



THE ALGOMA ANGLICAN

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APRIL, 1969

Bishop Elected 25 Years Ago

This month marks the twenty-fifth anniversary of the election of Archbishop Wright to the see of Algoma. At that time it was a missionary diocese and the synod to elect a successor to Bishop Kingston who had accepted a call to the diocese of Nova Scotia, was convened by the Metropolitan of Ontario, The Most Reverend Charles A. Seager, Archbishop of Huron, and met at Sault Ste Marie on Tuesday and Wednesday in Easter week, April 11 and 12, 1944.

A synod called to choose a bishop of the diocese is assured of having a large attendance of delegates and this was no exception; out of a total number of seventy-two clergymen entitled to membership, fifty-seven were present; it would appear that all but four of those able to come were there; these were excused attendance. Six priests were on active military service, although one of them who later became a bishop himself (The Rev. P. R. Beattie) was among those present.

According to the synod records, out of a total of seventy-seven lay delegates entitled to attend, fifty-eight were present. In order to elect a bishop a total of thirty-eight clergy and forty lay votes were necessary. On the first ballot The Rev. W. L. Wright, Dean of Algoma, had received the required number of lay votes and four

MEMORIAL HALL

An extensive renovation job in the crypt of St. Paul's Church, Fort William took place last year and has been dedicated as the "Babe Memorial Hall" in memory of one of the founders and benefactors of the parish, Mr. Fred Babe, Q.C., former Chancellor of the diocese.

Church At Winter Games



Is the Church a money-grabbing outfit? Those who visited "St. Paul's Coffee Shop" at the Haileybury Winter Carnival would say NO. In a cook-shack loaned by a drilling company, set up on the shores of Lake Temiskaming, the members of St. Paul's Church served low-cost coffee, hot chocolate, and hot-dogs along with no-cost warmth and friendliness. They did it just as a community service and made nearly one hundred dollars. As yet they had not decided what to do with the money, which they say "was an unexpected by-product."

The drawing above depicting the operation is the work of one of the parishioners of St. Paul's, our diocesan artist, Muriel Newton-White.

ballots later had eliminated the other nominees sufficiently to be declared elected. It is interesting to note that among the diocesan clergy at that time, three later became bishops, and that of the priests nominated at that time, seven became bishops, one of whom is the present Archbishop of York. Although delegates had their eye on some potential leaders in the Church the only one to receive any noteworthy support besides Archbishop Wright was his predecessor as Dean of Algoma, The Rev. P. A. Paris, who was at that time Rector of Little Falls, New York.

One third of the diocesan clergy in 1944 are still members of the synod, though several are retired; it is expected that at least twelve active priests who were present when Archbishop Wright was elected will be on hand for the synod this year. A few of the laymen may also be among the delegates. It is expected that when the synod agenda appears special note will be taken of the twenty-fifth anniversary of the Archbishop, who is now the senior diocesan bishop of the Canadian Church.

Youth Centre for Island

On the main street of Richards Landing, picturesquely perched on top of a wooded hill, there is a little old building. It belongs to the Anglican parish of St. Joseph Island and is named after the person who donated it: Miss Bertha Brandon.

After sitting there on the hill unused for a few years, it has recently become a centre of activity. Towards

Editorial

Signing A Blank Cheque

Plans and ideas for "renewal" fly thick and fast in some quarters of the Church; what new schemes for "restructuring" will be presented at this coming synod? The *Agenda* will be eagerly awaited by the delegates. Meanwhile a draft canon on "continued education" is the latest brain child to appear on the national scene and strangely enough at a time when it will make an effective smoke screen for the more practical and pressing issue of Church union.

We are disappointed that the executive committee of this diocese should have found this canon "acceptable for presentation to General Synod" this year. While Chancellor Lawson points out that this does not mean the members were in favour of it, yet they voted to allow this wild and arbitrary scheme to come before the Church's parliament.

The draft canon is conspicuous not only for what it proposes to do (and many will question the practicality of its plan) but it is significant that it does not specify how the plan is to be carried out. The clergy and lay participants (as well as the parishes which will be assessed to pay for this scheme) are being asked

to sign a "blank cheque" giving the "national executive council" full control as to how it will be applied, with the right to demand higher rates of assessment.

