



# THE ALGOMA ANGLICAN

VOL. 13, NO. 7

JULY-AUGUST, 1969

## General Synod At Sudbury Is First In This Diocese

The twenty-fourth session of the General Synod of the Anglican Church of Canada will be held at Laurentian University, Sudbury, August 18-26. Although the Lakehead cities have been the scene for two meetings of the Executive Council, the Synod itself has never met in the Diocese of Algoma. Its most frequent location has been in Toronto.

Considerable interest has been shown in this diocese in being host to the General Synod and competition was keen as to the place where it would be held; in fact, it was at first decided to hold the meeting at the Lakehead University in the twin cities of Port Arthur and Fort William, soon to be amalgamated under a new name. The synod of 1967 revoked this decision and voted in favour of the Sudbury invitation pressed by

The Rev. Dr. D. S. Forth, then Provost of Thorneloe College.

The opening service of the General Synod will be held at the Church of the Epiphany in the centre of the city. Anglican services have been held here since 1893. The Rev. Canon S. M. Craymer is the present Rector. It is expected that more than three hundred delegates and other representatives connected with the synod will be present. Services of an ecumenical nature are being arranged for the Sudbury area on the Sunday, including a large Service of Witness.

Among the many items of importance on the agenda of General Synod will be the matter of intercommunion where agreement in faith has been reached between Churches working towards union; diocesan synods have been asked to express their decisions on this and the results will be presented for the guidance of the national body in making a ruling. The synod also has a report on the plight of Indian, Eskimo and Metis people in Canada, and the attitude of the Church towards our native people will be under review with new policies and programs to be presented as well as possible government action suggested.

General Synod has always been organized on the basis of two "houses", the "Upper" house, comprising the bishops of the Church, and the "Lower" house, made up of the elected clerical and lay members from the twenty-eight dioceses across Canada with a added representatives from the armed forces. "Combined" sittings have been more frequent, and it is expected that most of the synod will see the House of Bishops meeting with the Lower House.

A message of welcome to members of the General Synod was unanimously passed by the Algoma Diocesan Synod which incidentally held its twenty-fourth session May 26-28.

### Receive Gifts For Diocesan Projects

In addition to the bequests received by the diocese during the past two years since the last synod, that from the estate of Leslie C. Irwin of Fort William, and from the estate of Mr. R. R. Woods of New Liskeard, the Treasurer announced in his report to this year's synod that two more had just been received; one for St. Brice's, North Bay, from an English benefactress, and a two thousand dollar capital fund for the continuing education of the clergy, from a benefactress in Canada.



The Archbishop and Mrs. Wright at the reception following the synod service to mark twenty-fifth anniversary of his consecration. Mrs. Wright holds flowers presented on behalf of the diocese by Archdeacon Lindsay.

## Busy Season For Campers

At least four youth camps are expected to be in operation in the diocese during July and August. At the Lakehead Camp Gitchigomee, directed by The Rev. Mark Conliffe, Rural Dean, will have five different groups from June 29 until August 2. Advertisements showing the schedules for Camp Temiskaming and the central Diocese Camp Manitou have appeared in earlier issues, the latter operating all the two months. We have seen no plans for Camp Renison near Chapleau for this season, but in Muskoka a camp for one week each for boys and girls will be held at Mary Lake, Port Sydney.

We hope news of the camp activities with snapshots will be sent to the Editor as soon as possible. Directors: how about getting the children to write about "a week at camp" as one of your camping projects? The editor will offer copies of "The New Testament" in "Today's English Version" for the best story and best snapshot he receives. His address is found on page 2A.

## Changes Made At Thorneloe

"Thorneloe College is well established, and it has been a worth-while job done by the Diocese of Algoma. Now it is time for the diocese to break away and let Thorneloe continue as a university-related rather than a Church-related college. It will retain its charter, administer its funds, and the chapel will remain for its use." In these words The Rev. Dr. D. S. Forth, retiring Provost of Thorneloe University, urged the synod to concur in supporting a change of status for the college, the foundation of which it had sponsored less than a decade ago.

Pointing out the Church-related colleges no longer receive government support in teaching, Dr. Forth said the cost of operation would be too great for the diocese to bear. He himself favoured making the change if it can be arranged with the university.

The Archbishop spoke of Dr. Forth's work as Thorneloe's first Provost as "a phenomenal contribution." As was announced in our March issue, Dr. Forth leaves in September to take a teaching position at Stroudsburg State College, Penn., where he hopes to find time to do some writing. His place at Thorneloe has been taken by Prof. D. J. Hilldrup.

