



# THE ALGOMA ANGLICAN

VOL. 12, NO. 7

JULY - AUGUST, 1968

## LAMBETH PROMOTES UNITY, STABILITY

### Algoma At The Conference

The Lambeth Conference has proved to be a bond of unity for the Anglican Communion. Launched in 1867 upon a stormy sea of controversy, it has weathered the changes of the most turbulent century in the world's history. It has sought to apply the truth of the Gospel to the needs of each age, and has given leadership in establishing a wider Christian unity than was envisaged in 1865 when the Church in Canada urged the Archbishop of Canterbury to call a "general council", or more than ten years before when the Presiding Bishop of the Church in the United States had expressed the hope that there should be a council of all the bishops in communion with Canterbury.

It was in his capacity as "Primate of the United Church of England and Ireland" that Archbishop Longley invited 144 bishops to join in "brotherly consultation". Such an unheard of thing was immediately treated with suspicion. In England, the whole northern province of York refused to attend. The Dean of Westminster refused the use of the Abbey church. The famous Bishop Colenso of Natal, under censure for his extreme views, was excluded. Some could not attend for various reasons, but seventy-six bishops did come, from the British Isles, United States, Canada, Africa, India, Australia and New Zealand.

The second conference, in 1878 happily reflected a much broader fellowship; it was called together by Archbishop Tait and of the 173 bishops who had been invited, 108 accepted, and there was an actual attendance of one hundred.

The first conference, of course, took place before Algoma became a diocese, and apparently our first bishop, The Rt. Rev. F. D.

Fauquier, did not attend in 1878, for what reason we do not know. It is safe to assume that several bishops could not afford to make the long journey to England, nor take the time that the trip required in those days.

If the first two meetings could be described as exploratory or preliminary, the third, convened in 1888 by Archbishop Benson, marked the "coming of age" of Lambeth and its acceptance as an institution. Of 211 bishops invited, 145 were present. It was at this time that the famous "Lambeth Quadrilateral," borrowed from the American Church, was adopted as a working basis of unity with other Churches; it stated the four essentials for agreement towards union as The Holy Scriptures, The Creeds, The Sacraments, The historic Episcopate.

The Rt. Rev. Edward Sullivan, second bishop of Algoma, attended this conference but the impressions of his visit to England seem to be concerned more with the difficult task of raising funds to support his struggling diocese; this was the burden which eventually broke his health as it did that of Fauquier, the first bishop.



BISHOP SULLIVAN

A "mendicant" bishop who probably never owned a mitre

Writing in the *Algoma Missionary News*, December, 1888, he referred to the number of "mitred mendicants" . . . "all finding their opportunity in the gathering of the Lambeth Conference, and each convinced in his own mind, and determined to persuade others, if possible, that his was the neediest diocese of them all." He referred to the difficulty experienced in appealing to English parishes for support.

The Rt. Rev. George Thorneloe, our third diocesan, attended the next three Lambeth Conferences during his thirty years episcopate, the last, in 1920, as Archbishop and Metropolitan of Ontario. Thorneloe was consecrated early in 1897, and it was in



The Most Reverend William L. Wright, Archbishop of Algoma, and sixth occupant of the episcopal office, will lead for the second time the Canadian Anglican delegation at the general assembly of the World Council of Churches. Directly after this meeting in Uppsala, Sweden, His Grace will attend the third Lambeth Conference to be held since he became bishop.

that year that the fourth conference was held and Lambeth had become aware of the "Native Churches." New doors were opened through which help was sent to Algoma. The hard work of his predecessors was bearing fruit as a greater interest was shown in missionary work. Indeed, the seeds of "Mutual Responsibility and Interdependence" were sown at this conference.

Thorneloe has written some of his impressions of Archbishop Frederick Temple, who presided in 1897, and Mandell Creighton, Bishop of London, as two of the great leaders at the conference. It is interesting to note that the bishops at that time advocated some of the important social programs which have since become a feature of the welfare state. The Lambeth Conference had at last "arrived" and was giving

strong leadership in Christian citizenship.

The 1908 conference was preceded by the first Pan-Anglican Congress which had attracted twenty thousand people to London for eight days. In his charge to the diocesan synod the following year, Bishop Thorneloe said, ". . . I gathered from the Congress and Conference a better idea of the magnitude, influence, and responsibility of the Anglican Communion, and of its special fitness to be the meeting point for extremes of thought and practice and a harmonizer of the sundered sections and interests of Christendom. With the great uprising of the missionary spirit there is coming today a yearning determination to spare no pains and to shrink from no legitimate sacrifice likely to promote the fulfillment of the Saviour's prayer that all may be one."