The "plan" would seem to work on the assumption that all participating clergy and lay workers would be able to take six weeks every five years for "continued education" — again, the nature of this "education" is not specified.

In his reply to Bishop Steer, Chairman of the General Synod committee on Theological Education, Chancellor Lawson outlines the unfair regulations proposed in the canon, and that some of this unfairness would be reduced if the scheme were voluntary, rather than compulsory. The catch is that parishes would be assessed to pay for this, and "big brother" makes no provision for "opting out".

Suppose some priest subscribed to this scheme expecting to take a year's sabbatical and study at some recognized college in England or elsewhere; he would have to work for twenty-five years before building up enough credit in the fund — and can anything less than a year's study really be called "continued education"? Why not be honest and call it a "summer course" every five years, and specify the content of the courses, options, etc. to be offered, before attempting to sell us a bill of goods which may amount to nothing more than glorified "workshops".

Church Army In Port Work



CAPT. WAYNE THOMAS

From reports received from the Lakehead we assume that Captain Wayne Thomas of the Church Army has been appointed to take charge of the Missions to Seamen there, succeeding the Rev. Peter Hill. Capt. Thomas, a native of Ottawa, has been assisting in St. Thomas' parish, Fort William, since last fall.

CHURCH SCHOOL TEACH-IN

Another Church School Teach-in was held by the Algoma Deanery on March 4 and 6; two identical sessions were held in the morning and evening each day. Instruction was given in the use of puppetry, drama, and role-playing in teaching, also in other visual aids. The sessions were held in Heritage House, the former St. Luke's Cathedral dean's residence.

Few Women Elected to Synod

By the first of March, the names of seventy-nine lay delegates to the diocesan synod had been received at the synod office, from reports given to this paper by Mr. William Wadley, the diocesan treasurer. The synod is scheduled to meet on Monday evening, May 26, at St. Luke's Cathedral, Sault Ste Marie, and continue the next two days or until the business is concluded.

First Women Delegates

Included were the names of nine women delegates, the first to be elected since the rule regarding synod membership was amended by deleting the word "male."

Deanery registrations received at that time show Algoma, Sudbury, and Muskoka leading with fifteen each; Thunder Bay with fourteen; Superior and Mississauga with five each; and Manitoulin with three. At the last synod eighty-three lay delegates were registered.

Among the parish delegates there is one husband and wife team: Mr. and Mrs.

Cy Varney of the Church of the Resurrection, Sudbury. There will again be a father and son: Mr. Roderic Hankinson of Thessalon, and The Rev. Michael Hankinson of Garden River.

The Synod agenda is expected to be sent to all the delegates before the end of April, and pre-synod deanery meetings of the clergy and lay delegates are usually held to discuss its contents, especially the notices of motion and resolutions to be introduced during the synod.

LENTEN PROJECT — TO FIND THE LOST

When it was pointed out at their annual meeting that over three hundred nominally Anglican families were living in their parish unaffiliated with any church, the people of St. Michael's, Port Arthur adopted as their Lenten project the task of visiting the "lost" families and inviting them to join the parish family.

Each Wednesday in Lent a short service was held at 7.30 p.m. and a report made on the work of the visitation.

THE ALGOMA ANGLICAN

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The Archbishop's Letter

EASTER RENEWAL

The Archbishop's Study, Easter, 1969

My dear People:

Renewal is the key word for 1969. I have already called clergy and laity to think out the implications as set against the background of the Lambeth Conference. Renewal! a glorious word. Evidences of new life are gradually being unfolded at this time of year. All nature speaks of renewal. Easter speaks to us in no uncertain terms of Renewal.

The Easter message comes to us in an age of uncertainty which for many is the consequence of the abandonment of Christian beliefs. Easter 1969 is set in an atmosphere where forces are at work for the dethronement of God. But Easter points us back to the fact that Christ is risen from the dead; it points us forward to the day of His ultimate triumph when He shall reign and sorrow shall be no more. It points us to the present, to the rough and tumble of life wherein is poverty, war, and hunger, with the challenging call to alleviate the distress of mankind.

All of this demands faith and hope. This is not a platitudinous outburst but the confident proclamation found in the victorious and reigning Christ.

