

THE ALGOMA ANGLICAN

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Englehart Priest Helps With James Bay Mission Work Team

"Operation Outreach" took on a new interest this summer for at least one parish priest in the Diocese of Algoma. When we published The Rev. Roy Locke's report on the projects for missions in the September issue we didn't know that he had just taken part in the carrying out of the first project — building a parish hall at Fort George, P.Q., on James Bay where his brother, The Rev. Chas. Locke, is the Missionary-in-charge.

Along with nine laymen from Timmins who had volunteered in response to an appeal by the Bishop of Moosonee, The Rev. Roy Locke spent a week at this northern outpost in which time they had put together and made ready for use a large building sixty by forty-eight feet; half to be used as a community hall and the other half divided into an apartment for a curate, work craft rooms, canteen, and barber-shop, etc.

The building, purchased by the diocese from the Ontario Hydro Commission, had been dismantled and shipped almost entirely by water to its



destination at Fort George. The volunteer workmen were flown in by plane and assisted by some of the Indians at Fort George completed the project in a week.

Key to Photographs:
 Top: The work party arrive by plane at Fort George.
 Right: Building under construction.
 Left: Teepee provides a contrast between the old and the new; many trappers still live in these, at least for part of the year.
 Bottom: The work party ready to leave after job finished; Fr. Locke is at extreme right.

A.C.W. GIVES PRAYER BOOKS
 The Anglican Churchwomen of St. Saviour's, Blind River, recently gave twenty-five new Prayer Books for use of the congregation to replace the books which had become worn.



Projects Focus On Church's Local & World-wide Work

The aim of the "Operation Outreach" committee is to raise \$108,000 in 1969 for the mission program of the Diocese of Algoma. The missionary "apportionment" and "Anglican World Mission" parish allotments are to be combined in one fund in support of the total share of the Church's work.

The budget the committee arrived at, and which has to be accepted by the Synod Executive during their October meetings, is divided equally between diocesan work and work in other parts of Canada and the world. Parishes are expected to contribute at least as much as they have been giving in their

apportionments to the Anglican World Mission. Each parish is encouraged to choose "projects" in the diocesan, national, and world levels which it would like to support; the congregation would then have a more personal interest in mission and be able to "focus" their prayer and offering to that particular part of the Church which their parish is pledged to support.

(See Mission Parishes, 3A)

Strikes Settled Seamens Mission Renews Activity

Because of the two prolonged strikes which interfered with the Great Lakes shipping and grain-handling operations this summer the work of The Missions to Seamen at the Lakehead ports of Fort William and Port Arthur was virtually at a standstill during July and August this year.

We have not heard since the settlement of the grain handlers strike, but it is likely activities around the Anglican mission trailer and the chaplain's visits to the ships will have resumed their normal pace. If good autumn weather keeps up, the opportunity to take the welcome of the Church to seamen all over the world will often have presented itself to Chaplain The Reverend Peter Hill and his associates at the Lakehead ports. We may be sure they are making up for lost time.



Offer Courses in Religion

Laurentian University at Sudbury has moved ahead in the field of Religious Studies this year with the creation of a joint department within the faculty of Arts and Sciences, staffed by professors and teachers drawn from the three Church associated colleges, Sudbury (Roman Catholic), Huntington (United Church), and Thorneloe (Anglican), under the chairmanship of The Rev. C. P. Clay, Lecturer at Thorneloe in Religious Knowledge, and Rector of St. James' parish in Sudbury.

Because Laurentian is a bilingual university, courses in this department are offered in both French and English. There are sixteen separate courses of study over a three year period from which interested students may choose;

these range from language studies in Biblical Hebrew and New Testament Greek to Comparative Religions and the sociological and psychological aspects of religion. In the third year of the French section there is a course on the Church. The work of the department reflects the current ecumenical spirit and is a bold step in co-operation between the Churches involved.

WITH WESTERN MISSION VAN

Miss Lois Taylor of Elliot Lake worked this summer with the Church Mission Vans in the Diocese of Kootenay in southern British Columbia. The van travelled to several places where the girls conducted vacation Church schools or helped at summer camps.