### PROFESSOR CLAY

A part-time teacher at Thorneloe University since its beginning, The Reverend Colin P. Clay, MA, has been appointed Assistant Professor of Religious Studies. He has been parish priest at St. James', Sudbury, with French River, for the past nine years.

## Synod - Reflections and Deflections

It began with a fanfare and ended with a fringe benefit, which reflects the fact that somewhere the twenty-fourth session of the diocesan synod must have got sidetracked.

It was good to see the cathedral well filled for a synod service; the occasion of the Archbishop's twenty-fifth anniversary of his consecration attracted a large crowd, and His Grace was in fine form, delivering his lengthy charge with vigor and holding the interest of the people to the end.

Honoured with a Canon's stall in the cathedral was The Reverend Baxter Gosse of St. Brice's Church, North Bay; a tribute to his long service to the Church in the Temiskaming area, both as a devoted layman and as a faithful priest.

Dean Nock was an able master of ceremonies, both in the synod service and the reception which followed. He had arranged for the Archbishop's family to be present for the occasion as well as representatives from other Churches in the area and from across the border, which made the event both ecumenical and international.

Gifts in which the parishes and clergy of the diocese had shared were well chosen as expressions of esteem for the Archbishop and Mrs. Wright and included a pectoral cross and illuminated address for His Grace; a color television which both can enjoy, and a purse containing more than

two thousand dollars to be used for whatever causes the Archbishop designates. Two projects were immediately mentioned as standing to benefit: The Church in South East Asia which the Archbishop has recently visited, and the plan for continuing education of the clergy.

Besides these gifts from the diocese, His Grace also received a tape recorder from the staff of the synod office, a pen and pencil set from the sisters on the staff of the hospital, and an electric wrist watch from the parish of St. James', Sault Ste Marie, Michigan.

Of all the speech making at the reception the outstanding address was that given by the Archbishop, who even after speaking for an hour in the cathedral, showed that lively perception and expression which has made him one of Canada's ablest public speakers.

The next morning the synod met for the Eucharist, then got down to business with ninety-two lay members and sixty-six clergy in attendance. Women sat as elected delegates for the first time and made up ten per cent of the lay membership.

After the formal reply to the Archbishop's Charge, ably prepared by a committee under the chairmanship of Archdeacon Sutherland, in which concurrence was expressed in all the proposals, with caution recommended in

some, the synod's first business was to widen the representation of the survey committee, a group to study "diocesan structure". During the synod this body had two other jobs thrust upon it, to study changes in the executive committee and possible divisions of the diocese. If the synod agenda should come within this committee's terms of reference, perhaps it could drop the custom of an address of loyalty to the Queen. Surely it would be more appropriate for synod to re-affirm its loyalty to the Solemn Declaration in the diocesan constitution and as found on page viii of the Prayer Book.

### WOMEN PRIESTS?

With change in the air, the most significant hint of things to come was made by the Bishop of Quebec in his opening remarks at the quiet hour he conducted for the delegates, when he remarked, "the ladies here are not priests yet, but may be someday." Does the Church offer such an effeminate image that it will not seem incongruous for women to assume a "father" role?

Bishop Brown's meditation was based on the Pentecost theme, and especially on the two Ascension commands of our Lord, "Tarry . . . Go", two words which the bishop said represented the heartbeat of discipleship.

Continued, page 3A

**THE ALGOMA ANGLICAN**

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**The Archbishop's Letter**

The Archbishop's Study,  
June, 1969

My dear Friends of Algoma:

Now that the synod is over and the Bishop's reception has become a fragrant memory, I send this added note of thanks to all who had a share in both events.

The synod service was superb. St. Luke's choir was at its best. I shall never forget the tangible affectionate expressions of good-will showered upon me at the reception.

How kind it was of the Bishop of Quebec to come and conduct such a helpful quiet hour. His masterly presentation was a personal blessing to us all.

We are grateful to Principal Morden and Professor Stuart Ryan for sharing in the debate on Church unity.

To the Dean and all others who shared in the local arrangements, I say "thank you".