The drama of Christ's life reached its climax on Good Friday and Easter Day. The forces of anti-God, of self-interest, of fear and of hate did their worst. They put to death the Christ. The mockers and the godless stood by and laughed as they looked upon the Cross. But they had forgotten about God. The fool said, "there is no God". He still does. But it doesn't make any difference to the fact. He is, He reigns. He acts. So He did on the first Easter Day. He raised Jesus. He vindicated the right. He broke the power of death.

There you have it. Take away the Cross and Resurrection from Christianity and you have a poor, lifeless thing left, one more religion in the timeless list of faiths which have come and gone through the centuries. But here in the Risen Christ is One Who has conquered the forces of evil and death. No wonder the New Testament is such a jubilant book. No wonder that the Christian should be a triumphant person, uplifted, encouraged, spurred on to higher and nobler acts.

What does this mean for us here and now? It means Renewal. If this life is a training ground for the next, then my whole order of priorities in the here and now will be totally dif-

ferent from those of the TV commentators who say, "When I'm dead, I'm dead, that's all."

Easter renewal demands response, obedience, worship, and service. These opportunities are before us. The Church is not a ghetto. You and I are the Church. You and I are God's instruments. We are here to worship Him and to bring compassion, love, and encouragement to all, wherever they may live and in whatever condition of life they find themselves.

Our thoughts this Easter are surely with those developing countries who are in need of tangible Easter renewal. Let no one accuse the Lambeth Conference of no interest in this sphere of Christian living.

Lambeth recommended (1) That the efforts of the United Nations agencies to bring about world economic justice receive the active support and prayers of all the Churches. (2) That they endorse the appeal of the World Council of Churches at Uppsala that the Churches should do their utmost to influence the governments of industrialized countries (a) to increase annually the percentage of gross national product officially transferred as financial resources, exclusive of investment, to developing countries with the minimum net amount of one per cent to be reached by 1971, and (b) to conclude agreements stabilizing and supporting at an acceptable level the prices of vulnerable primary products and providing preferential access to developed markets for the manufactured products of developing countries.

(3) That they urge their members to support more actively existing funds, and particularly the division of Inter-Church Aid, Refugee and World Service, to help meet some of the present emergencies in world poverty and hunger.

May the Easter message bring to us all the need for an urgent and vital response which the Risen and Triumphant Christ makes upon us—Renewal in this life as well as in the life to come.

Your friend and Archbishop,

William L. Wright

Little Lost Lamb

A Modern Parable for Good Shepherd Sunday

It is 9 a.m. in a small three-room school in a farming community; the primary grades have a motherly teacher and a story-book classroom with twenty-five pupils. All except one are happy, noisy little farm children; the twenty-fifth is a newcomer from the city, the child of an unhappy, "off-beat" home.

As the day begins it is Bible story time and the teacher is reading the parable of the Lost Sheep. "How many of you have sheep on your farms?"—several hands go up. Then, "how many of you have seen flocks of sheep?"—twenty-four hands. A hundred is a lot for a small child to visualize, so the teacher explains that it is "as many sheep as there are children in this school. "Now, what would we do if one of our school children got lost, like the sheep in the story?"

Twenty-four hands go up. "The "search" begins, and everyone takes part as they tell how they would look in the basement, the garden, the fields, the bush, and along the roads. Then they plan to phone parents and friends and the police. They wouldn't take time off for lunch, and if the lost had not been found by closing time they wouldn't go home; the bus drivers would stay and join in the search. They would spend the night at school and begin again in the morning. They would search for their lost friend until they found him.

Did I say that everyone is taking part? There is one all this time who sits glaring at his book, furiously shutting out the story and the "search". Jimmy, the little boy from the city and the broken home, has no idea what love and concern mean. They have never been a part of his life at home or at school.

Recess—and the teacher has her arm around Jimmy, gently but firmly explaining why covers shouldn't be torn off books. One of the children is lending him a scarf because he has none. A group of them are taking him out to share in some fun on the swings.

A modern application of the story of the Lost Sheep, with the "ninety-and-nine" out helping the "shepherd" in his search.

"and also daily endeavour ourselves to follow the blessed steps of His most holy life."

—Collect for Easter 2



"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd."

—from Gospel for Second Sunday after Easter.

**The Lord is Risen
He is Risen Indeed**

Change and Decay . . . ?

Contrary to the expectations we had when we published the February issue and saw "more parishes assuming a greater measure of support for the mission of whole Church" in 1969, the progress report of the Mission outreach committee issued on February 20 projects a total to be pledged by the parishes as \$10,500 short of the amount asked.