Youth Summer Work Success

The four young people who went from this diocese on summer work projects in the West Indies have returned laden down with souvenirs of the places they visited and have been busy telling of their experiences in working with the people of countries where they were sent by the Church to help in mission projects.

The four volunteers who were part of a contingent of thirty-five young people from across Canada to take part in this year's overseas work program were: Douglas Matthias of Gravenhurst, Sandra Smith of Port Arthur, Joan Northan and Mary Rossiter of Sault Ste. Marie. We hope to have reports of their experiences for the next issue.



THE ALGOMA ANGLICAN

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The Archbishop's Letter from Lambeth

St. Paul's Cathedral,
London, England
August 25, 1968

My dear People:

The Lambeth Conference concluded this morning with a beautiful service of thanksgiving in St. Paul's Cathedral when all the bishops met together in a corporate act of worship with the Archbishop of Canterbury as chief celebrant. The Archbishops also took part in the service surrounding the Archbishop of Canterbury as concelebrants.

The office of the Holy Communion was sung to the setting of Merbecke, the Epistle was read by the Archbishop of New Zealand and the Gospel by the Archbishop of Uganda (Sabiti). The sermon was preached by Bishop deMel, Metropolitan of India, Pakistan, Burma and Ceylon. The whole service was a fitting climax to the Lambeth Conference of 1968.

I found the Lambeth Conference very much interwoven with the World Council of Churches meeting at Uppsala, Sweden. A number of projects under discussion were common to both assemblies. The Archbishop of Canterbury "ruled over" the 467 bishops with patience and determination. It is not the easiest undertaking trying to keep this number in "due bounds". Consultants, advisers, and observers provided a certain erudition and insight from the gallery during the early part of the sessions but although present to the concluding debates they did not share in the discussions.

The Lambeth reports will be available towards the end of October and I commend them to the clergy and lay people for study. Although they do not possess legislative authority, the resolutions are important for guidance in the various Provinces of the Anglican Communion.

At the risk of certain duplication in *The Canadian Churchman* I will point out a few salient facts of human interest. The Archbishop of York remarked in the debate on the Ministry, "The New Testament does not encourage Christians to think that nothing should be done for the first time". He was referring to the heated debate on the Ordination of Women. More will be written and spoken regarding the resolutions on this subject, at a later date.

I think the encounter between the bishops was among the priceless assets of the conference. What happens on the shores of Hudson's Bay is now a part of the whole Anglican family's concern. I am sure that the ten-year get-together is worth all the time and expense.

An Anglican Consultative Council is a new effective instrument for continuing in an advisory capacity the function of the Secretary-General, formerly known as the Chief Executive Officer, who is Bishop Dean of Cariboo. His term of office expires October 31, 1969. The Anglican voice will be more thoroughly represented in the future at Geneva (centre of the World Council of Churches) and Rome.

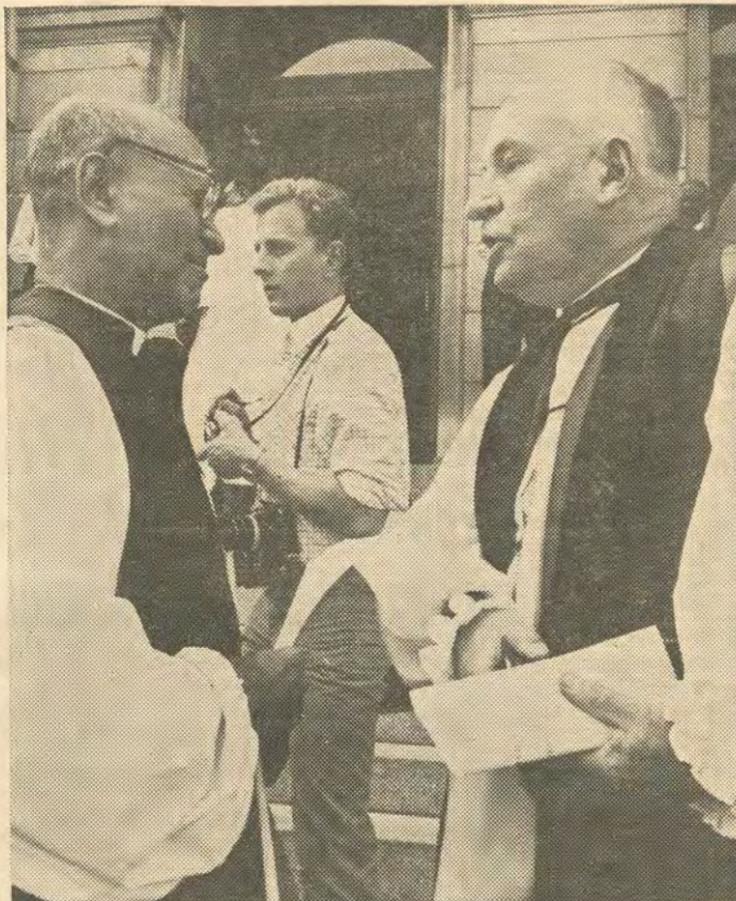
I think it is true to state that the Conference was sensitively aware of the gap between the Church and the world. The bishops from every quarter of the globe are struggling with this universal problem of how to talk a language which gets to the people and is understood.