(Continued on page 4A)

#### DIRECTS CHOIR CAMP

Again this summer the Organist at St. Luke's Cathedral, Mr. John White, Mus. Bac., FRSA, LTCM, will direct a choir camp near London, Ontario. Choir boys, most of whom come from the south-western part of Ontario and Michigan, receive the recognized Royal School of Church Music Course. The camp is limited to sixty-five choristers.

#### BISHOP VISITS FORMER PARISH

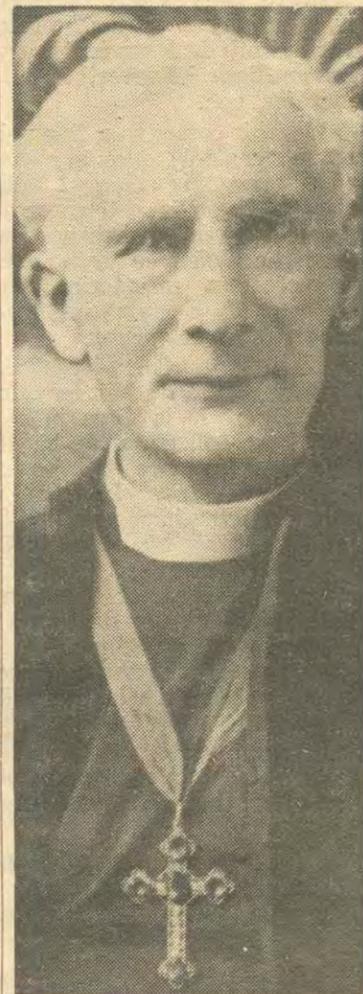
The Rt. Rev. M. L. Goodman, Bishop of Calgary, was the preacher at the 11 a.m. Service at St. Thomas', Fort William, Sunday, May 19. This is the church where Bishop Goodman was Rector from 1946 to 1953. He had previously

## Honour Memory Indian Priest

A special commemorative service to honour the memory of The Rev. John Sanders, a priest of the Diocese of Moosonee, who laboured in much of the Chapleau area of what is now Algoma Diocese, will be held at Missanabie on September 25, according to the latest plans announced by The Rev. W. B. King-Edwards, Incumbent of White River.

His Grace, the Archbishop of Algoma will dedicate a plaque in All Saints' Church, Missanabie to commemorate the work of the Indian priest who built the church and ministered to the congregations around that area. In the cemetery close by a stone will be placed to mark his grave. It is also expected that a plaque to be erected by the Ontario Historical Society will be unveiled at the same time.

Mr. King-Edwards expects the Bishop of Moosonee and others from that diocese to be present and take part in the special services. He hopes many clergy and laity from the nearby parishes will make the trip to Missanabie; 70 miles by road from Wawa, and the new part of the highway will be completed by then.



ARCHBISHOP THORNELOE

He found a better climate for missionary interest



BISHOP FAQUIER

He didn't make it; died in office three years after second conference

served as Curate at St. Paul's, Fort William and Incumbent of West Thunder Bay. Several parishioners from the latter parish attended the Service at St. Thomas' when the Bishop visited there, to meet with their former priest.

## THE ALGOMA ANGLICAN

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### Laurentian University Professor

## "Status" Of Worker-Priests Defended

by The Rev. Prof. F. A. Peake, MA, DD, FRSA

Much has been written of late about the nature of the ministry and those who for one reason or another have ceased to be full-time parish priests and have undertaken other ways of earning a living. This is generally regarded with disfavour by those who regard themselves as defenders of the sanctity of the status quo.

Apart from the natural resistance to change, there seem to be two reasons for this disapproval of non-parochial clergy. The first is an assumption that the only valid ministry is one which is exclusively concerned with the cure of souls in a parish. It would be difficult, if not impossible, to prove that this has ever been true.

The other assumption is that the bishop must retain "control" of his clergy in order to safeguard the structure and well-being of the Church. "Control", in this sense, appears to mean an economic stranglehold, the right to determine where or whether a priest may exercise his ministry and so earn his living.

This second assumption might seem to have something to commend it, especially to those of a totalitarian turn of mind. Even if it were a valid assumption, however, it is an impractical one.

When it comes to a fine point, how much "control" does a bishop exercise over his clergy? Even in Canada there is still enough of the parson's freehold, rightly or wrongly, that the bishop is by no means all-powerful in interfering with the actions of a duly instituted and inducted parish priest.