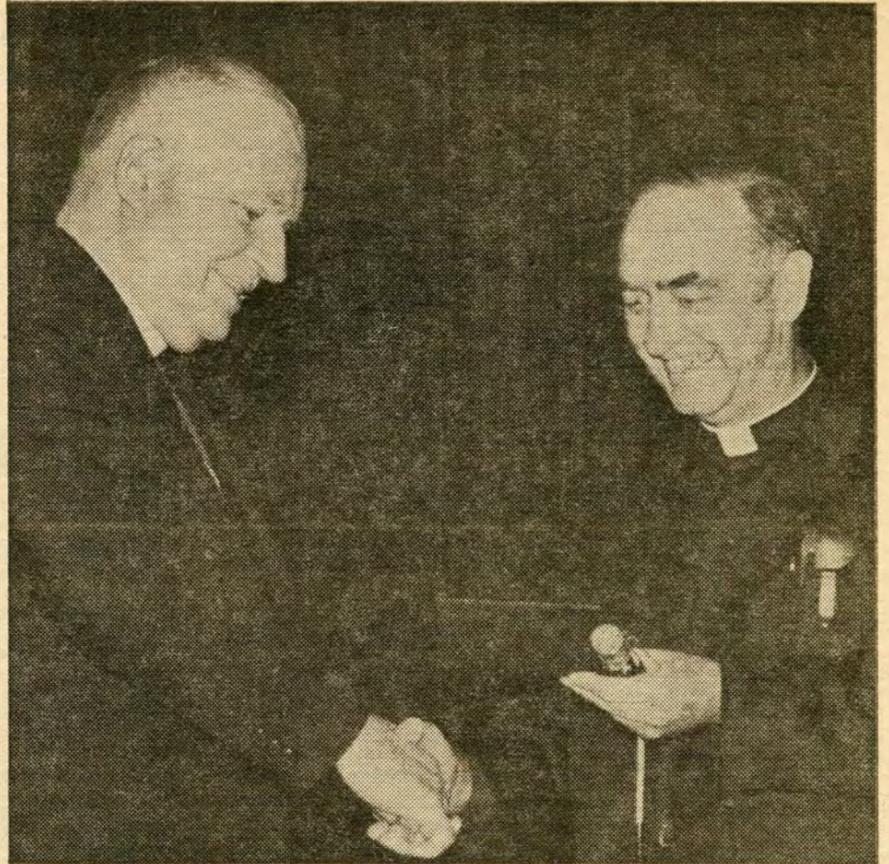
Now, preparations are being made

for the General Synod in Sudbury, August 18 to 26. Delegates from coast to coast, three hundred and fifty in number, will be in attendance.

I close with a few words from my synod charge: *May God keep me faithful and true to the opportunities and responsibilities until my work is done. May the God of mercy continue to grant me His mercy. I know His grace is sufficient, if I seek it, as I should in repentance and faith and in the spirit of obedience. God help me to be true, and to hold fast until that which has been committed to me in my day is accomplished.*

Your friend and Archbishop,

*William L. Wright*



PECTORAL CROSS, by tradition worn by bishops, one of the presentations made to the Archbishop on the occasion of his twenty-fifth anniversary, is being received by His Grace from Dean Nock during the reception following the synod. See picture of the cross on page 3A. —Photo, Courtesy, Sault Star

**GENERAL SYNOD DELEGATES ELECTED**

- |                             |                   |
|-----------------------------|-------------------|
| <b>Clerical:</b>            | <b>Lay:</b>       |
| The Ven. Geo. S. Sutherland | Mr. Wm. Wadley    |
| The Very Rev. F. F. Nock    | Dr. D. Gould      |
| Canon S. M. Craymer         | Mr. E. P. Lee, QC |
| Fr J. G. McCausland, SSJE   | Mr. A. Godfrey    |

**PROVINCIAL SYNOD DELEGATES ELECTED**

- |                           |                   |
|---------------------------|-------------------|
| <b>Clerical:</b>          | <b>Lay:</b>       |
| The Very Rev. F. F. Nock  | Dr. D. Gould      |
| The Ven. J. F. Hinchliffe | Mr. Wm. Wadley    |
| The Rev. D. M. Landon     | Mr. E. P. Lee, QC |
| The Ven. G. S. Sutherland | Mr. A. Godfrey    |
| Canon E. R. Haddon        | Mrs. S. Yeomans   |
| Canon S. M. Craymer       | Mr. D. Cowell     |
| Canon C. F. Large         | Dr. S. P. Smith   |
| The Rev. W. B. Stadnyk    | Dr. J. MacKay     |
| Fr J. G. McCausland, SSJE | Mr. D. H. Murray  |

**THE DIOCESAN BOARDS**

- |                             |                    |
|-----------------------------|--------------------|
| <b>Christian Education:</b> |                    |
| The Rev. W. R. Stadnyk      | Mrs. W. Penhorwood |
| The Rev. C. P. Clay         | Mr. D. A. Smith    |
| The Rev. F. R. Coyle        | Mr. W. Case        |
| <b>Social Service:</b>      |                    |
| The Rev. A. R. Cuyler       | Mr. W. Franklin    |
| The Rev. T. Koning          | Mrs. H. Johnston   |
| The Rev. L. Robertson       | Mr. T. Irving      |
| <b>Missions:</b>            |                    |
| The Rev. L. S. Hoover       | Mr. F. Stanley     |
| The Rev. D. Woodward        | (Board rep.)       |
| (Board rep.)                | (ACW President)    |