As I have intimated there was a long discussion re ordination of women to the priesthood. Lambeth was cautious in giving a strong lead in this direction but it did welcome women into the new style diaconate and was not afraid of using the word "ordained".

The bishops also had an oblique glance at their own image. There was a move to take away some of the "niceties" of the office—to get away from terms like "My Lord Bishop". I saw only one pair of gaiters at this conference; they were worn by Lord Fisher, former Archbishop of Canterbury, at the Lambeth Garden Party.

The Lambeth Conference had a good look at its relations with the Roman Church and the Orthodox. The attitude towards Rome was somewhat mixed as a result of the Pope's Encyclical. Birth control, it was realized, is not perhaps the central issue of that famous pronouncement. Authority, where it lies and who exercises it, must still be the dominant issue with Rome.

Inter-communication and reciprocal inter-communication between Churches and personal for individuals was rec-



Photo—Canadian Churchman

ognized and regularized. This will have an important bearing on Anglican-United Church discussions. No fewer than eighteen schemes of union are involving the Anglican Church in various parts of the world today.

Fourteen hundred years ago a pilgrimage started at Canterbury which has circled the world and has drawn millions of people into its dedicated service of which we in Algoma are part. The Lambeth Fathers now return home to lead their people into new and daring days ahead but at all

times having a deep faith in the Lordship of Christ. I have written this letter immediately following the closing service in St. Paul's; I trust it will give an introductory challenge for the coming days.

Your friend and Archbishop,

William L. Wright

Intercommunion—Short-cut to Union?

Among the theological issues raised at Lambeth this year none may have more concern for Churchmen in Canada than the vexed problem of inter-communication, underlined by pressures from the Anglican-United Church union committees and by directives already issued by our own bishops.

Archbishop deMel's subtle reproof, sounded again at Lambeth, that we should show some action about Church Union is getting outworn. He sees the older part of the Church as "being in favor of Church union—to the last Indian", and indeed to younger Churches it must seem ironical that our differences should not be overcome or that we should be so hesitant about accepting the changes which may be involved in uniting with non-episcopal churches.

Each scheme or plan or union must, however, be carefully appraised for its own problems. The amalgamation of younger Christian bodies, whatever their differences, does not involve the same degree of difficulty as in places where these bodies have been established for centuries, with long implanted traditions, not to mention the proud holdings of real estate, endowments, etc. Even the "almost successful" union between Anglican and Methodist in Nigeria was squelched on the eve of its fulfilment by a few Methodist laymen who objected to the take-over of church property. As one who remembers some of the bitter squabbles of 1925, we may be pardoned for showing less than lukewarm enthusiasm for Church union in the 1970's.

Intercommunion, however, is now being proposed and considered as a possible thin edge of the wedge towards corporate union; by some, we hope, as a means of grace towards effecting a union according to God's will. Anglicans who accepted in good faith the words of the Bishop's Pastoral sent to the faithful after the 1965 General Synod find this different to what was envisaged then: "... at the end ... all together ... we shall go to that Holy Table where we meet Jesus Christ and show forth his sacrifice ...". Such a corporate act of communion was to be the consummation of the union negotiations and decisions.