To take another instance. It is usually assumed that teaching, particularly if it is done in a Church school or college, may be tolerated as an alternative to the so-called "real" ministry. In this circumstance it is perhaps assumed that the bishop retains his right of appointment and dismissal which is not usually the case; or that the bishop is free to advise or direct what shall or shall not be taught which is never the case except in the very occasional instance of theological disagreement.

It may thus be seen that in reality the bishop's "control" of his clergy is far less than some people might be inclined to think.

This line of reasoning may be carried a step further. If the bishop has no real arbitrary "control" over parochial or academic clergy, what is the difference between the priest who teaches in a Church school or college and another who performs exactly the same function in a public institution?

#### LAMBETH CONFERENCE

Guide, we beseech Thee, Almighty God, by the light of Thy Holy Spirit, the counsels of the bishops assembled at Lambeth; that Thy Church may dwell in peace, and fulfill all the mind of Him who loved it and gave himself for it, Thy Son our Saviour Jesus Christ.

The answer seems to lie in other directions. In place of the two popular assumptions already mentioned it is possible to suggest another and more fruitful line of approach.

The status of the priest does not depend upon the manner in which he earns his living. Provided that his employment is not vicious, immoral, or otherwise inimical to the Faith, it does not matter how he is economically supported. There may be a good many priests in the pay of the Church whose employment is considerably less spiritual than that of some who are not.

The status of a priest depends upon his place in the Christian community. Like any other Christian he is a member of the People of God, the local expression of which is the parish. Like any other Christian he has certain tangible responsibilities towards his parish. Because he has been ordained he has also the opportunity, and perhaps the obligation, to share in the ministry of the Word and Sacraments. If he derives his income from the Church the obligation is obviously greater than if he does not.

It should be said quite candidly that there are some priests who in leaving the parochial ministry have, in fact, left the Church. Where this is so, the priest concerned should acknowledge it rather than continuing to presume upon whatever prestige his orders may bring him.

Where, then, is there any problem? The real problem arises because we have been bedevilled by this concept of monarchical control. The priest "controls" his parish, The bishop "controls" his clergy, and "control" implies the capacity to penalize and punish.

The Church is not a hierarchical monarchy but a community, a communion. The bonds which unite the members of Christ's Church, clerical or lay, are not economic but those of love and mutual acceptance. Ours is a representative ministry, representative of Christ on the one hand and of the community on the other. It is not within the function of the bishop or priest to act independently of either.

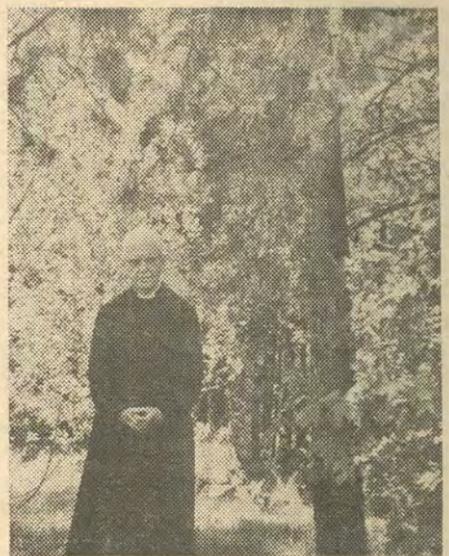
The reality of the priest's position depends not upon the bishop's supposed ability to fire him but upon his own desire to remain in the community along with the willingness of the community, including the bishop who licenses him, to receive him and retain him as with any other Christian.

## Beloved Mission Priest Still Active

Returning "home" after completing nearly two years as priest-in-charge of Christ Church parish, London, Ont., Canon Roland F. Palmer, S.S.J.E., had time for only a brief stay at the Mission House, Bracebridge before "taking to the road" again. He expects to spend the greater part of a year travelling to different parts of Canada and the U.S.A., and hopes to visit his sister in England.

The special ministry in the London parish which had been undertaken at the request of the Bishop of Huron will be continued under an arrangement with Huron College as a special training ground for ordinands. In the same diocese the Society of St. John the Evangelist is at present making plans to open a house on the campus of the University of Windsor for students and dons wishing to follow the life of a religious community.

We were glad to find Father Palmer looking much better after his



parish work in London. The above photo shows him in the monastery garden at Bracebridge, standing among some of the tall Norway pines which were planted by Fr. Palmer and Fr. A. L. Rose, S.S.J.E., forty years ago when they established the Mission House at Bracebridge. The two energetic priests planted hundreds of seedlings to prevent the river bank from erosion; it was the beginning of several reforestation projects in the Muskoka area as others saw the results of their work.