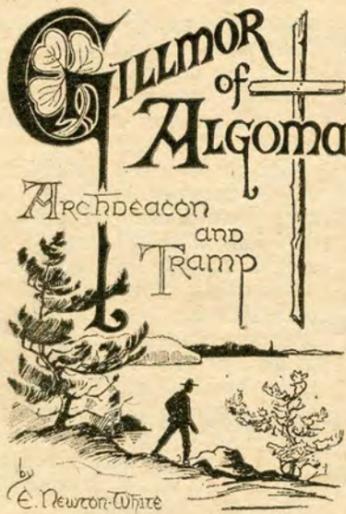
**RURAL DEANS ELECTED AND APPOINTED AT SYNOD**

- |              |                         |
|--------------|-------------------------|
| Algoma:      | The Rev. D. M. Landon   |
| Manitoulin:  | Canon D. H. Dixon       |
| Mississauga: | The Rev. R. L. Barnes   |
| Muskoka:     | The Rev. R. G. Charles  |
| Sudbury:     | The Rev. W. J. Ellam    |
| Superior:    | The Rev. A. L. Chabot   |
| Temiskaming: | The Rev. R. A. Locke    |
| Thunder Bay: | The Rev. M. S. Conliffe |

**DEANERY LAY-REPRESENTATIVES ON EXECUTIVE COMMITTEE**

- |              |                   |
|--------------|-------------------|
| Algoma:      | Mr. D. H. Murray  |
| Manitoulin:  | Mr. E. Bowerman   |
| Mississauga: | Mr. D. Taylor     |
| Muskoka:     | Mr. A. Newell, QC |
| Sudbury:     | Mr. D. Crouse     |
| Superior:    | Mr. R. Bailey     |
| Temiskaming: | Mrs. M. Woods     |
| Thunder Bay: | Mr. B. Davis      |

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



Expressions of appreciation for the story of Gowan Gillmor are being received daily.

A limited supply of the book is available. Obtain your copy before it is sold out.

Price: \$3.00

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Order from The Synod Office, Box 637, Sault Ste Marie, Ontario

Make all cheques, money orders, payable to Diocese of Algoma.

**"Made Perfect in One" — An Artist's View of Church Union**

by Muriel E. Newton-White

Most of us, when we are asked our opinion on Church Union, respond with, "It's a good idea, but..." Our "buts" vary, usually along such lines as "But would it mean we couldn't have Communion every Sunday?" or "but would it mean we would have to have Communion every Sunday?". We think of Church union in terms of what we might have to give up, or of what we might be forced to do. It is negative thinking, caused partly by our uncertainty whether union will be synonymous with *uniformity*, which we fear, or with *unity*, which we sincerely desire and pray for.

This will depend, of course, on who is to be the creator of this union—man or God... Think of a new subdivision with its rows and rows of neat little houses; they are sensibly designed and perfectly "functional", but all alike, in a deadly uniformity. This is what man creates, when he puts expediency first. Now think of a forest. It is made up of many species of trees, and not only is each species different, but no two trees are alike; not only that, but even each twig and leaf is different. Yet the forest is an entity, a perfect whole with a distinct personality of its own. This is what God

creates — uniqueness and beauty of each component part and of the whole; unity in diversity. Will we end up with a "functional" Church with a subdivision uniformity, or can we look forward to God's kind of unity? Are we tying His hands with all our planning and organizing? If our fears are unnecessary, and if the plans for Church union have nothing in common with new-development-area-planning then we need reassurance to this effect from the commissions and committees before we dig in our heels and say "NO". Because it isn't the positive

side of their statements that gets through to us. We stick on alarming phrases such as "a liturgical commission to deal with such matters as the Book of Common Prayer and the Book of Common Order", and we don't want to have our beloved books "dealt with". If talk on Church Union came to us in terms of addition rather than subtraction; or, for instance, instead of expecting that in deference to our United Church brethren we might be obliged to give up the practice of kneeling, we could think of incorporating into our worship something beautiful and meaningful from theirs, we

would be much happier and more co-operative. It is significant that nearly all our "buts" concern doctrine and outward forms of worship. In the area of social action, the perimeter of Church life as it were, we have few fears; a great measure of unity is already with us and is growing fast. We can co-operate happily in running a coffee-house for the kids, a club for senior citizens, or a counselling centre; we can work together to feed the hungry, clothe the naked, visit the prisoners, and listen to the lonely. *Continued, page 3A*