This message was written after the Church had approved the *Principles of Union* document as it stood. It has never been made quite clear whether it was

approved by the United Church or not, and the resulting negotiations towards union have been conceived in confusion, with no honest agreement upon important issues yet resulting from them. Is this the climate for intercommunion? Is it right to avoid confronting the truth by taking a short cut?

Our bishops, of course, have only tried to regularize a practice which in many places is already a fact and a limited measure of intercommunion has been known. In our own experience, and we believe it to be typical of most parish priests, it is not unusual to find visitors from other Churches come to our altars to receive the Sacrament. They have felt themselves caught up in the participation of the Service and make themselves one in Christ with His people. It is also a fact that several United Church people, clergy as well as laity, communicate at our altars on occasion. When we have them presuming to communicate while on holiday we are tempted to wonder if they would be honest enough to do this when at home in their own communities?

We have never heard it suggested that Anglicans attend United Church communions—they make it quite clear that you must be "a member or intend to become a member in the fullest sense". The current slogan we hear is "reciprocal inter-communication", an overloaded expression smacking of suspicion instead of trust; of making a "deal" instead of making a devotion. Does it mean that those who have been presuming to enjoy inter-communication now may condescend to receive us in their meal of fellowship?—but on what condition? Perhaps we could use Archbishop deMel's famous quip in our local Canadian situation and observe that it seems the United Church is eager for union—to the last Anglican!

Before we are tempted to push the panic button in our plans for union let us make sure we know what we are about. Anglicans, both Evangelical and Catholic traditions, are concerned, lest in the haste to unite and form a "super-church", the foundation of "the Faith once and for all delivered to the Saints" should be denied. Agreement on basic things must be reached first. "The longest way round is the nearest way home."

Archbishop's Itinerary

- October 1—Diocesan Executive meeting, Sault Ste. Marie.
- " 3—7.30 p.m.—All Saints', Coniston.
- " 4—4.30 p.m.—St. Aidan's, Monetteville.
- " —7.30 p.m.—St. Thomas', French River.
- " 5—5.30 p.m.—Parish reception and community ecumenical gathering, Christ Church, North Bay.
- " 6—10 a.m.—St. Mark's, Emsdale.
- " —7 p.m.—St. George's, Falkenburg.
- " 7—2 p.m.—Meeting with Deanery Clericus at the Mission House.
- " —7 p.m.—St. Mary's, Beatrice.
- " 8—7 p.m.—St. Thomas', Bracebridge—illustrated address.
- " 9—7.30 p.m.—Church of the Redeemer, Rosseau.
- " 10—7 p.m.—Trinity Church, Parry Sound.
- " 13—Service of commemoration and official opening of new buildings at Trinity College School, Port Hope.
- " 16—World Council of Churches and Lambeth discussion at Mindemoya (still indefinite as we go to press)
- " 20—25—Canadian House of Bishops meeting with the House of Bishops of the Protestant Episcopal Church, U.S.A., Augusta, Georgia.
- " 30—Seventy-fifth anniversary, St. John's New Liskeard.
- November 5—Diocesan Executive meeting, Copper Cliff.
- " 6—St. Jude's, Oakville.

Archbishop
Wright with
Archbishop
deMel of
Calcutta,
Metropolitan
of India,
Pakistan,
Burma and
Ceylon
Archbishop
deMel visited
Algoma several
years ago.

Encourage Native Handicrafts



Mrs. J. F. Ball, left, is assisted by Maggie Baxter, who holds an Indian tikiwakun, with some of the handicraft made by her parents, in a display of native arts and crafts.