### The Editor

## Pleads for Bishops "Status-Control"

The steady exodus of priests from the regular ministry, like any movement, should be carefully studied for causes, merits, dangers, or possible effects.

Dr. Peake's findings, which presumably are based upon his identity with this movement, are surprising; surely the distinction is much more than between "parochial" and "non-parochial" clergy. The Church does not specify the nature of the "cure and charge" to which the priest may be appointed. Many have given outstanding service as teachers; some have been great evangelists, though this area of the ministry has never received the attention it deserves. Even the lowly editor may feel he has a calling within the framework of the ministry—we are confident St. Paul would have included us (Ephesians 4: 11). Perhaps the distinction has been made because it is usually the "parish" priest who leaves the full-time ministry.

What sounds more surprising is the old Victorian bogey of "an hierarchical monarchy" — this should bring a smile from the episcopal bench! And where is the priest today who "controls" his parish? There may be parishes which have done quite an effective job of controlling the priest, but Dr. Peake's illusion of priestly control is a far cry from reality; fortunately or unfortunately, as the case may be.

The point in Dr. Peake's remarks with which we take issue, however, is his statement regarding the bishop's "control" of his clergy. While he dwells to some extent on the "status" of the priesthood, we are left wondering what status would be left to the episcopate! We maintain that the bishop's "control", using that word in its original and best sense, is both valid and practical as well as being necessary to the structure and well-being of the Church.

According to canon law the bishop has jurisdiction, authority, and power of discipline over his people, both clergy and laity—this not exercised

as a monarch, but as a father. In the case of clergy, however, the ordination includes a vow of obedience to the bishop which is further emphasized by an oath of obedience before any subsequent appointment or transfer. Any ministry undertaken outside this discipline is not valid. All who share at our altars must be in communion with the bishop and his "family," the diocese, or are they not participating in the service under false pretences? Any family must have order, "control" if it is to survive; undermine that control in the household of the Church and it will lead to disintegration.

The problem, as we see it, is whether this discipline, or the priest's holy vocation, or his character conferred in the sacrament, can be reconciled with the idea that "it does not matter how he is economically supported." If the status of a priest does not depend upon the way in which he earns his living, what would be the status of the professor if he decided to earn his living by selling insurance, and teach as a sideline? The *Ordinal* admonishes the priest to give himself "wholly to this office." We believe he can only do this if he is free of all other employment. If the Church decides otherwise, the ordination service should be revised accordingly.

What, after all, is the reason for this movement away from the full-time ministry? We do not believe it is because the bishop may fire them; there are many taking secular work because the bishops won't hire them. In the face of a declining membership and a growing burden of bureaucracy the Church is "pulling in its belt." Our Fathers-in-God would do well to consider the causes and effects of the "part-time ministries" when they discuss this matter at the Lambeth Conference. Dr. Peake rightly emphasizes that bishops and priests cannot function independently of either, and perhaps his statement could be paraphrased that they must sink or swim together. The danger is that the experts who are busy "re-structuring" the Church are liable to toss in an anchor instead of a lifebelt.

#### WORLD COUNCIL OF CHURCHES

Almighty and most loving Father, we pray Thee to guide with Thy divine wisdom the assembly of the World Council of Churches at Uppsala, that it may set forward the unity of Thy Church and its renewal in serving Thy purposes of truth and love, of peace and righteousness, for all mankind, through Jesus Christ our Lord.

### Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
July 14—	Trinity 5 Nipigon, Red Rock, Dorion	Reginald S. Inshaw
" 21—	" 6 Wawa, Hawk Junction	Kenneth A. Robinson
" 28—	" 7 White River, Missanabie	W. Bagot King-Edwards
Aug. 4—	" 8 Manitowadge	A. Murray Porter
" 11—	" 9 Marathon, Heron Bay, Schreiber	Arthur L. Chabot
" 18—	" 10 Epiphany, Sudbury	Canon Samuel M. Craymer
" 25—	" 11 Resurrection, Sudbury	Murray E. Bradford
Sept. 1—	" 12 St. James', Sudbury, French River	Frederick G. Roberts
		Colin P. Clay

# Clergy School '68 Searches Parish Ministry



THE LAYMAN WITH HIS PRIESTS

Mr. Dennis Taylor, one of the wardens of St. Peter's Church, Elliot Lake, welcomed the members of the Clergy conference to the church and community. "Ours is a very cosmopolitan parish," he said, and then to illustrate this he called on all the clergy who have been parish priests there to come forward: they were The Rev. Robt. Lumley, The Rev. F. G. Roberts, The Rev. Les. Peterson, and the present incumbent, The Rev. Wm. Stadnyk. "Here they are," said Mr. Taylor, "an Irishman, an Englishman, a Swede, and a Ukrainian; the parish is proud of its variety of races!"