Final reports from all the parishes were expected to be ready for the synod executive meeting in March, with recommendations from the financial advisory committee as to what steps should be taken to reduce certain items in the 1969 budget.

After our optimistic forecast two months ago we must now try to be more cautious in our observations, but we are constrained to wonder if the winds of change blowing through the Church are having a "chilling" effect upon the enthusiasm of our people. Are many having second thoughts about the worth of an organization that can only weary them with gimmicks instead of refreshing them with the gospel?

ARCHBISHOP WRIGHT TO REPRESENT CHURCH AT ASIA CONFERENCE

This month Archbishop Wright will be attending a meeting of the South East Asia Church Council as official observer of the Anglican Church of Canada. The meeting will take place at Taiwan and representatives will be there from Hong Kong, Jesselton, Malaysia, Tokyo, the Philippines, etc.

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
April 6 - Easter Day	St. James', Gravenhurst	William Thistle
	Pointe au Baril, Britt	The Ven. John Lindsell
" 13 - Easter 1	Bala, MacTier, Port Carling	John Watson
" 20 - Easter 2	Rosseau, Gregory	Robert Charles
" 27 - Easter 3	Milford Bay, Beaumaris	Canon William Hankinson
May 4 - Easter 4	St. Luke's Cathedral Sault Ste Marie	Dean Frank Nock Bain Peever

Archbishop's Itinerary

- April
- 1 —8 p.m. Christ Church, St. Peter's, Sault Ste Marie
- 2 —7.30 p.m. Holy Trinity, Sault Ste Marie
- 4 —Good Friday: Richard's Landing, St. Joseph Island
- 6 —Easter Day: St. Luke's Cathedral, Sault Ste Marie
- 8 —Executive, General Commission on Church Unity, Toronto
- 14-16—Ontario Provincial Conference, Aurora: "The Role of the Clergy in the 70's"
- 16 —Ontario House of Bishops, Conference centre, Aurora
- 17 —Provincial Council of Provincial Synod, Church House, Toronto
- 17 —Leave for Taipei (Taiwan)
- 18-27—Meeting of Council of Churches of South East Asia
- 29-30—Diocesan meeting of Anglican Churchwomen, Huntsville



Lots of Room Here for Young Campers

by Mrs. Marshall Smith, Haileybury

Recently I was shown a picture of *Camp Temiskaming*; how beautiful it looked, nestled in among lovely white birch trees on the shores of Fairy Lake, just west of New Liskeard. How fortunate, I thought, are the youngsters who attend each summer — there must be a waiting list a yard long! Much to my surprise I was informed that there is space available and going to waste just through lack of publicity and promotion.

This camp is owned by the Anglican Church and operated by the Deanery of Temiskaming, but I found that all children are welcome to make application to attend; being an Anglican is not a requisite. Also I found that in spite of the fact that the deanery takes in quite a large area, campers have been known to have come from as far south as Hamilton and from Noranda in the north-east. Upon further questioning I learned that the camp offers overnight hikes, canoe trips, water skiing, and swimming among its activities.

Camp Temiskaming accommodates children from the age of 8 to 14 and over. The young campers sleep in cabins which are comfortable and

roomy. The camp isn't "over-organized" and the children are not pressured into competitive activities where "winning" is the goal; rather the keynote in all the activities is "taking part". While worship is central, the Christian life is LIVED rather than preached, and there is no division between fun, work and learning. The Christian way of life seeps through, whether in playing ball, swimming, or drying the dishes!

The camp leaders are chosen from volunteers who must be 15 years and older. They

COPIES STILL AVAILABLE

A limited number of copies of *The Living Message* Christmas issue are still available through the Synod office, Box 637, Sault Ste Marie at twenty-five cents each. This issue contained the article about the Diocese of Algoma written by Mrs. Kathryn Johnson and illustrated by Muriel Newton-White.

offer their services free of charge, but as one adult leader said, a wonderful feeling is gained in becoming aware of the distinctive spirit of the camp. Planning only one visit to offer art instruction, she soon got "hooked" and wanted to return again and again. The special feeling of a church camp in the midst of God's wonderful creation got hold of her—she had it!