Photo — Sault Star

Arising out of an interest which began when they opened their home to Indian students attending the Sault Ste Marie High Schools, Mr. and Mrs. J. F. Ball have become increasingly involved in the job of sponsoring the production and sale of native Indian crafts. Their hope is to establish a demand for the goods which will provide a market for as much as the

northern Indians can supply. In a recent exhibition held in the Centennial room of the Sault Ste Marie Library Mrs. Ball displayed handicrafts, jewellery, trinkets, etc. amounting to nearly two thousand dollars in value. The Balls take a great personal interest in the boys and girls who have stayed with them while finishing their high school work and

they have entertained their families at times as well as keeping up a correspondence with them, their parents, and others who through them have become interested in their Indian Crafts project.

Indian Crafts At Elliot Lake

Another place in the diocese where a local Indian Crafts industry is showing signs of life is Elliot Lake. The Centre for Continuing Education, located in this town draws several native people from northern districts and recently the wives of two of these men have revived an interest in the traditional handicrafts, Mrs. Louis Bird, and Mrs. Moses Kamenawatamin who is a parishioner of St. Peter's Church and whose home is north of Sioux Lookout.

These industrious ladies have aroused the interest of local residents in their work and many have ordered mukluks and gloves, etc. which are beautifully fashioned and decorated with beadwork or embroidery.

Let Our Youth Ask Questions

by The Ven. J. F. Hinchliffe, Rector of St. Paul's, Fort William, in his parish newsletter

Did you notice in a recent issue of Trend, the youth insert in the *Canadian Churchman*, that a poem submitted by one of our young women was published? The poem asked the question "Where are you, Jesus?" It conveyed beautifully a feeling of wistful sadness.

It is right that young people should ask questions; indeed it is wrong that older people cease from asking questions.

It is all very well for teachers of religion or any other subject to attempt to answer questions in advance through instruction, but the answer to questions is not really digested by the mind until the mind itself asks the question. It is under these circumstances that the mind shows that the appetite for learning is ready to receive answers.

We understand that some people who have been granted authority in academic circles advise our young people that

Thorneloe Student



—Photo, Gough

Brian Hoover

Son of The Rev. Lloyd Hoover, Sundridge. As a diocesan student he assisted during the summer in his father's parish, which includes five congregations.

unless they "believe" it is hypocritical to attend Church. This advice is wrong. In the first place it confuses the word "believe" with the word "certain." Secondly, it suggests that anyone may answer questions on religious faith except the people who have studied religion and lived religion consistently!

To question is a sign that the mind is awakening. If there had never been any questions there never would have been any answers. It is also the experience of the most profound scholars that there are very few final and complete answers in any subject of study. Jesus Himself warned against people who presumed to say, "Lo, here is the Christ."

Every man is made, as the Bible says, in the image of God. Therefore, we should be able to see the signs of the Creator in most men. However, it is reasonable to suppose that the Christ will be found chiefly among those who ask the question our young poetess asked, and keep on asking this question. So will they be sensitive to the presence of Christ among the concerned communities we call the Church, and the signs of His presence throughout the world which still belongs to Him.

Let no one be dismayed when his mind asks questions. This is the way God helps our minds to work. He designed them to seek after and to serve Him.

the diocese. For some unexplained reason parishes have been allowed the "status" of self-support while still saddled with a debt on their church buildings which it will take generations to repay. In other parishes the stipend paid may be much larger than in the "supported" parishes where the minimum stipend is the rule, or in some parishes paying a much larger apportionment. There should be a better yardstick to determine where assistance stops and self-support begins.

Now that the project committee has presented us with a method of sharing the burden among the parishes along more specific lines, perhaps the "structures" committee will take steps to recommend changes that will bring about a better deployment of man power and church facilities as well as an equitable system of apportionment quotas.

Are "Mission" Parishes Only "Supported" Areas in Diocese?

By the time this issue will have reached our subscribers all the parishes in the diocese will have had some introduction to the "project method" for Mission outreach in 1969. Mention was made in the September issue of the

national and world mission areas which Algoma will be supporting next year and since then the project committee has presented a detailed list of the projects to be supported in our own diocese.

This new approach to the task of raising parish apportionments has been introduced by members of the committee, The Rev. R. A. Locke, The Rev. E. B. Paterson, and Mr. William Wadley, Diocesan Treasurer, at meetings of the deanery great chapters held during September and the first week of October.