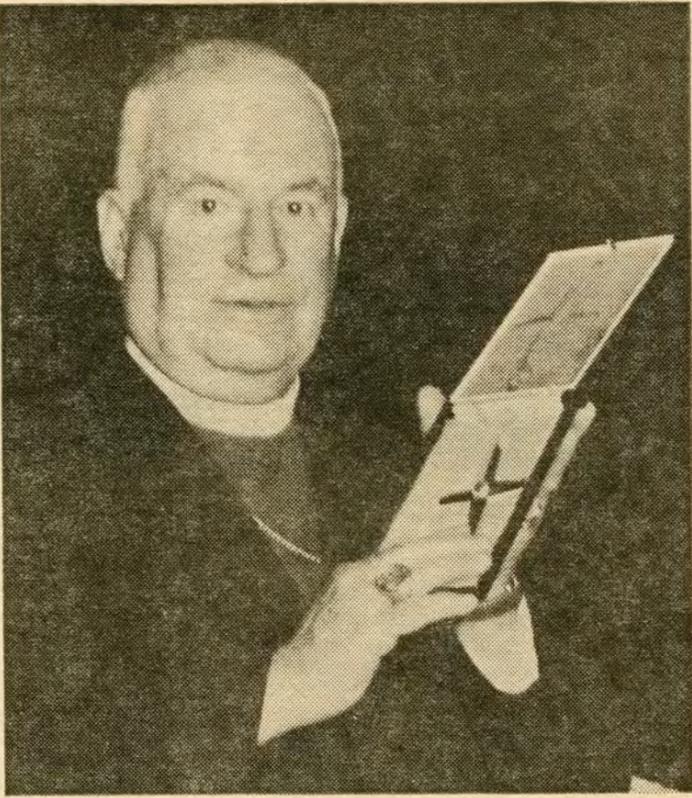
**"MADE PERFECT IN ONE"**  
Continued from page 2A

But—let's face it—there's no such unity in the areas of doctrine and worship, and we can't put it there by legislation or persuasion or wishful thinking. True Church union can only be a ratification of what is already there, and we will never achieve it by ignoring the differences in the hopes they'll go away.

It is significant too that our "buts" are far more likely to concern details of worship than matters of doctrine, even though, logically, doctrine comes first. But doctrine involves intellect, while expression of worship involves personality. It would be quite possible for me to change my views on the infallibility of the Pope, but it would not be possible for me to change the fact that I am a beauty-loving ritualist. Changes in forms of worship may therefore be a much greater threat than changes in doctrine.

Further, because of my essential character as an artist who sees and thinks only in symbols and pictures, my expression of worship cannot possibly be the same as that of my intellectual friend; where her natural response to the thought of the Incarnation will be an intellectual concept, mine has to be a genuflection. Many of us, through no fault of our own, simply don't "belong" in the particular part of the Church where we find ourselves and this is one of the reasons why there is already so much *dis-union* within each part of the Church; our present divisions follow more or less arbitrary lines rather than natural ones.

Church union, in this area, would intensify these problems rather than solve them. But there is a third area—the centre of the circle, and just as we can find unity at the perimeter, so we can find at its centre a perfect union of souls. This is the mystical Body of Christ, made up of all



—Sault Star Photo

The Archbishop shows the cross presented to him on the occasion of his twenty-fifth anniversary. The bishop's pectoral cross which he has worn belongs to the diocese and will be passed on to his successor. This one he may keep after he retires.

those who have found union with Him and therefore with each other. Its people come from any and every part of the Church, even from outside of it altogether, and are known only to God. It is symbolized by the Holy Catholic Church where outward differences may, and should, exist but where they will in no way disturb the fundamental unity.

We need help in finding our way through to this, but when we look to our Church leaders we find them busily engaged in removing the solid ground from under our feet. While some are trying to push us into an impractical Church union, others are gnawing away at the foundations of

our belief; and it's quite possible that by the time the "principles" of union have been agreed upon there will be nothing left to unify!

