

Meanwhile, the clergy of Thunder Bay Deanery presented a report to the Diocesan Executive Committee in September in which they suggested stopping the union negotiations "for a period of

reflection". Because the two Churches seem to have such a different interpretation of the Priesthood, they believe this matter should be considered first before any intercommunion and concelebration is encouraged. The Thunder Bay Clergy saw no evidence of a growing co-operation with the United Church but felt in some areas we could work together, particularly in Social Service.

We have been informed that the Sudbury Clergy also submitted a report to the November meeting of the Executive. A letter from a priest in the Deanery of Superior taking issue with the first two reports mentioned appears in this issue. In the Muskoka-Parry Sound Deanery plans are being made to include the laity in a discussion early in the new year: A paper presented to the clergy by The Rev. R. Lumley made some interesting criticisms and suggestions about the General Commission resolutions.

Continued, page 3A

## Quebec Town Now In This Diocese

On Sunday, December 15 the Archbishop of Algoma will be in Temiskaming, P.Q. for an official visitation to Holy Trinity Church; this will mark an expansion of the work of the Diocese of Algoma to include this congregation in the Province of Quebec.

Temiskaming was formerly a part of the Diocese of Montreal and only a few years ago was transferred to the Diocese of Ottawa. It is now apparent that this area can be better served by joining it to the Diocese of Algoma. Negotiations were being made to include most of the parish of Mattawa in the transfer but for the present Mattawa will remain with the Diocese of Ottawa and the congregation of Holy Trinity, Temiskaming will be joined to a North Bay parish for the time being. The Rev. Les. Peterson, Rector of Christ Church, North Bay will assume the pastoral care of the people and arrangements have been made for Sunday services. Temiskaming is forty miles from North Bay.

## THE ALGOMA ANGLICAN

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## 1969 And All That

The 1969 "joint" Anglican-United Church calendar is having a mixed reception. Some like the pretty travelogue on China it presents; to others it has had an effect like waving a red flag before a bull. Most people are "resigned" to the change and as our Anglican calendar is not a publication which has improved with the years they are not too disappointed to find little change, though a few features are missing.

Some Anglicans have expressed their regret that all scripture texts have been omitted from the new calendar, but this feature had gradually been reduced. We always felt it would have been more appropriate if some reference had been made to the Eucharist lessons for the Sundays, or to include a brief directive on the observance of certain seasons and days. It would remind Anglicans of their duty at such times—and this would have helped United Church folks to understand their meaning.

The truth is, however, the 1969 calendar is a big hoax foisted upon gullible churchmen. A "combined effort"—"one" publication?—so we thought until someone mixed up an order being sent to an Anglican customer who was surprised to find the calendar presented a rather truncated version of the Prayer Book use! It was the "United Church" calendar, purged of "Anglican" influence; in fact, more than one hundred changes in the calendar pages; only the China travelogue the same. How this can be

called a "joint calendar" we shall leave for Confucius to explain. Some of the statements made by its "imprimatur" are even more confusing.

Secretary Bennett says there is no real reason why we cannot visit China and get to know that great country personally; most people, we think, will be content to look at the pictures, and could offer Mr. Bennett a few good reasons why they cannot go! Secretary Long talks about the "risks" of union; the cliché of "mission impossible" has a bitter ring in view of the fact that the "union" which created his denomination in 1925 was and is far from complete. Today the risk we face is greater—will it be worth it?

Anglican Secretary Latimer's ebullient preface is full of platitudes. In the "renewal" which he says must precede union he states, "our churches have begun a serious search for truth in belief and practice". Does this imply that the Christian Faith and Way of life revealed in Jesus Christ is *not* the truth, or that the Creeds and Commandments are relics of a dark, unenlightened era?

As for the calendar we hope this will become a truly co-operative effort though we can see the liturgical commission having a few headaches in trying to unify the observances of the two Churches. One peculiar difference in the 1969 "calendars" is the "World Day of Prayer", which in the United Church version is February 21, but in the Anglican is March 7, called "Women's World Day of Prayer."