A twenty page booklet has been produced which provides all the information required by parishes in making a decision regarding the amount the congregations should agree to raise in 1969. They can specify their apportionment towards definite diocesan, national, or world-wide projects.

It will be interesting to see the response of the parishes to this form of "missionary education". While one might expect a more personal interest in mission as a result, the vision is cut short and the goal hamstrung by the restriction that limits our support of any project to only half of the total apportionment; the other half is kept as "undesignated", to be shared proportionately as need arises in the total mission program of the Church.

While the committee is to be commended on the project book, it still does not present the whole mission program in

WOMEN HELP PAY DEBT

During the first part of the year the parish of St. Peter's, Elliot Lake was able to pay twelve hundred dollars towards the reduction of the debt on their church building; the total amount was contributed by the Anglican Churchwomen of the parish for this purpose.

"A copy of this book should be in every home within the Diocese of Algoma" —Archbishop Wright.

Anniversary of publication, November 30.

Gillmor of Algoma

A facsimile of the cover of the book. No reprint is likely.

The rare illustrations make it a collector's item.

A saga of missionary work in this diocese in that interesting period which followed Confederation; the railway building and settlement, the first world war, until the time of the depression.

Superbly written and illustrated. Three dollars a copy—obtainable at the Synod Office, Box 637, Sault Ste Marie, or ask the Rector of your parish. As this issue is published only three hundred copies of this book are left unsold.

Order Now
So as
not to
be
disappointed.

Archdeacon and Tramp



by
E. Newton-White

Birth Control Crusade To India

Miss Jane Allen, R.N., who made many friends in the Diocese of Algoma during the time she spent in Canada studying hospital nursing techniques a few years ago, returned to India in August as a member of a team to establish birth-control programs. The long-range educational project, backed by the government, aims to curb the rapidly-mounting birth-rate in the crowded sub-continent which already has a population of five hundred millions.

The Ecumenical Family Planning Project was started in 1966 by the Christian Medical Association of India. This year eight teams, each consisting of a doctor, nurses, and social workers, will carry out birth-control clinics at more than four hundred hospitals and medical centres affiliated with the association.

Miss Allen will be working in North India as she is fluent in Punjab as well as the Hindustani language. For seven years she was on the staff of the Maple Leaf Hospital in Kangra which was founded by Canadian Anglicans sixty years ago. A native of Ireland, she trained as a nurse in England and worked for three years in the United States before coming to Canada where she took a course at the Anglican Women's College in Toronto. While working on the birth-control program she will be supported financially by the Anglican Church of Canada.

Each of the teams will visit two or three hospitals monthly, taking with them literature, equipment, and a variety of visual aids. They will hold classes for doctors, nurses, and hospital maintenance staff who will develop family planning programs under competent medical leadership. Christian hospitals have contact with twelve millions of people annually who would benefit from the sponsored family planning program.