## IDEAL PLACE FOR MEETING

Every other year, planned to be held between diocesan synods, the clergy of the diocese meet for a few days study and fellowship together. Two years ago the conference was held in the new Laurentian University buildings; this year the location was the School for Continuing Education, Elliot Lake and was attended by fifty-five clergy and the diocese's one theological student, Thomas Nesbitt of Sudbury, who is assisting in the railway missions this summer.

The Centre offered excellent accommodation for lectures and discussions, as well as room and board. All necessary arrangements had been carried out by the Rector of the parish, The Rev. W. R. Stadnyk, who kept us to the time table of the well-filled agenda.



Fr Stadnyk with two of the staff workers at the School, both parishioners of St. Peter's, Elliot Lake.

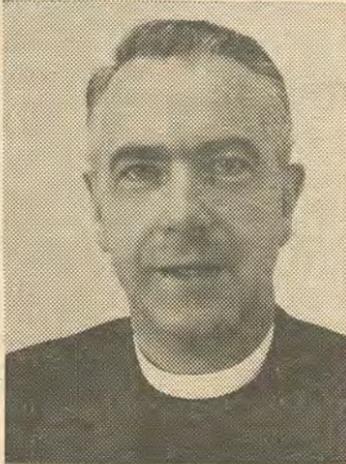
## CLUB SINGS FOLK MASS

A new form of the Communion Service, accompanied by the music of the "American Folk Mass" and modern hymn tunes, is a work of the "Over 19 Club" of St. Luke's Cathedral, Sault Ste. Marie. This is held at the Cathedral the first Sunday of every month at 9.15 a.m. but on other Sundays the members, accompanied by the Assistant Curate, The Rev. Bain Peever, may be found in other parishes, complete with guitars, to introduce their swinging style of worship to congregations wishing to participate in this form of service.



Daphne Allen (at piano) with Susan Tierney and Richard White practice for the regular "Folk Mass" held in St. Luke's Cathedral on the first Sunday in the month at 9.15 a.m. They are members of the "Over 19 Club".

Lecturers this year were The Ven. W. J. Robinson, Rector of St. George's, Guelph, and Archdeacon of Trafalgar in the Diocese of Niagara, and Dr. Rupert F. Warren, well-known Toronto surgeon, who was making a return visit to the Clergy School, having lectured on "Soul Surgery" several years ago.



ARCHDEACON ROBINSON

Archdeacon Robinson in three challenging addresses urged priests to use the ministry in effective outreach towards others. "We must welcome, nurture, and cultivate new members," he said, adding that "if we don't treat new members rightly God may not send us any more!" "It is possible," he suggested, "that drop-outs among the clergy occur because of lack of outreach — they feel they are in a routine, but doing no creative work." He said our great task is to organize the laity in our parishes for outreach to the unchurched, and for doing Christ's work in the world.



Dean F. F. Nock, with Dr. Warren. When the lecturer remarked that he "would be proud to be one of us," the Dean felt it could be arranged, so admitted him to the order of "Archdeacon medicanus." Dr. Warren really is "one of us" and sometimes takes services at Port Sandfield, where he has a summer cottage. He is a prominent member of St. Cuthbert's, Toronto.

Dr. Warren's addresses were on the general topic, "A layman looks to the clergy." He criticized the clergy for being too often out of touch with reality and living in a world of their own. From his experience he felt that timidity is one of the great failings of clergy, and prescribed for them "courage matched by great faith." He stressed the importance of seeking God's guidance for our daily work so that from that inner life we may go out and relate to people where they live and where they judge us for our convictions.

Another interesting item on the school's agenda was an open discussion on the working of the new Marriage Canon; Dean Nock, Chairman of the Matrimonial Commission, explained some of the difficulties in applying the rules. Already a number of requests for re-marriage have been considered. It is the parish priest, in submitting the application to the commission, who recommends whether it be granted or not.

The unrest abroad in the Church, the experiments in liturgy and other innovations probably influenced the school this year and showed their effect in the eager discussions which followed each lecture. Whether this had therapeutic value for the frustrated, we don't know; or whether silence indicated the mere "observers" were content—or just bored. The Archbishop tried to strike some kind of balance when at the beginning of the second day's sessions, he remarked, "Those who didn't speak in the discussions yesterday I hope will feel free to do so today—I'm sure the regular speakers won't mind!"