One observance that could easily be omitted from both calendars is "Victoria Day", and in a new "embodiment" the "anniversary of Church Union" could be forgotten without hurting former UC members. "Christian Family Sunday" which we suspect is an ecclesiastical name for "Mother's Day" comes more easily to Anglicans on the first Sunday after Epiphany, or Mothering Sunday; and "Rural Life Sunday" observed by the Uniteds during Ascensiontide, is kept by Anglicans a week earlier, on Rogation Sunday; surely some agreement could be reached on a common observance.

The remaining United Church exercises concentrated in the month of October would likely disappear in a new Church "embodiment"; "World Communion Sunday" would soon be redundant as former Uniteds share in the mystery of the Mass each Sunday with their Christian brethren all over the world. "Laymen's Sunday" is a superfluous segregation we could do without, and "if we must have 'Reformation Sunday', why not just put Martin Luther in the Calendar (we already have John Wycliffe on December 30) and honour him properly?

Our Anglican Calendar could do with a bit of "surgery" here and there for instance, the removal of the old Latin names for pre-Lent Sundays; the Ember Days, which originally were seasonal fasts, then connected with ordinations, have lost any significance worth keeping them; the "Mondays and Tuesday's" after the great festivals are not necessary now

## The Archbishop's Christmas Message

As we celebrate the Incarnation we think of the Holy Babe in the manger and share the joy and peace of "God and sinners reconciled". We all meet in the partaking of the Sacrament of Christ's love and give one another our Christmas greeting, "The peace of the Lord be always with you."

At Christmastide we think of the poor, the lonely, the suffering, the shut-ins, all who "are in trouble, sorrow, need, sickness, or any other adversity", nor must we forget the hungry millions in the world and the homeless, starved, and maimed victims of war.

Be assured that you will all be in my thoughts and prayers as together we celebrate the Birth of our Lord.

Your friend and Archbishop,

William L. Algoma

## "The Spirit Of Love For All Men"

by The Reverend Peter Hill, Chaplain to Seamen at the Lakehead

Genesis 1:2—"The Spirit of God moved upon the face of the waters."

The ancient Hebrews pictured God's Spirit brooding over the face of the waters of the universe. This Spirit was the very breath of God: a creating force that gave order to what was chaos, life to what was inanimate, purpose to what was meaningless. This picture of God's creative act is one which we will do well to remember; for the creative Spirit of God did not cease to function after the formation of the earth was complete. That same Spirit continues to move upon the face of the waters and upon the lives of all men.

The ministry to the men who sail the seas is ministry in which the very thing we must realize is that it is the Spirit of God which is really operating, not ourselves. We are only instruments that God has seen fit to use for the work of the Spirit. No matter what it is that we do when we are acting on behalf of the "Flying Angel", whether it be visiting a ship, learning from the crew about their homes, driving the seamen about the city, refereeing a soccer game, serving coffee in the trailer, or counselling the troubled—we do it only because God the Holy Spirit is acting through us. No personal prestige is possible; it is not to ourselves that the credit can be given but it is God Who is concerned with His men and women who are engaged in the occupation of seafaring.

Our work will often seem very fruitless. For one thing we only see the men for a few short hours and then they are gone. Perhaps they will return to our port again so that we can spend a few more short hours with them or possibly we will never see them again. While they are away from us they will be in danger and trouble very often. Their work is hazardous and lonely. They suffer from many temptations in strange ports where superfluous friendship can be bought at a bar or carnal affection in a hotel room. Often when they are here the demands of their

work will prevent them from ever seeing us; they might sail on without our influence at all. So we cannot take any pride in our "influence". It is just not enough. We simply are not going to cure all the dangers and hardships with a few hours of acquaintance. We are forced to realize that the welfare of the seamen is really in the hands of God.

It is wonderful to realize that the ministry to the seamen goes on in all major ports of the world. Almost everywhere our friends will dock there is certain to be a Mission to Seamen padre—or a representative of one of the other seamen's agencies—come to visit the ship with cheerful greetings and a willing hand to help those who are in need. Here, surely is a tremendous force for good. No one man, priest or layman, will ever answer all the problems that face the men who sail the seas. But working together, with no other bond than God's Holy Spirit working within us—there is wonderful hope. It is a hope that has been expressed to me many times by the sailors in humble appreciation of the "Flying Angel" and reflected in the warm and sincere courtesy extended by every ship to every man or woman who comes on board on behalf of the "Flying Angel".