Camp Temiskaming is looking for clergy to serve as chaplains, for counsellors, and for a cook. Incidentally, the position of camp cook is a paid one. Anyone who can give swimming instruction, help with singing, or who can handle a canoe, will find a special welcome.

Following is a schedule of the various age groups and the time of their camps. Application forms will be going out shortly to all parishes in the deanery. Further infor-

mation may be obtained by contacting the secretary, Mrs. T. W. Huff, Box 441, Haileybury, Ont.

1969 CAMP SEASON

June 29 to August 9

Senior Girls

14 years and over.....June 29-July 5

Girls

12 and 13 years.....July 9-July 12

Intermediate Girls

10 and 11 years.....July 13-July 19

Junior Girls

8 and 9 years.....July 20-July 26

Junior Boys

8-11 years.....July 27-Aug. 2

Senior Boys

12 years and over.....Aug. 3-Aug. 9

Camp Fees: \$16.00 per week

SPRING PAINT-UP

The Anglican Churchwomen of St. Paul's, Manitowaning have planned a spring project to have the church painted, and the basement partitioned to provide a meeting room and a safe place for keeping historical items and documents. St. Paul's is the oldest church in the Diocese of Algoma and an Ontario historical site.

Close Church Day School

St. Augustine's School, Whitefish Falls, is closed. It was announced at the meeting of the diocesan executive committee held at Sault Ste Marie on January 28; in a letter from the former school board it was stated that the children from the Whitefish Falls area are now transported to Espanola to attend school.

St. Augustine's School has had an interesting history; at one time it enjoyed the distinction of being the only Anglican separate school in Ontario. During the long ministry of Canon Stump who was Incumbent of Whitefish Falls for thirty years, it continued as an important part of the parish work, and during the summers became the headquarters of Algoma's central youth camp. The school, with the beautiful church, and parsonage, built by Canon Stump, formed a well-kept compound which could admirably have served as the home of a religious order. The church continues and is now an important congregation of the parish of Espanola, the improved highway making this a desirable arrangement.

Graduate of Bible College



AUDREY HADDON

Completing a three-year course in religious education at the Ontario Bible College this year, Miss Audrey Haddon, daughter of The Rev. and Mrs. E. R. Haddon of St. Thomas, Fort William, will be among the four student speakers at the 1969 graduation exercises of the Bible College to be held at the Varsity Arena on the evening of April 26.

During her final year Audrey has been the co-Vice President of the student body. She expects to be spending the next year at the Lakehead where she hopes to complete her studies for a Bachelor of Arts degree, after which she plans to take a position as a missionary teacher under the Africa Inland Mission.

ANGLICAN CHURCHWOMEN

Annual meeting of the Churchwomen of the diocese will be held at Huntsville, April 29, 30. As we go to press we have received no communication whatsoever about the agenda of the meeting. Archbishop expects to be back from Taiwan in time to be present at the meeting. This is the year when election of officers for the diocesan executive are held.

Mission Founder Appeals for Van Workers

In a letter written to the Archbishop during February, Miss F. H. Hasell, Founder and director of the Sunday School Caravan Mission makes an urgent appeal for qualified women workers, both as drivers and teachers to operate the large fleet of mission vans in several Canadian dioceses, especially in the western part of Canada.

Miss Hasell says she will take anybody from eighteen to sixty-five if they are qualified and in good health. They must be recommended by their parish priest. She states in her letter that ten vans were not operated last year because of the lack of workers. The caravan mission depends on volunteers, although their expenses are

paid. School teachers, who are loyal Anglicans and have a good knowledge of the Bible and Prayer Book, are welcomed if they can volunteer for two months service.

Van workers visit the rural areas under the direction of the bishops and clergy, hold vacation schools for children, distribute tracts and literature and take services in isolated communities. Miss Hasell is anxious that her vans get into the north-west where there are many new industrial developments and families living in trailers.

In appealing for more workers this year, the founder of this ambitious project to take the gospel into isolated and lonely communities and homes, says "Those who

have been on the vans in the past, I know, have enjoyed the work. Most of all, the workers must have the desire to teach the Love of God in this age of disbelief."

Miss Hasell founded the Caravan Mission in western Canada forty-nine years ago; she has directed the work ever since and herself goes on a van, usually into the Yukon every summer. She has been honoured with the award of Member of the British Empire, and with the degree of Doctor of Divinity.