How can we hope to reach an agreement with the Roman Catholics when they are in such a state of change? How can we "deal with" the Book of Common Prayer when new folk liturgies are springing into being and taking the Church by storm? Why make plans for a union of ACW, UCW, and CWL, when the whole concept of women's place in the Church is drastically changing? Why plan on a joint Sunday School curriculum when attendance is dropping so fast that within a short time Sunday School

**Prayer and Unction Channel For Healing Of Young Girl**

Diane Timmermans, a young member of St. Saviour's, Blind River, was very severely injured in a motorcycle accident last April. As the unconscious girl lay in the hospital, the parish priest, Fr Barnes, called for a prayer vigil to be kept at the church for her healing. Each day the Eucharist was held at 7:30 a.m. and Evensong at 5:15 p.m. Instead of the few who usually attend week-day celebrations, the response averaged twenty-four people at each service for the week.

Five days after the accident Fr Barnes and Fr Stadnyk of Elliot Lake went to the hospital to give Diane the Sacrament of Unction and the Laying on of Hands for her healing. Having received the anointing Diane opened her eyes and reached out her hand to the two priests. The next day she was taken to the Toronto General Hospital, and continued to recover, becoming one of the most popular patients in the ward because of her cheerfulness as she got around in a wheel chair.

Reporting the "week to remember" in his parish magazine, Fr Barnes writes: "All we know is that our Lord took our prayers and used them as channels of His power to heal. We have seen God heal today just as when He walked among us two thousand years ago in Palestine."

**Bishop Called To Evangelism**



BISHOP CHANDU RAY

The Right Reverend Chandu Ray, Bishop of Karachi in Pakistan, who as Assistant Bishop of Lahore visited Algoma in the fall of 1958 and addressed meetings in the diocese, resigns his see this month to take the position of executive director for the Billy Graham evangelistic work in South East Asia. His office will be in Singapore.

Bishop Ray, who is fifty-five, was converted to Christianity as a young man and was ordained to the priesthood in 1943. He has written that since the Lambeth conference last year he has felt the challenge to do evangelistic work, and believes God was calling him to give up his diocese.

Bishop Ray worked for several years with the Bible Society in Pakistan and was the chief translator of the Bible in the Sindhu language and assisted with the publication of scriptures in the Tibetan and Gurmuklu languages. He has been Bishop of Karachi since 1963.

Before the poor clergy were left to choose between cows or horses Mr. Alex Godfrey came up with the winning formula: another seven per cent across the board each year for the next two years.

**ENCOURAGE PAYMENTS**

The proposal to forgive parishes the loans made by the Church Extension Fund received a thorough debate and it was revealed that thousands of dollars are being paid in bank interest by parishes which were unable to finance their building through this fund. The synod decided to continue giving a "bonus" reduction to parishes paying back their loans, which amounts to a partial forgiveness, and to try to assist those parishes still burdened with bank loans where interest charges are so excessive that it is hard to reduce the principal.

Concluding part of this article, with pictures of synod, on page 4A.

Continued from page 1A

**Synod Short On Teaching And Finance**

The first report to provoke any debate was that of Christian Education. The Rev. Les. Peterson suggested local committees instead of a six-member board which rarely met together. He submitted his report, as he said "in frustration — we are wondering where to go in Christian education." His words fell on deaf ears and synod elected another board which will likely be led up the same garden path by "experts" with their "conferences."

The Rev. Colin Clay quickly came to the defence of the new order: "We have a wonderful curriculum if we only had teachers to put it across", and he saw in the recommendations of the MacKay report on religious education in public schools the possibility of properly trained teachers of the new morality. "I think our children will gain very much more than what we will lose," observed Fr Clay.

The Rev. D. Landon, Clerical Secretary, and Chairman of the Provincial Board of Religious Education, expressed disagreement with the findings of the MacKay commission and asserted that "any system that denies religion in education is immature."

Dr. Frank Peake, who before joining the staff of Laurentian University held important positions in the Church as Sunday School leader, theology professor, and education director, pointed out that the real concern was with the inadequate and unsatisfactory religious instruction in public schools and went on to state that "because we live in a pluralist, secularist society, we may find ourselves in the position that parochial schools may have to be provided to give Christian education."

How the "parochial schools" were to be provided and where the Christian teachers were to be found was not questioned. The motion to appoint a diocesan "education officer", however, Dr. Peake called "preposterous" and said, "you just want this officer because you are not willing to do the job yourselves". The synod then went on for nearly an hour discussing the motion which would have called for the executive committee to appoint someone who would be responsible to a synod committee. We wondered where the sponsors of the motion place the authority of the bishop in the diocesan structure!

After the ACW President envisaged how this "education officer" would help in the co-ordination of women's activities, conduct quiet hours, retreats, and discussion groups, assuring synod that with this program of renewal "all your financial troubles will be answered", the synod decided to answer "no" to this scheme which was to cost ten thousand dollars a year.

One priest listening with considerable interest to the debate was The Rev. J. B. Peever, who had just accepted a similar post in the supposedly conservative Diocese of Newfoundland!