What a powerful force is the Spirit of God! Here is a creative force that brings life to those whose soul is dead, brings meaning to those whose lives are frustrated and confused, and meets the real needs of men. The Spirit transcends all limits of space and time. The Spirit moves upon the face of the waters, always present in our lives. The ministry to the seamen is one of the greatest privileges that anyone can have—that of working in the Spirit of love for all men which God has intended for those who sail the seas as well as for all of us.

As this issue goes to press the Archbishop has announced Chaplain Hill's appointment as parish priest of St. Joseph Island.

## The Bible—In Our Homes and Churches

By William Wadley,  
Diocesan Treasurer

### Bible Sunday

The familiar phrases of the *Collect for the Second Sunday in Advent* will remind us of the importance of the Holy Scriptures, that we should "hear them, read, mark, learn, and inwardly digest them." This year December 8 is "Bible Sunday" and in many of our parishes the occasion is used to promote financial support of the work of the Canadian Bible Society.

### People of the Book

At this time of the year when much consideration is being given to select the right gift for the right person, I hope you will think of both the **Bible** and **Prayer Book**. The cost of each is relatively inexpensive, and although the number of personal prayer books brought to church these days is few, it shouldn't seem too old-fashioned to suggest that every member of the Church should possess his or her own Prayer book and Bible for home use.

A more "new-fashioned" suggestion is the need for **Bibles in the pews** of our churches. Too often, I fear, the only available copy of the scriptures in our churches is the lectern Bible. Perhaps some of the clergy might consider the approach of one priest who asked his congregation to observe "Bible Sunday" by bringing a Bible to the church as a gift and leaving it in their pew. It might help more of us to become "People of the Book."

—they are observed likely as not on other days in the octave, or week following. Surely a "common" calendar is worth trying—sorry we have to criticize the "joint" one, but we have tried to offer something constructive.

Nor can we conclude without referring to the cost (our Scottish frugality) and waste incurred in Church calendars published in Canada—are we trying to "keep up with the Jones'"? The other day we bought

a calendar published by the National Boy Scouts' Association and commend its layout to those who may have the task of publishing the 1970 calendar. Instead of using seven sheets of heavy paper, the Scout calendar puts thirteen months on four sheets of a slightly lighter weight; it too, has pictures, even more than the church publication, and they are in better proportion. The size and style could easily be adapted for our use, with a considerable reduction in cost.

## Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Dec. 8 Advent 2	Christ Church, North Bay	Leslie E. Peterson
Dec. 15 Advent 3	Sundridge-Burks Falls	Lloyd S. Hoover
Dec. 22 Advent 4	Haileybury, Cobalt, Temagami	Eric B. Paterson
Dec. 29 Christmas 1	Englehart, Charlton, Chamberlain	Roy A. Locke
Jan. 5 Christmas 2	New Liskeard	A. Robert Cuyler

## Church Youth Tour Jamaica

by Douglas Matthias

On July 9 most of the work tour members met at Church House in Toronto. From there we went to the Niagara Diocesan Centre at Canterbury Hills where the next four days were spent in lectures briefing us on our job for the next seven weeks. By the thirteenth of July we were ready and at 6.30 a.m. boarded the bus to Toronto International Airport. Here the team of twelve for Guyana left at 8 a.m. followed by our Jamaica bound group an hour later.

At Kingston, Jamaica we were met by Mr. and Mrs. Bob Webster, a young couple from Winnipeg working with the Church on a two-year contract as youth councillors. We stayed our first night at St. Hugh's Hostel, a Church girls' school which was available during the holidays. With our Jamaican counterparts the next five days were spent with more lectures and briefings on the whats, whys, and wherefores of the work tour.

The members of the Jamaican team were a striking group of people from all over the island, and I am sure we all made some wonderful friendships there after the first few days.

At the end of the first week we split up into two teams of both Jamaicans and Canadians to travel to our different work projects. One team went to Santa Cruz, while I was with the other team which went to Trinityville.