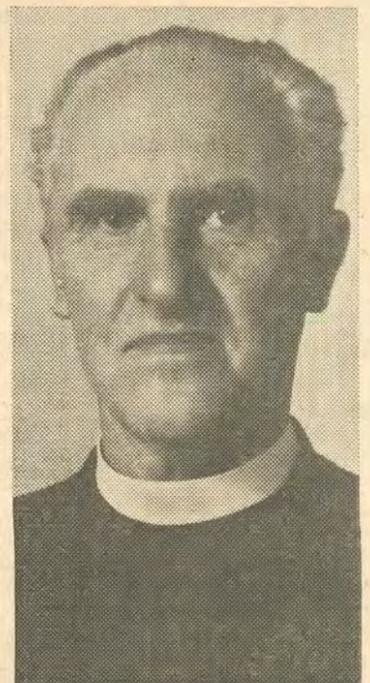


Archbishop Wright encourages The Rev. David Smith to cut the cake, made and decorated by the kitchen staff in his honour; he was married a few days after the clergy conference.

## TWO VOYAGEUR CAMPS

As a change from the history-making Voyageur trip of last year when thirty-nine young men paddled their way from Camp Manitou to Expo, the program offered this summer for boys fourteen years and over will feature a choice of two trips; the first will be for one week and will be located in the vicinity of the diocesan camp; it will be held from August 4 to 11, while the second trip will be for the two weeks following and will traverse by water from Temagami to Camp Manitou near Whitefish Falls. Both offer exciting and worthwhile opportunities for outdoor adventure and Christian fellowship.

# Watson Back In Muskoka Parish



THE REV. J. H. WATSON

This summer a former member of the Algoma clergy will return to full-time service in the diocese when The Reverend John Henry Watson becomes parish priest of the combined Port Carling-Bala charge. He will take up residence in the Bala rectory.

A native of Bolton, Ontario, Fr Watson attended Runnymede Collegiate High School and the Teacher's College in Toronto, although he did not continue teaching as a career; he worked for some time with the Imperial Insurance Co., before taking theological studies and training at the Society of St John the Evangelist Mission House, Bracebridge.

Ordained to the diaconate in 1941 and to the priesthood in 1943, he was placed in charge of the Haileybury-Cobalt area where he worked until 1947. After three years in the parish of Espanola, he was appointed Rector of Gravenhurst, remaining there for more than five years. In 1956 he moved to Noranda, P.Q. in the Diocese of Moosonee and was Rector of that parish, as well as the Church in Rouyn for most of the time until two years ago when he was given leave of absence. Since that time he has been teaching at Sprucedale.

Mrs. Watson was the former Lila Speicher of Haileybury, and they have one son, Derek, seven years of age. Each summer they have been residents at Ilfracombe and have taken a great interest in the historic old Christ Church there. While Fr Watson does not officially take charge of his new parish until July 1, he has been conducting the Sunday services during the past few months at Bala, MacTier, and Port Carling. During the summer two other churches are open at Port Sandfield and Mortimer's Point, where services are often conducted by visiting clergy. There is also the old log Church of our Lady, at Southwood.

## WINS SCHOLARSHIP

Mrs. Pauline Dessingy, who is a member of the choir and an organist at St. Peter's, Elliot Lake, receive the highest award at the Kiwanis Music Festival held this year in Sault Ste Marie. She was given the Muriel Jean White Scholarship for her high standing in the piano competitions.

# Honor Award To Thorneloe Grad



MISS SUZANNE SEYMOUR

Celebrating her twenty-first birthday on the same day of the Laurentian University Convocation exercises, June 1, Miss Suzanne Seymour graduated with very high honours and was awarded the Governor General's Silver Medal for highest proficiency in her course at Thorneloe College. Majoring in history and Latin, she received the degree of Bachelor of Arts.

The daughter of Mr. and Mrs. George Seymour of Richards Landing, St. Joseph Island, Suzanne is a very active worker in her home parish and has been an AYPAs member as well as a Church School teacher and chorister. She is an accomplished organist and often has been of great help to the parish when at home. This summer she will be taking an education course at Queen's University in preparation to joining the teaching staff of the Bowating High School in Sault Ste Marie.

## World Council Presidents Send Pre-Assembly Message

This message comes to you because the Church to which you belong is a member of the World Council of Churches, which is having its fourth assembly from July 4 to 19 at Uppsala, Sweden. Your Church will be represented together with Churches of different Christian traditions and many nations and races. We ask for your concern and for your prayers.