**HOLD THE LINE**

The matter provoking least comment was to decide our share in raising the General Synod budget, which the diocese had been asked to increase by \$2,400. It was quickly decided to "hold the line" at \$54,000 a year. Some of the members wondered if we would have to pick up the tab for continuing education and voted against "over-extending" with back debts still to be paid.

Once again the task of carrying the ball in the play for basic stipend equality fell

may disappear entirely?

Couldn't we ask the committees and commissions to call a halt in their planning for the future and help us to handle the situation we are in now? Is this unrest and confusion a sign that we have indeed tied God's hands?

Could we be honest enough to accept the fact that there are divisions and differences, and humble enough to concede that they might be right and good? Could we shift the emphasis, and think not in terms of doing away with them but of re-arranging them into their natural divisions, within one ultimately unified whole—the One, Holy, Catholic, and Apostolic Church?

to The Rev. W. R. Stadnyk who, with eloquence and forebearance, asked for a graduated stipend scale equal to that paid in missionary dioceses.

In the debate it was suggested that all Christmas collections be equally shared by all the clergy ("pooling the tips"). The estimated total of twenty thousand dollars brought laughs from some of the clergy in "affluent" parishes. Half this total is probably more realistic, but it would be interesting if a confidential assessment were made. The priest of one of the supported parishes, Father Lumley of Dorset, suggested designating all the Christmas offerings to the *Primate World Relief Fund*, but this met with no sign of approval.

**HORSES OR COWS?**

Canon Large proposed selling some of the old rectories which he said "are taking more for maintenance and taxes than a good salary." He told how he augments his stipend as Rector of St. John's, North Bay, by raising thoroughbred horses. One farmer delegate from Powassan said he made more money chasing cows than clergy who work in rural parishes.



CAMERA GLANCES AT SYNOD—Upper left: The Archbishop with his family at the reception given in his honour; he is holding the illuminated address specially done by Muriel Newton-White. Next, The Archbishop and Dean Nock. Upper right: Canon Hankinson of Milford Bay, and his brother, Mr. R. Hankinson, lay delegate from Thessalon; Archdeacon Sutherland is shown behind Canon Hankinson.

Women took their place for the first time as elected delegates; at lower left is Mrs. H. Johnston of Port Sydney who was elected to the Social Service council; next, Mrs. P. Lowry of Holy Trinity, Sault Ste Marie, addressing synod. At lower right, Professor Ryan speaking during the Church union debate, and on the end is shown Mr. A. Frost, lay delegate from Rosseau, a son of Canon Frederick Frost, one of Algoma's pioneer missionaries.

## Thorneloe Has Head Student

A student in the Honours Mathematics course at Laurentian University, Mr. Robert George Mornan of Levack, Ont., was the winner of the Governor General's gold medal for highest standing at the graduation exercises held in June of this year. He was a student of Thorneloe, having transferred there in the fall of 1966 after a year at Queen's University. Mr. Mornan, who received the B.Sc. degree with first class honours also received the Lieutenant-Governor's medal for highest standing in mathematics. His overall average was eighty-eight per cent.

## Christopher's Good News

Mr. Al Hawkins, a parishioner at St. Peter's, Elliot Lake, has recently given copies of *Good News for Modern Man*, a modern translation of the New Testament, for each pew rack in the church, making it possible for people to follow the Scripture readings in this new English translation.

This gift was a special "Christopher Project" of Mr. Hawkins, who along with other members of the parish successfully completed a Christopher course sponsored by the Roman Catholic laymen of Elliot Lake.

## Synod - Clergy, Laity, Unity, Equity

The spotlight of public interest was turned on the synod when it debated Church Union. A whole evening was given to this matter, with full newspaper and radio coverage. Appearing for all the world like two old political barnstormers seeking votes for the party were Archdeacon Morden and Professor Ryan. Their well planned presentations were aimed at placating any fears or opposition towards union with the United Church. It was obviously the "soft sell" approach for the critical audience they expected.

A regular debate would have had two speakers critical of the union proposals with the same amount of time to present their views. Synod members were also at a disadvantage because the speakers referred to the merits of the *Declaration of Faith* which had not yet been published. Dr. Morden said it "safeguarded the apostolic succession, and if accepted would provide sufficient grounds for intercommunion." Prof. Ryan said the *Declaration* "contained sound Catholic doctrine."

The curate's egg, too, was good — in spots. When the *Declaration* appeared it was a vague synthesis of generalities padded with verbosity. The truth is that it was the work of two men and was not agreed upon by the doctrinal commission. It is another illustration of the impatience and immaturity characteristic of too much of the union negotiations.