Our task was to build a

vestry adjoining the church; in doing so we had to dig a foundation, fill it with rocks and cement, dig a twelve foot sewage pit and mix all the cement on the ground with the limited number of shovels available. We stood in line for the shovels and trowels which were lent to us by the villagers, but there were always other jobs to do such as carrying rocks or sand in wooden boxes.

The village of Trinityville has no telephones, very little running water, and no electricity. We were billeted in pairs and ate most of our meals at Father Robertson's rectory. This work project was to take up two weeks of the tour, but not having the materials, or the strength, we moved back to Kingston while the Santa Cruz team laboured on for their second week.

In Kingston we stayed at the old St. Peter's Theological College which is used only as a residence now, classes being held elsewhere. Twelve of the eighteen members of our team went to Stony Hill where they helped a team from South Florida repair a church and build a road; the rest of us went to St. Michael's parish in Kingston where we spent our mornings for the next five days visiting the old and sick in the downtown section of the city.

*Douglas Matthias is a Grade XII student, and a member of St. James', Gravenhurst. His story continues on page 4A.*

## Red Cross Team In Algoma

by Lorraine Young, Second Year Student, Trinity College

It was a typical recreation program that would fit into any Ontario community; there were volley-ball games, campfire nights, painting sessions. On nice days there was swimming; on not so nice days there were films. The boys would go wild over the chance to go for an overnight camping trip, while a teenage girls' slumber party in the community hall meant a night of listening to teeny bopper music and ghost stories, and no sleep for the four leaders!

What we did this past summer was no doubt repeated in many other communities; but what made it an extra special experience for two university students was the location—Garden Village, situated twenty-six miles west of North Bay, the largest of three settlements on the Nipissing Indian Reserve.

It all came about as a result of careful planning on the part of the University of Toronto Red Cross Club. Anxious to learn more about our Canadian Indians, a group of students organized a series of seminars and lectures during the winter of 1968. As a result of the interest shown in them and in co-operation with the Ontario Red Cross Youth Department, it was decided to work out some sort of project involving two U. of T. students and three Indian young people.

With guidance from the Indian members of the team the students would endeavour to involve themselves in different aspects of community life; no definite program was spelled out by the Red Cross. After consultation with the chief and band council at Gar-

den Village, Carol Beaucage, Phyllis McLeod, and her older sister, Lynda, came down to Red Cross Headquarters in Toronto where they met with Alan Ingram and myself. A week was spent getting to know one another, learning techniques in recreation, swimming, first aid. For Alan and myself the training week couldn't end soon enough. At last we were on our way to the homes of our new friends.

Most mornings and afternoons found us involved in playground activities. As far as the community was concerned our responsibilities included everything from helping at the church picnic to lugging boxes of chocolate bars and potato chips from a Sturgeon Falls wholesaler for our candy store.

Looking back over the summer, I realize what a wonderful experience we have had. There was Sunday morning Mass with our teammates at their church. (Garden Village, being a Roman Catholic community, was an experience in itself for two Anglicans). There were the evenings spent watching television at home with our respective Indian families. There were the hours spent laughing over cards with our teammates.

As any cultural exchange should be, it was a two way street for our whole team. For Alan and I, our summer with this group of Ojibway Indians will be one that neither of us will ever forget.

*Ed. Note: Lorraine Young is the daughter of The Rev. G. A. Young, Rector of Holy Trinity Parish, Scarborough, formerly of the Diocese of Moosonee.*



### STUDIES THEOLOGY

Robert Osborne of Elliot Lake, popular leader in youth work and a former student at Thorneloe College, is now enrolled at the University of Saskatchewan in first year Theology. The Anglican seminary at Saskatoon affiliated with the university is Emmanuel and St. Chad, a recent amalgamation of the former St. Chad's College, Regina with the University of Emmanuel College, Saskatoon.

### Church Union . . .

Continued from page 1A

Fr. Lumley, a graduate of Trinity College, Dublin, sees the proposal for intercommunion as simply unrealistic; in other words, he finds it rather ridiculous to talk about intercommunion before Communion becomes the regular norm of worship.