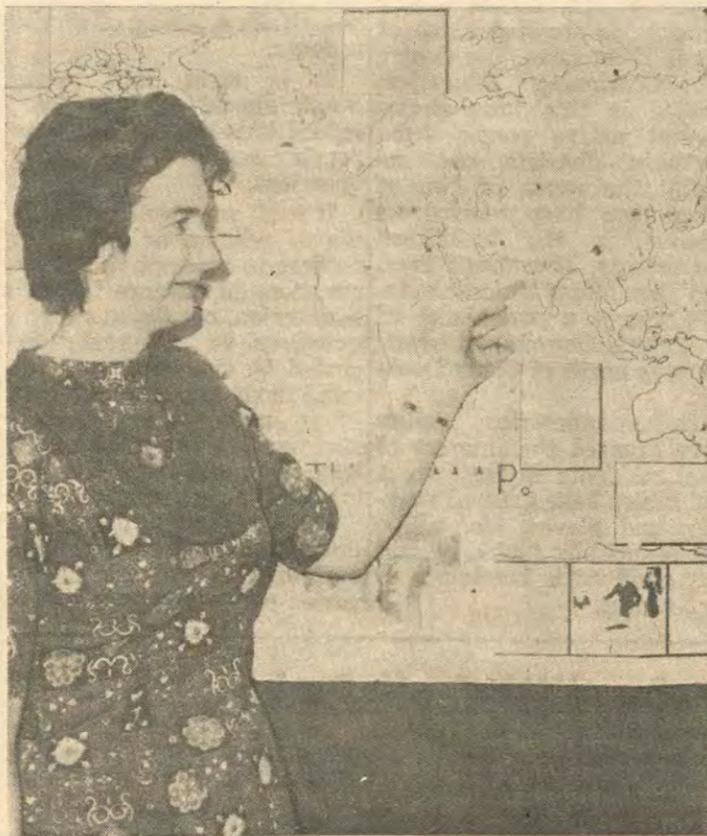
Priest Began Ministry At White River

On August 16, at Walpole St. Andrew, Norfolk, England, where he had been Vicar since 1965, The Reverend William John Parnell died at the age of fifty-six. He was ordained by Archbishop Wright in 1947 and for three years was in charge of the parish of White River in this diocese.

Leaving Algoma in 1950 Fr. Parnell spent the next ten years as a missionary in Africa, serving in Nyasaland and Tanganyika. Since 1960 he has been in England. The bishop of Ely officiated at the burial service and read from the Bible the late priest had received from the Bishop of Algoma at his ordination and which he had carried with him during all his ministry.

The Lippes Loop intra-uterine device, introduced on a mass scale in 1965, has played a useful role, Miss Allen said, but she emphasized that care must be taken in educating people regarding its function and proper use. Conventional methods for birth control are also freely available, she adds, but family planning lags because of apathy, ignorance, fear, and prejudice.

"The government is having difficulty in getting the largely illiterate population to practise family planning," said Miss Allen. "Parents still rely on their children for support in old age as no government assistance is provided. They believe that children are the gift of God and male descendants are important, particularly to Hindus."



It's back to India for Jane Allen — to help curb population growth of this sub-continent. Photo, L. Gough

Summer Bible School Held

A very successful Daily with music, games and refreshments. Vacation Bible School was held at St. Thomas', Fort William during the third week in August this year. More than one hundred children registered and sixty of them had perfect attendance. Most were of junior age, from five to twelve, but there was also a class of teen-age girls who were instructed by the Rector's daughter, Audrey Haddon, who is a student at the Toronto Bible College.

The theme of the school was "Jesus loves me, this I know"; the smaller children were taught how to worship and different parts of the church were explained to them; they were divided into different classes according to their age groups, with three of the Church women as teachers, Mrs. B. McIlwain, Mrs. A. Whybourne, and Mrs. V. Stephens. Others helped

CAMP WELL ATTENDED

The summer camping program at Manitou this year drew the largest number in its history with the accommodation booked well in advance and usually filled to capacity. The "Pathfinder" camp, for boys from 9 to 14, set the record for the largest number to attend Manitou at one time; it included ninety boys and leaders.

PLAIN TALK.....

by WILLIAM WADLEY, Diocesan Treasurer

Thoughts En route

"In today's world it is more important than ever to know who you are, and whose you are".

This was the heart of the theme speeches given to the recent Provincial BAC conference at Timmins by Wycliffe College Professor Tom Harpur and layman Rolly Strickland of Timmins.

Clergy and laity representing five of the seven dioceses in Ontario were present and elected Col. Frank Barr of Ottawa as president to succeed the founding chairman, George Moyers of Waterford in the Diocese of Huron.

Keynote speaker The Rev. Tom Harpur stressed the relevance of the Christian gospel in today's world. Many of our youth, he noted, including the hippies, are caught up in this search for identity, for "doing their own thing". Many opportunities for Christians to witness to their faith present themselves each day, more often by deeds rather than by words. He challenged his hearers to be worthy of their calling and to prepare themselves to be more ready to respond to these opportunities.

Persons and Places

Much of the value of the project method lies in the way it presents the specifics of our mission outreach activities in understandable terms of *particular persons and places*.

It is our belief that by focussing attention on known needs our churchpeople will respond generously to underwrite our ongoing program of missionary outreach on the diocesan, national, and world scenes.