Interested girls and women who would like to volunteer for a summer's work on one of the vans should write to Miss F. H. Eva Hasell, c/o Anglican Centre 302 Tribune Building, Winnipeg, Manitoba.

OBSERVE FEAST OF DEDICATION

The tenth anniversary of the dedication of the present Church of the Resurrection, Sudbury was held on Quinquagesima Sunday, the day nearest the actual date of the dedication which took place on February 17, 1959. The parish was founded in 1937.

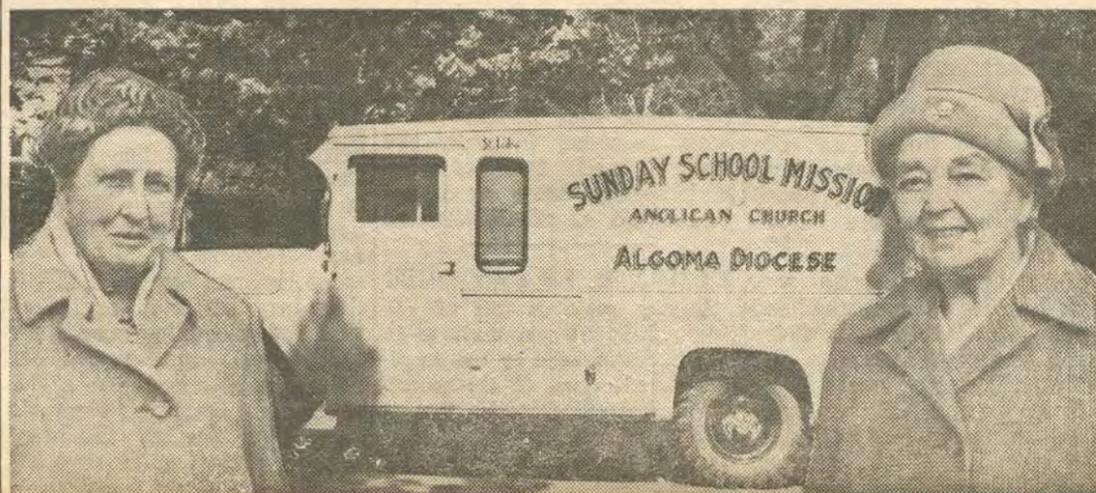
The Rural Dean of Sudbury, The Rev. C. P. Clay, was guest preacher at the dedication festival service held at 10 a.m. The Eucharist was celebrated by the Rector The Rev. F. C. Roberts, and the congregation held a pot luck luncheon after the service. About twenty families attended who had been at the dedication of the church ten years ago.

JUNIORS MAKE HEALTH KITS

The Junior Girls of St. Paul's, Manitowaning completed a social service project of making fifty health kits for children in hospital. Each contained a toothbrush, toothpaste and comb, and were taken to St Joseph's Hospital, Little Current.

TO SERVE IN EAST

Miss Diane Whybourne, a young parishioner of St. Thomas' Church, Fort William, who is a graduate of the Toronto (now Ontario) Bible College, has left for Malaysia where she will serve under the Overseas Missionary Fellowship.



PLAIN TALK

by William Wadley, Diocesan Treasurer

SPECIAL APPEALS SUPPORTED

Statements showing the 1968 givings of Church people across Canada indicate a strong national support for special appeals such as the Primate's World Relief Fund and the Anglican World Mission.

Total reported contributions to the Primate's World Relief Fund in 1968 exceeded those of the previous year by more than one hundred and sixty thousand dollars; this included a special appeal made on behalf of aid to Nigeria and Biafra which amounted to one hundred thousand dollars.

1968 also marked the final year of the Anglican World Mission Fund as a separate appeal to Church people. The five-year minimum goal for the Canadian Church was two and a half millions; the figures released early this year show that well over three millions have been contributed. The Diocese of Algoma shares in these national appeals by giving two and one-half per cent of the total.

The work of Anglican World Mission is now included in the national budget of the Church and is raised by the parish apportionments.

BALANCE IN FUND

An indicated balance in the Anglican World Mission Fund of \$850,000 at the beginning of this year is earmarked for the continuing mission outreach of the Canadian Church to finance work in Africa, Latin America, and Asia during the next two years.