As a means to this goal he recommends that both Churches make the Eucharist the main Sunday Service: The Anglican Church celebrating the Eucharist weekly according to the Prayer Book; the United Church celebrating the Communion weekly according to their rites and ceremonies. This will establish the Holy Eucharist, Holy Mass, Holy Communion, Lord's Supper, or by whatever name it is known locally, as the norm of ecumenical worship, the people's main service on the Lord's Day, and he quotes a resolution passed by the World Council of Churches at Uppsala this year which said that the Holy Communion should be the main Sunday Service.

Fr. Lumley rejects most emphatically the suggestion that "reciprocal intercommunion" be authorized before the two Churches achieve "organic unity". He states, "... from any point of view eucharistic union is organic union." He further argues that the act of concelebration suggested by the Commission would be a fraud. It would only be possible, he goes on to show, if the United Church minister received the permission of the Anglican Bishop to celebrate the Eucharist and the only valid way this can be done is through ordination to the priesthood; or on the other hand, if an Anglican priest was willing to accept permission from a United Church Conference.

The "organization men" who are so busy planning a

joint administration of the church "departments" and those who are so quick to agree this is a good thing would do well to consider Fr. Lumley's penetrating comments on this subject:

"The practical works of the Church such as education, social service, publications, and the like are not independent activities. While they have great spiritual content for those participating and their practical good is not only necessary but vital, we must see clearly that they are the outward manifestations of the inward spirit of the Church. They are the natural extensions of the spiritual worship of the Church. They are the means by which a person gives practical expression to the redemptive motivation of his soul in disinterested serv-

ice to his fellow man for the love of God.

The shape of the Church is of two circles, an outer and an inner circle. The inner circle remains constant as the deposit of the Faith once delivered, as the guardian of the worship of God in all its abstract wonders of Faith, Hope, and Charity, and the place to which people can be drawn in and caught up in the redemption of God.

The inner circle motivated by the presence of Christ extends to the outer circle of experience, a circle ever changing as the circumstances and opportunities of life change. The outer circle has also a return journey to enliven and condition the inner circle and be conditioned by it.

This is the natural order of things: the inner equity of justice is expressed in the outer letter of the law; the inner principles of mathematics are expressed in the outer works of engineering. It is first the inward principle, then its outward concrete expression. This underlines the fact that Holy Church is not only a house for sacraments, but also a sacrament herself, where the form is the content and the content the form."

Continued, page 4A

## Obituary

ALLAN VICKERS

ELEANOR COLE

Stricken with a heart seizure while leading a sing-song at a service club luncheon, one of the best known musicians at the Lakehead, Mr. Allan Vickers, LRAM, ACCO, died almost immediately on November 6, at the age of 88. A member and former organist of St. John's Church, Port Arthur, he had been a teacher of piano more than forty years and had instructed hundreds of people at the Lakehead during the twenty-five years he had lived in Port Arthur.

Mr. Vickers' wife had died less than two months before; he is survived by two sons and one grandson, in Toronto; a brother, The Rev. John Vickers, and a sister, both in British Columbia. A native of England, Mr. Vickers studied at the Royal Academy of Music in London. After their marriage he and his wife came to Winnipeg where they lived before moving to the Lakehead.

In Port Arthur Mr. Vickers had served as a church organist at St. Paul's United and Trinity United for some time as well as having filled this position for several years at his own parish church. Burial services were held from St. John's, conducted by the Rector, Canon A. J. Thomson.

### MABEL WAYWHITE

Burial Service was held from St. John's Church, Chapleau on All Souls' Day for Mrs. Mabel Constance WayWhite, who died at the age of seventy-nine, a highly-gifted person who had been a devoted worker in the parish and community since coming to Chapleau over forty years ago.

Born in India where her father served with the British government, she had travelled widely as a child. Later, married to Major Clarence WayWhite, she again lived in India where her husband held a position with the Civil Ser-

An active leader among youth, whose presence and help will be sadly missed, Eleanor Cole of Copper Cliff, died at Sudbury, October 16. Her husband, David Cole, has been a member of the diocesan synod and provincial synod and served on the diocesan board of Christian Education. In his work on the central camp committee his wife gave him great support and only last summer she was leader in one of the senior girls' camps at Manitou. She helped to promote the family camping program and was a cheerful and capable member of the committee.

Mrs. Cole is survived by her husband and four children; two of them members, with their father and mother, of St. John's Church choir, Copper Cliff. At the burial service the church was filled by her many friends and relatives; the Guide company of which she was the leader provided a guard of honour.