At this great Christian conference the Churches will be able to learn from one another as they seek the will of God for them in this critical time in the world's history. It is our conviction that no Church can meet the great tasks of our time in isolation. Together they will look for renewal in their work for unity and in their witness to Jesus Christ amidst the problems of personal, social, economic, national and international life. The Assembly at Uppsala will be considering the ways in which the Churches may work together in the coming years. Pray that God will inspire those who attend it with wisdom, love and courage and will use it in His purpose of healing our sinful and divided world.

(Presidents of the World Council of Churches)

- (Archbishop) Michael Cantaur — London
- (Archbishop) Lakovos — New York
- (Dr.) Akanu Ibiam — Biafra
- (Dr.) David G. Moses — New Delhi
- (Pastor) Martin Niemoller — Wiesbaden
- Charles C. Parlin — New York

## Algoma at Lambeth

... Yet again the great Congress and Conference gave me a more adequate appreciation of our Anglican position and the theory which regards our various national Churches as branches of the great Catholic Church throughout the world."

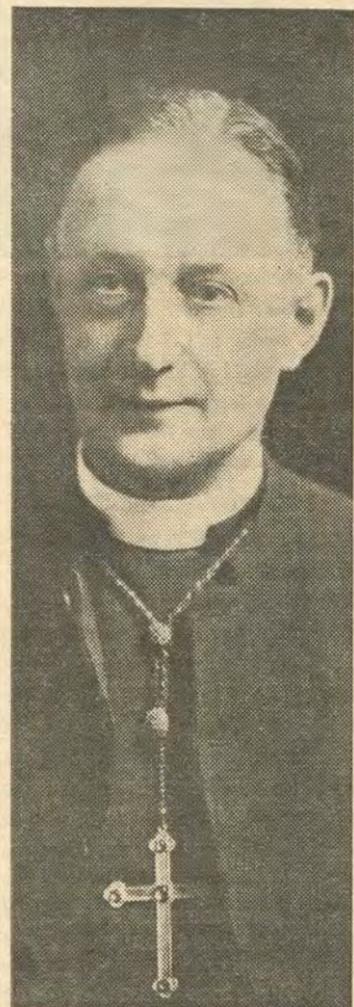
Randall Davidson was Archbishop of Canterbury and presided at both the 1908 and 1920 conferences. The latter opened in the shadow of ecclesiastical tension; some dreaded its outcome, fearing that a schism might develop. Instead of this, a stronger bond of fellowship was found and from this spirit there was issued by the bishops "An Appeal to all Christian People" to join together in unity.

In the *Algoma Missionary News* of September, 1920, Archbishop Thorneloe described the conference: "... the two months which I have spent in the Old Land have been months of exceptional strain... the daily deliberations of the great Conference of Bishops at Lambeth; which were so continuous and engrossing in character as to keep one's powers of mind and body constantly on the stretch throughout the entire period of the sessions... prelates from the far ends of the earth met daily for six weeks to debate in solemn and prayerful counsel questions concerning the whole Church. It is surely a wonderful thing that from the snows of Canada, from the torrid zones of Africa, from the islands of the Pacific, from the sand stretches of Australia, from the teeming plains of India, and from the great republic of the United States, should be gathered together in a small island, two hundred and fifty bishops, overseers in those lands of the Church which has spread from the historic See of Canterbury."

Of the three hundred bishops who met in 1930, only one-ninth were from English dioceses. They represented a world which seemed to be standing at the edge of an abyss; already there was evident the dangers which resulted in the terrible conflict of 1939-45. It was not the climate which fostered progress. Lambeth took the opportunity to tidy up its house and prepared to wait.

The Rt. Rev. R. R. Smith, our fourth bishop attended, and spoke at length about the conference when he met with his synod in 1932. He referred to the large delegation of Orthodox bishops who had visited and exchanged views with the Anglican bishops at Lambeth. Bishop Smith saw that as a result of this meeting Lambeth had been led to define the Anglican doctrine more explicitly, and this witness to the Catholic and Apostolic Faith was a strength to the Church during the bitter trials which followed. The Archbishop of Canterbury at the time was Cosmo Lang, who, it will be remembered, had the painful task of leading the Church during the abdication crisis and the first years of the war.

It was eighteen years before the next Lambeth Conference was held and during that time Bishop Smith had resigned the See of Algoma and was succeeded by Dr.