One reason for this year-end balance is that a large part of it did not reach the national office until late in December or early in January. Obviously in our mission program it is difficult to spend funds in the first eleven months of the year which are in fact not received until the twelfth month, or until the following year. Hence there is often a wide gap between the time when the money is given and when it is actually spent.

REGULAR GIVING NEEDED

Now that this spending program has been integrated with the apportionment it is necessary for us to meet our 1969 national and world outreach quota of \$54,000 which is asked from Algoma in quarterly instalments of \$13,500. Such a payment schedule underlines the need for the parishes to send in regular instalments. As on the national level, it is just as difficult on a diocesan and parish level to spend funds in the first eleven months of the year which are not received until the twelfth month or later.

The continuation of this level of support of our mission outreach is based on two assumptions: (1) That the combined annual mission givings in the next two years will at least equal the totals of apportionments and World Mission contributions of the last two years. (2) That we will be able to increase the totals in 1971 or 1972 by about fifteen per cent, by which time the rest of the Anglican World Mission Fund balance will have been fully used.

PERSONAL RESPONSIBILITY

In the final analysis it is the personal pattern of giving at the parish level which determines the patterns of spending at the diocesan and national levels. It is one thing to elect officers at the annual meeting each January to assist in the conduct of the parish business for the rest of the year; but this does not discharge our responsibility. Surely we have a continuing responsibility week in and week out to provide the necessary financial support for this program to be carried out.

The regularity of our attendance and giving, week in and week out, indicates our real level of support to our parish. Let us back up our votes at the annual vestry meetings with votes of confidence during the rest of the year. At the very least this should take some of the "stew" out of stewardship and some of the "miss" out of mission.

Ski-doo to Church Service Stay for Parish Supper

Times have changed since the old days when our grandparents drove the old "democrats" to church to the tune of sleigh bells in the winter; the following news item tells of the modern means of transportation over the snow bringing people to church.

Ted Hungerford and Bob Palmer led fourteen other snowmobiles down Haystack Bay, Lake of Bays, to converge on St. James', Port Cannington, Sunday, March 2, 8.30 p.m. Scarcely had the noise of their machines been silenced by Charlie Cunningham, so he could hear himself ringing the bell for Evening-song, than the Boothbys came roaring through their sugar bush from Point Ideal. They bore the news that the Clarkes of Dwight and the McKeowns from far away Oxtongue were coming in strong behind them.

Mrs. Jane Tapley at the organ led the hearty singing,

and Father Lumley commenting on the lack of reference in the Bible to snowmobiles, gave a meditation on Jehu the charioteer.

After the service Elwood Campbell led the visitors through the trail to the Community centre where a supper prepared by the ladies of the parish was waiting to be served. Anyone who has been lucky enough to be present at a meal in Port Cannington area will not be surprised to know that the supper capped a happy and neighbourly evening which was centred on the parish church.

Just how successful was this hosting of snowmobiles? There is an acid test in these parts to measure success, and let's just say Mrs. Mary Elder, the parish treasurer, tired out after her duties at the church and the supper, was smiling.

Resigns Survey Committee Post



The Ven. J. F. Hinchliffe

First chairman of the survey committee which was formed as a result of a motion passed by the last diocesan synod, The Venerable James F. Hinchliffe, Archdeacon of Thunder Bay, has resigned from the committee. His place has been taken temporarily by one of the lay members, Mr. Don Cowcill of Sudbury.

The Archdeacon, who, is Rector of St. Paul's parish at the Lakehead, sees the task of carrying out the committee's terms of reference as impossible for a man having the priestly duty of ministering to a large parish. He states that "the task of the survey of the diocese and the constitution of the Church would require the attention of a committee working two years at least, with a chairman and stenographic secretary devoting their whole time to the compilation of proposals, and orderly presentation before more than one special synod."

In explaining the reasons for his resignation Archdeacon Hinchliffe expresses the opinion that "all too many of the proposals suggested require a much higher income for the Church", and this in view of the declining acceptance of extra parochial commitments on the part of many parishes and congregations. As times require, changes in the structure and government of the Church are to be desired, but he hopes they will be made in an orderly and parliamentary way.

MAKING MISSION PERSONAL

St. Thomas' Parish, Fort William has begun a **Field Workers' Fund** for the purpose of financial assistance to those going from the parish to do missionary work in any part of the world. Donations and pledges have been received towards the fund and two of the parishioners have been appointed as administrators.