They came to live in Chapleau after his retirement in 1932.

Mrs. WayWhite was very active in the Woman's Auxiliary of the Church, and became a life member. She also served as church organist for a time and taught in the Sunday School. She founded the Ladies Auxiliary branch of the Canadian Legion in Chapleau and was its first president. A graduate of the Royal Academy of Music, she taught piano for several years, training many local children in music. A gifted writer, she was also a member of the Canadian Authors Association.

Mrs. WayWhite was a devoted wife and mother; she is survived by ten children, all of whom gathered from many places in Ontario and in Alberta to attend their mother's funeral; there are also twenty-six grandchildren and twelve great-grandchildren.

## Religion Taught In High School

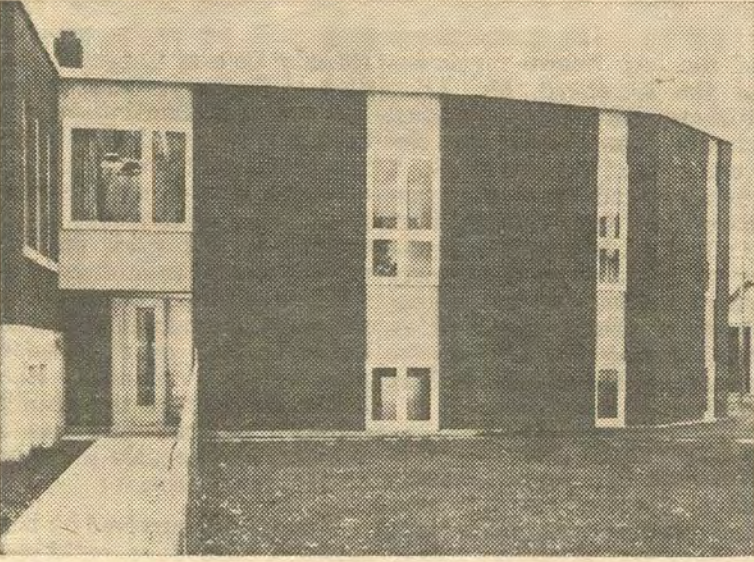
Perhaps one of the few places in the Province of Ontario where religious knowledge is taught in a secondary school by local clergy is Blind River. This year six classes are assigned to the Anglican and Protestant clergy and the Roman Catholics have a class of their own. Only in Grade 9 and 10 is there an exclusive Anglican

class taught by their own priest.

A Baptist and Gospel minister teach other than Anglican children in Grades 9 and 10, while a United Church minister teaches a combined Grade 12 class. The Rector of Blind River, The Rev. Ron Barnes, teaches the Anglican 9 and 10, and a combined class in Grade 11.

Continued, page 4A

## Lakehead Parish Adds Education Facilities



This unique and useful addition to the church, built at a cost of sixty-five thousand dollars, is called the "Leslie C. Irwin Christian Education Centre". Mr. Irwin was one of the best known laymen in the Diocese of Algoma and had served on the Synod and various diocesan committees for many years. As Chairman of the Church Extension Committee he had worked hard to carry out the ambitious program of extension in several areas of the diocese and to raise the necessary funds. His constant interest, however, was in Christian Education, and the new parish facilities for this purpose will be an appropriate tribute to his memory.

At the dedication of the centre the Rector of the parish, Canon E. R. Haddon, accompanied by the widow of the late Mr. Irwin, the choir and congregation, and led by a crucifer, proceeded to the entrance where the Rector read the prayers of dedication and Mrs. Irwin cut a ribbon held by two of the children of the church school. The congregation took the oppor-

tunity to look around the building and enjoy refreshments served by members of the Anglican Churchwomen.

The Sunday also marked the beginning of Canon Haddon's sixteenth year as Rector of the parish. This is the third addition made to the church during his tenure of office. In 1957 a wing was added which provided a great deal more seating accommodation as well as a side chapel, with a new hall in the crypt. In 1962 an extension was added to provide space for a pipe organ. Through the years the financial commitments of the parish have been paid with the mission apportionment always paid or overpaid. The new addition has been largely financed through the sale of interest bearing certificates.