**BISHOP SMITH**  
Appreciated Lambeth's strong stand on the Faith

## Scholarships, Prizes, Encourage Students



This picture, taken in May, shows some of the construction of the new chapel for Thorneloe College. Very modern in design, it will be a memorial given by the Fielding family in Sudbury to honour the lives of their father and mother. It is expected the chapel will be in use by the time the fall term begins.

Friends and benefactors of Thorneloe University are making it possible for the students to receive more scholarships and bursaries each year. The Rev. Dr. D. S. Forth, Provost of Thorneloe, in a report published in March says that the establishment of substantial awards

for academic achievement will have the effect of attracting better qualified students and raising the total academic standard of the university.

During the present term forty-two Thorneloe students have been awarded bursaries totaling \$3,670.00; this has been made possible through

the bequest of the late Mrs. Eva P. Murray and a few branches of the Anglican Churchwomen in the diocese. Next fall in addition to the Eva P. Murray and Robert H. Murray scholarships and bursaries the Clair Jory Wood scholarship (worth six hundred dollars) will be awarded for the first time.

As an added encouragement to good scholars Provost Forth is anxious to establish a number of prizes for academic achievement and would like to hear from any individuals or groups who would be interested in providing these. Archbishop Wright, Chancellor of Thorneloe, has offered to provide an annual Chancellor's Prize of one hundred dollars. There is also the E. S. McIlwain Memorial prize in philosophy, books awarded to a student attaining first place in this course in the initial year.

Interested persons or organizations should write to The Rev. Dr. David S. Forth, Provost, Thorneloe University, Ramsay Lake Road, Sudbury, Ontario, outlining what they would like to do in encouraging the work of the college.



**BISHOP KINGSTON**  
After leaving Algoma he went to Lambeth as Canada's Primate

George F. Kingston, who after four years was translated to the Diocese of Nova Scotia, becoming in 1947, Primate of All Canada, and in that office he attended the Lambeth Conference of 1948. He was succeeded in Algoma by our present bishop who this year will be attending Lambeth for the third time, twice in his office as Archbishop and Metropolitan of Ontario.

The 1948 conference saw a renewed spirit of mutual prayer and co-operation; it laid plans for the Anglican Congresses to be held midway in the decades between the Lambeth Conferences, and which have resulted in the great meetings held at Minneapolis and Toronto. It also saw the World Council of Churches become a reality and the first Assembly was held at Amsterdam that year.

The witness of Anglicans has been of tremendous value to the ecumenical movement, and this could never have happened but for the work and fellowship of the Lambeth Conference.

Both the 1948 and 1958 meetings at Lambeth were presided over by Archbishop Fisher who, though retired, is still quite active and will likely be present at some of the sessions this year. The theme of the last conference was Reconciliation, and for this conference it is the Renewal of the Church.

This year may see the number of bishops attending reach the four hundred mark; more spacious accommodation has had to be found for the meetings. The agenda is geared to contemporary problems facing the Church, and the sections dealing with unity are the most far-reaching ever to be considered.

Arthur Michael Ramsey, the present Archbishop of Canterbury, has travelled more widely than any Primate of the Church and is the epitome of Anglicanism. We are proud to remember that he visited this diocese and was received at Bracebridge, Sudbury, Sault Ste Marie, and the Lakehead. We can say that Lambeth has come to us; indeed there are few parts of the world where Archbishop Ramsey has not visited.

Algoma missed the first two conferences, but it has been well represented ever since, though never by a bishop of such extensive experience that it will be this

### ATTEND CONFERENCE ON POVERTY

The national conference on the problem of poverty in Canada, held the last week of May in Montreal, and which is reported in this issue of the *Canadian Churchman*, was attended by two delegates from this diocese, Archdeacon Geo. W. Sutherland and Mr. William Wadley.



**ARCHBISHOP RAMSEY**  
When "Lambeth" came to Algoma in 1966

year. When "Algoma" arrives at Lambeth his luggage will have added destination stickers showing he has attended important meetings in New Delhi, Nigeria, London, Jerusalem, and Uppsala, among other places, since the last conference.

### Tenth Conference Faces Uncertainty

Will the Lambeth Conference, which has been a necessary factor in the life and growth of the Anglican Communion during the past century, now itself develop into an institution with different powers and functions suited to the needs of a new age?

The tenth conference meets in a time of greater unrest than ever before. Amid the upheavals of society the bishops will gather while people long for the clear word of faith to banish the confusion of unbelief; they look for hope in the face of danger; they crave for the love that will overcome suspicion and fear. Will the Bishops come from Lambeth, 1968 renewed for their task that the Church go forward into the space age "to fulfil all the mind of Christ?"