WOMEN HELP PAY DEBT

A very generous gift of one thousand dollars was made to St. Peter's, Elliot Lake by the Anglican Churchwomen of the parish. They expressed the wish that it be used to help pay off the outstanding debt on the church building.

Unity Not Built on Truth Could Lead to Separation

"Christian unity, Christian truth, and Christian holiness are all inseparably connected," declared The Rev. Dr. C. J. deCatanzaro, speaking before a large group of people in St. Thomas' Church, Bracebridge, Monday, March 3.

The address in the church preceded an adjourned meeting of St. Thomas' Vestry held in the parish hall immediately afterwards. The vestry committee had invited this distinguished scholar to address them on the subject of Church Union, which the meeting had been called to discuss; other Anglicans from the Muskoka - Parry Sound Deanery were also invited to share with the St. Thomas' parishioners in the discussion.

The church service began at 7.30 p.m. and after the Bidding Prayer the Rector introduced Father deCatanzaro as a person whom he had known for more than thirty years. He referred to the speaker's distinguished academic record at Dalhousie and King's Universities in Halifax, at Oxford, England, and at Trinity in Toronto where he later became Professor of Old Testament studies. Ordained to the priesthood in the Diocese of Ottawa, he is now the Rector of St. Barnabas', Peterborough in the Diocese of Toronto. A member of the doctrinal commission in the current Anglican-United Church union explorations, he is also the co-chairman of the Council for the Faith, an organization of Anglicans concerned about union and its threat to the Apostolic Faith and Order of the Church.

Referring to the work of the union commissioners Dr. deCatanzaro pointed out that they were the result of an invitation issued by the Anglican General Synod in 1943 to several Christian bodies in Canada, to which only the United Church had replied. This year a decision is to be made regarding intercommunion.

TWO ORGANISTS

While many churches today have difficulty in finding organists for their services, it is encouraging to read of one that is well supplied. Two young people, Betty McQuay and Sandy Tipper, share the responsibility for the music at St. Francis of Assisi, Mindemoya. The former organist, Janice McQuay left last fall to attend university.

Many divisions in the Christian Church, the speaker pointed out, had nothing to do with truth and holiness, but were only political in nature. "If our aim is simply to amalgamate Churches, we shall not know what Christian unity is all about: Our Lord wanted unity for His followers, but they were also to witness to the truth, and this unity in the truth is essential."

Of the *Principles of Union* document which had been accepted by the Anglican General Synod, Dr. deCatanzaro stated that while much could be said in its favor, he had disagreed with those parts which did not explicitly accept the Apostolic Faith and Order of the Church. "The important thing for every Christian is the answer he makes to the question, Who is Jesus Christ?" The proposed Creed for the United Church, he said, was unique in what it left out. "What is the standard of faith by which we are to be bound?" he asked. No generation can be justified in leaving out parts of the Creed, because the Faith of Christ is greater than any one group or any age.

Touching briefly on the purpose of the Council for the Faith, Dr. deCatanzaro stated that its members don't want to be part of a union that will sacrifice the Faith and essential witness of the Church. "As long as the basic elements of the Faith are in danger, we oppose union, and in case a bad scheme for union is agreed upon, our stand is: not necessary separation; but separation if necessary." Warning his listeners that Anglicans may have to face the possibility that truth may demand separation.

In conclusion he referred to groups which have found themselves in a position of separated minorities, such as the Presbyterians in Canada and the Old Catholics in Holland. "We need not be afraid to follow our consciences, for God has a way of working with minorities, who have been proved right by later history."

At the meeting following the address in the church, Leslie Goodfellow, People's Warden, expressed the thanks of the parish to Dr. deCatanzaro. Father McCausland referred briefly to a meeting of the liturgical commission he had just attended and the theological beliefs and devotional practices still to be resolved. Many questions were asked from the floor and several participated in the discussion. The meeting closed at 10 p.m., after which most of the people stayed for a coffee hour. Several took applications for membership in the Council for the Faith.

YOUTH CONFERENCE

"Is the Bible for Real?" was the theme of a youth conference reported to be held at the Elliot Lake Centre for Continuing Education on the week end of March 7-9. It was open to all young people in Grade 13 and more advanced students. The Reverend John Kirby, Professor of New Testament at McGill University was to be the theme speaker.