Canon Haddon is assisted in the parish by Captain Wayne Thomas of the Church Army who is mainly responsible for young people's work.

### JUNIOR WORKSHOP HELD

Leaders of Junior groups from the Deaneries of Muskoka-Parry Sound, Sudbury and Temiskaming held a busy session at St. John's on November 2. Meeting from 10 a.m. until 4 p.m. they thoroughly reviewed the new handbook and program for Juniors (formerly Junior Auxiliary) under the capable leadership of Mrs. T. Koning, Diocesan Junior Secretary.

A leader from each deanery was chosen to outline requirements for the new badges available in the Junior program; their suggestions, with those offered by other deaneries, will be considered as diocesan requirements in obtaining the badges.

### Jamaica Tour . . . .

(Continued from page 3A)

In visiting we would sing a hymn, say a prayer, and do anything we could to help around the house. A sturdy group of people who may not have had anything left but their pride, but they were people who believed.

The next three weeks were spent teaching at Christian Day Camps. The teams were divided up into groups of four or five Jamaicans and Canadians and each group would go to three different places to teach. In my group were Joyce Simmons of Toronto, Hazel Campbell and Melinda Frigginet of Jamaica, David Payne of Whitby, Ontario; and myself.

We were given a theme for each day: freedom, fellowship, service, sacrifice, and love. These were taught by means of parables, songs, games,

## EXECUTIVE COMMITTEE REPORT

by William Wadley, Diocesan Treasurer

The sixth meeting of the Diocesan Executive Committee since the last synod was held at Copper Cliff on Monday evening, November 4, and Tuesday, November 5. During the sessions the members RECEIVED the report of the Project Committee headed by The Rev. R. A. Locke which indicated that seventy per cent of the 1969 mission outreach program had been accepted by the parishes to date. The rural deans indicated that this figure would be closer to ninety per cent when the project statements had been returned to the synod office.

Discussed future plans of the project committee regarding publicity, the 1970 project requests, follow-up work with parishes which have not yet replied, and availability of projects for further designation. The committee was commended for the excellent presentation of the project method to the diocese and for the success of its efforts to date.

LEARNED that the total indebtedness of the Church Extension Fund had been reduced to \$43,500 and that it should be further reduced by proceeds from sale of the Kenwood Street lots in Sudbury now being concluded, and ALSO LEARNED that the twenty per cent bonus incentive plan on payments by parishes had cost the fund six hundred dollars this year and resulted in only three thousand dollars being repaid to the diocese.

RECEIVED the interim report of the Diocesan Survey committee and asked for the full text of the report to be circulated to the members to facilitate consideration of all their recommendations. Accounting procedures at synod office, payroll forms, receipts from parishes, and Algoma Anglican subscriptions were some of the suggestions contained in this report which were considered by the members.

WERE ADVISED that the Survey committee intends to convene a series of regional meetings to receive and consider local submissions and suggestions.

RATIFIED the recommendations of Car Group Chairman D. Murray regarding the "phasing out" of the Cars for Clergy plan. Only three cars are left in the plan; these are at Elliot Lake, Sault Ste Marie, and Spanish River, and at their normal replacement time proposals will be submitted regarding each. Members were told that in some areas satisfactory arrangements for leasing cars had been made with local dealers at reasonable monthly rates.

HEARD progress reports from the chairmen of the Christian Education and Social Service committees. They pointed out that early application should be made in January for diocesan assistance under the new program for continuing education and pastoral training of the clergy.

ACCEPTED the report of a sub-committee headed by Mr. J. Huggett on the financial outlook of Thorneloe University, particularly applying to future government and diocesan grant support, and the present litigation regarding assessment by the City of Sudbury for land tax purposes of the residence facilities in the colleges at Laurentian University.

REQUESTED the Archbishop to appoint an agenda and local arrangements committee for the Diocesan Synod to be held in Sault Ste Marie, May 26-28, 1969, and heard a report from Canon S. M. Craymer, chairman of local arrangements for the General Synod to be held in Sudbury, August 19-27, 1969.

DISCUSSED a further interim report from the chairman of the provisional committee on Church Union, The Rev. F. R. Coyle, and were asked to do all they could to encourage local laity study discussions and reports for consideration by the committee before January 19, 1969 for inclusion in their report in the convening circular for the diocesan synod in May.