A few voices were raised against setting "target dates" for completion of the union plans; perhaps the most discerning criticism came from The Rev. Robt. Lunley, who said, "there is a slight credibility gap here; the Anglican side is not being put forward. It is typical of group dynam-

ic tactics." He went on to say, "We want this union to be a good union, a place where ministry meets, where doctrine meets, and where liturgy meets." However, The Rev. Murray Porter declared: "The Church might diddle around for another twenty years unless some date is set — it's utter bloody nonsense to go on without a date." He was thanked for his remarks, and when the vote was taken on the motion against "target dates", it was lost.

On the other hand, the synod voted in favour of protecting the rights of clergy who as a matter of conscience decide against the proposed union, and it also voted for holding a referendum at parish levels to give all Church members the opportunity to express their opinion about the proposed union. Such steps are not anticipated by the union commissions in any of their statements and are likely to be looked upon with disfavour. When reference was made to the *Man Alive* television program which had recently produced an expression of opinion from the majority of Anglican and United clergy on the proposed union, the Archbishop labelled the show as "crackpot".

In the end the synod turned thumbs down on the union commission's recommendation that permission be given for reciprocal intercommunion with the Union Church at this time.

The final day of synod is usually taken up with "left-overs", new notices of motion, elections and appointments, etc. Among the dozen or more items of business were two which reflected changes taking place in the Church. The Chancellor had the job of presenting the first, which was clearly not his own motion, and was a weak attempt to

regulate the position of clergy who having left the regular ministry, may be elected to synod as "lay" delegates from a parish.

While the motion was discriminatory, as amended and passed it became even more so, giving former clergy from other dioceses a status denied to any licensed clergy who are in other occupations and are elected to represent the "laity". It all showed what confusion the changes are producing when no clear rules are laid down for them. One "lay" delegate was a former clergyman who described himself as being on a "protracted leave of absence".

What startled the confused minds of the members was Chancellor Lawson's observation that "the synod was dominated by clergy" and he questioned whether this ecclesiasticism is worth exporting to people of other religions; he hinted they may be better off without our "missions". A hasty counter-attack ended what could have been a "moment of truth". We were not ready for such talk about the "establishment".

The other item, which probably was introduced at an Algoma synod for the first time, suggested the possibility of a new diocese being carved out of Algoma around the Thunder Bay district. There appeared to be a growing desire for more episcopal care. One priest predicted that in the next forty years we will have six dioceses where we now have one.

However, the motion with "new diocese" changed to the plural, was approved and though Fr. Inshaw counselled to "leave it in the hands of God", synod left it to the survey committee.

In the dying hours of synod delegates are anxious to get

on their way home; debate is speeded up and sometimes measures are passed which otherwise would have been opposed or defeated. We must confess that we "folded our tents . . . and quietly stole away," as Mr. Case of Sudbury was successfully putting across a measure for better medical assistance for the clergy, the parishes paying half the cost.

We couldn't help thinking of further complications in bookkeeping for the synod office staff and if perhaps "Medicare" might solve the whole problem. Anyway, it seemed the Chancellor was right, and the synod had been "dominated" by clergy, from stipends, car allowances, pension rights, and now "fringe benefits."

Prediction for next synod: the majority of lay delegates will be women — and "someday," as Bishop Brown relished, "someday" ? ? ? For the synod did pass a resolution supporting "equal pay for female church workers for equal work" that could be the "Magna Charta" for women priests. An equally frightening thought is that if the wives of the clergy ever try to apply this principle, many parishes would be broke!

## Church Army In Lakehead Parish



Capt. P. McCracken, CA  
Captain Paul McCracken of the Church Army began work as Parish Assistant at St. John's, Port Arthur, on June 1. A native of New Brunswick, he was commissioned in the Church Army in May after completing a course of training in evangelistic and social service work at the Church Army Training Centre in Toronto.

## Subscription Costs Rise

A few readers may have noticed in our last issue that the subscription cost of THE ALGOMA ANGLICAN had been increased by fifty cents a year. Because the "masthead" at the top of page 2A is usually unchanged and probably rarely looked at, most readers will not be aware of the change.

The synod concurred in the action of the executive committee in raising the price of our diocesan paper with

*Canadian Churchman* to \$1.50 per year. Parishes, paying for a bulk order on behalf of their envelope subscribers, are charged \$1.20 for each subscription.

The increase in postal rates is the reason for the change in rate. It is the first time we have had to raise the price of individual subscriptions. As our title page indicates, this is the thirteenth year of publication.