Spending and Giving Patterns

One of the results of our Church's involvement in the Anglican World Mission program since its inception in 1963 following the Anglican Congress, I feel, has been the changes it has wrought in us.

For when confronted with the general awareness of the paucity of our missionary givings in comparison to the enormity of the mission needs it was necessary for us to consider specific areas of need and to select specific projects of work which we desired to assist.

To do so required establishing priorities to determine where our extra mission givings would best be spent. Here we were able to apply some of the same methods we used in assessing the aims and efforts of others in re-examining our own patterns of spending and giving.

Personally, I'm a red side of the envelope man myself and I believe that a mature parish is a giving parish, one that responds continually to needs from without in terms of money, men, and informed intercession. But while being biased toward mission-mindedness I must also be realistic enough to know that the black side of the envelope needs considerable bolstering as well. The local parish must be both a magnet and a catapult: both attracting and sending, and both at the same time.

I am not unaware of the continual tension within most parishes between local needs and those outside. Such creative tensions create the possibility for us to face up to the need to support our work *both* at home *and* beyond.

At this time of annual stewardship visitations let us go forth in good faith, and with good determination, after good preparation to enlist the resources of men and means to fulfil our objectives in support of the work of the Church on the local, diocesan, national, and world scenes.

Later, at the time of our annual vestry meeting, let us not shy away from taking part in the selection of our parish officers for the new year, and of our delegates to the diocesan synod next June, and to assist them in establishing sound patterns of spending (in the use of our givings) at all levels of our Church activities.

Priest Questions Wisdom In Church Union

In the *St. Saviour's Newsletter*, which is way out and by far the most provocative, and liveliest illustrated parish magazine one can find anywhere, The Rev. Ron. Barnes, Rector of Blind River, asks, "Are we making a bad mistake in promoting Church Union?"

Father Barnes, who has shown a very broad ecumenical spirit, was shocked by statements reported to have been made during the meetings of the United Church General Council, the sub-Christian creed presented as their faith, and their superficial ideas of the sacred ministry. If the news reports are in any way accurate, he claims "Church Union in Canada is in for real trouble." Because this is a matter of concern to every Anglican at this time when some bureaucratic planners have already set the deadline for union, we publish for our readers the remarks contained in the article.

"At their meeting a new creed was presented for discussion. This creed made no mention of God as Father, no mention of the Incarnation, or the Divinity of Christ. In fact, neither the Crucifixion nor Resurrection were mentioned, let alone the Ascension, or the Forgiveness of sin. Some of the United Church ministers said that it was definitely un-Christian. What it does say is fine — but it is not a Christian creed. It is a Unitarian creed."

"But it gets even worse when one reads the accounts of the discussion on the ministry. Some suggested that bishops be brought into the United Church, but not with any sacramental powers, purely as personnel directors, or counsellors."

"The laying on of hands by a bishop," said one United Church member in the *Observer*, "would have no more meaning for me than the pat on the head by a good friend. We cannot believe

that the Holy Spirit can be contained by such arrogance. Thousands will show their indifference by their absenteeism". Another said, "I would be quite happy to abolish ordination". Another stated, "Ordination becomes a matter of shaking a guy's hand and saying, Welcome!"

To all this the Blind River Rector says the Anglican Church stands directly opposed. He says, "It is no secret that we are a Catholic Church, upholding and practising all the sacraments, and believing in Jesus Christ as Saviour and the Incarnate Son of God". So he asks, "Can we honestly have union with a church which is either opposed to these or holds them very much in doubt? Let's face facts! The United Church is really not interested in union with the Anglican Church unless we first reject the Creeds, the Apostolic Ministry of Bishops, Priests, and Deacons, and the Sacraments. This we will *never* do".

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Oct. 13: Trinity 18	Thorneloe University	David S. Forth
Oct. 20: Trinity 19	St. Alban's, Capreol	
Oct. 27: Trinity 20	Burwash Chaplaincy	B. Rodney Brazill
Nov. 3: Trinity 21	Chaplains serving in Armed Forces, on leave from Diocese of Algoma	Douglas H. T. Fuller Kells A. Minchin Murray J. Tipping E. John Rose