DEALT WITH several local property requests from Fort William, New Liskeard, Trout Creek, and Sault Ste Marie.

OBTAINED a first hand report from The Rev. H. Morrow on inquiries made by a committee on the feasibility of initiating a lay-training centre in the diocese, which placed the priority on getting the right man before getting the right place.

LISTENED to the Anglican Churchwomen's diocesan president, Mrs. Stephanie Yeomans, present a report on the present need and desire for leadership training courses and resources.

Tentative dates for 1969 meetings were set, beginning with one at Sault Ste Marie on Monday, January 27, and another Wednesday, March 26, in the Muskoka area.

arts and crafts. We taught at Kingston parish church, May Pen, and Mont Pelier districts, and in each place were well accommodated. During these three weeks we learned a lot from our hosts and people we met on the street about the island, its people, their customs, and we all agreed that the Jamaicans are a truly astounding race.

Both teams joined together during our last week in Jamaica at the Anglican Youth Camp at Negril for four days of evaluation. Good and bad comments were expressed about the work tour but all were constructive. At the end of each session we just couldn't wait to get out to the six and one half miles of sandy beach and that lovely warm ocean water.

On August 29 we said goodbye to Jamaica and its people with mingled sadness and joy because of leaving and of all the wonderful friendships we had made during the summer. Another parting after landing in Toronto that night and we Canadians went to our homes. We plan to hold a reunion in January to talk over our work tour, and it is at this point that I would like to thank the Anglican Church of Canada for choosing me as one of the thirty-five people out of more than four hundred applicants. It was the summer of my life. I do hope anyone who is eighteen years of age or over in the Diocese of Algoma will apply for next summer's work tour. It is an experience you will never forget.

## The Mail Box

### FROM FEAR TO FOOT DRAGGING

Editor, Algoma Anglican:

It is distressing to read the report of the diocesan provisional committee on Church union. It is disturbing to read the thoughts of the Thunder Bay clergy. We seem to be a frightened people.

We appear to be asking for a degree of theological agreement by the United Church not at all characteristic of the Anglican Communion, let alone our own diocese. Is a "period of reflection" not just stalling? Our Church union committee speaks of "wooly thinking". They are quite right. Is our committee any more clear headed or logical than the General Commission?

Let's take an example. Algoma's Church union committee says United Church persons profess NOT to believe in the Nicene Creed. Neither do I. I put my faith in the Lord. Parts of the creed give me trouble too. Now what? should I stop celebrating Mass every Sunday? In fact one of the official creeds in the United Church Book of Common Order is the Nicene. More recent United Church liturgies of the Lord's Supper encourage the use of the Nicene Creed. Some outspoken United Churchmen take delight in making radical statements. Do we judge a Church by outspoken individuals (even a Moderator or Pope or Primate), or by its official documents?

Intercommunion and con-celebration appear to be a big issue. What harm will be done by it? In my opinion it is far better than Morning Prayer three times a month and Communion once. At the present moment our rules and practices are logical and legal chaos. So what are we afraid of?

What disturbs me most is that we seem to be measuring the United Church against the Anglican Church. How does it stack up? We seem to be asking for less vigorous leadership from the head because the feet are timid. How do we really think unity comes? — by identical doctrine? My experience is that unity comes from living, working, and praying together. Out of this grows similarity of thought.

Is not the hesitation of both United Churchmen and Anglicans more an emotional issue? Church union threatens our security. It asks for humility. This letter is full of wooly thinking. Life is not logical, especially an open life of love. The Holy Spirit blows where He wills, regardless of our wishes. If we are convinced of Christ's will for One, Holy, Catholic and Apostolic Church we will push on, not drag our feet.

Father Porter,  
Church of the Holy Spirit,  
Manitouwadge.

### ALGOMA IN ACW MAGAZINE

The Diocese of Algoma will be featured in the December issue of *The Living Message*, the official magazine of the Anglican Churchwomen in Canada. A small committee has been working under the direction of Mrs. S. F. Yeomans, Diocesan President of the ACW; the script will be illustrated with drawings by Miss Muriel Newton-White.