



THE ALGOMA ANGLICAN

VOL. 13, NO. 6

JUNE, 1969

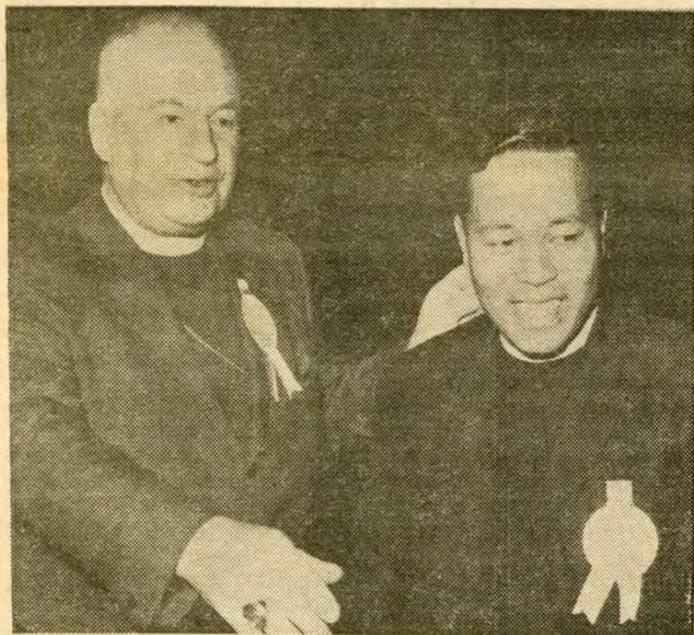
Archbishop at Asian Church Conference

His Grace the Archbishop of Algoma was a guest observer at an important conference of the Church in South-East Asia, held at Taipei, Taiwan, April 21-28 this year. Nine dioceses form this Council, which corresponds to a provincial synod in Canada, except that each diocese is represented only by its bishop, one priest, and one lay person. Besides Archbishop Wright, who represented the Canadian Church, other observers were bishops from Australia, United States, Japan, Okinawa, and a priest from England.

Members of the Council which sent delegates to the conference are the dioceses of Kuching, Hong Kong and Macao, Taejon, Singapore and Malaya, Seoul, The Philippines, Sabah, Taiwan, and the Philippine Independent Church with which the Anglican Church is in communion.



Canada had an honoured place in the conference procession. Archbishop Wright is seen entering church preceded by banner-bearer. The next banner is that of the Philippine Independent Church with whom Anglicans are in communion.



Archbishop Wright with Father Brone, one of the Council delegates from the Philippine Islands.

English Priest to Moosonee



THE REV. ALAN HOCKLEY

A resident at the Mission House, Bracebridge, during the past two years, serving for some time as Guestmaster, the Reverend Alan A. Hockley, AKC, formerly of the Diocese of Chester, England, has

left to take up work in the Diocese of Moosonee. At present he is locum tenens at Cochrane, but expects to be sent to Moose Factory where he will help with the parish program and in the training of Indian catechists.

SYNOD REPORT

As this issue had to go to press before the synod convened, a full report will be given in the next issue. In this we publish portions of The Archbishop's Charge on pp. 2A and 4A.

FATHER PALMER

Canon Roland F. Palmer, SSJE, is back in the city of Toronto assisting in the parish of St. Matthias', taking services and doing a lot of parish visiting. His new address is Apt. 703, St. Anne's Tower, 661 Dufferin St.

At the opening service of the Council which was Solemn Evensong held in St. John's Cathedral, Taipei, Bishop James Wong of Taiwan officiated and the sermon was preached by Bishop Geoffrey Sambell of Melbourne, Australia. Among the guests present were the General Secretary of the Presbyterian Church of Taiwan, and the Roman Catholic Archbishop of Taipei. All the delegates to the conference as well as the observers marched in procession behind the banner of each country. The theme of the conference was "Sharing—in Administration, in Ministry, and in Reaching Out".

Attempts to form a Council of the Churches of South East Asia began back in 1934, but it was not until 1962 that the full Council met for the first time and drew up a con-

Lakehead Girls For Work Tour

Another Lakehead girl, Miss Sandra Duffield of St. George's parish, Port Arthur, has been accepted for the Anglican Youth Overseas Work Tours this summer; she, along with Miss Donna Vibert of St. Mark's, Rosslyn congregation will be among the thirty-five volunteers from across Canada who will spend the summer working in the West Indies and Central America.

Youth workers are selected from applicants as being best qualified for assisting in parish projects in the countries where they are sent; the various jobs awaiting them may entail physical work, teaching in summer schools, or social service. Usually they work together with similar teams of native young people; in this way they experience some of the problems affecting the lives of the people of these countries.

stitution; a Chinese Anglican Literature Society was also formed, and the work of the Council has grown each year. A conference of the delegates is held every three years.

In addition to the business sessions held over a period of three days a great feature of the conference at Taipei was the hospitality arranged for the delegates. Local Church members entertained the visitors in their homes and tours and sight-seeing trips were arranged, and the family spirit of the Church in South East Asia was strengthened. The Church is becoming almost totally indigenous in this area, very few persons of European extraction being among the delegates.



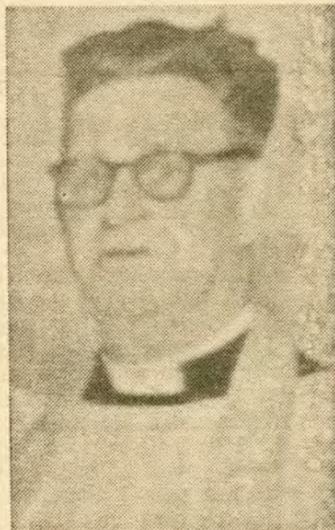
At the opening service of the South East Asia Church Council, held in St. John's Cathedral, Taipei. Bishop Wong in centre, with the Archbishop of Algoma on right, and Archbishop Lokuang, the Roman Catholic guest representative on left.

SUNDAY SCHOOL LEADER RETIRES

Mr. Allan Gray recently retired as Superintendent of St. Thomas' Sunday School, Fort William, after holding that office for eight years.

A presentation was made to him by his fellow teachers and the Rector in appreciation of his leadership.

Given Title



CANON GOSSE

Appointed a Canon of St. Luke's Cathedral, the Reverend Stephen Baxter Gordon Gosse, Rector of St. Brice's Church, North Bay, for the past thirteen years, has given many years of service to the Church in the Temiskaming Deanery both as a layman and as a priest. He was ordained in 1953 and was in charge of the parish of Sturgeon Falls for three years before being appointed to St. Brice's. Canon Gosse is a native of Newfoundland where his family has always been prominent in the life of the Church. He worked for many years in North Bay as a member of the Post Office Department, and following his retirement, having been an active lay-reader for several years, he entered the full-time ministry.

Baptisms Held At Log Church

The little log church of Our Lady at Southwood in the parish of Bala was empty and unused for some time due to changes in population, but the present Rector of this combined parish, The Rev. Jack Watson, has re-opened it and is taking regular services for people over a widely scattered community; a new response is being found here and on the first Sunday in May he held the Sacrament of Baptism for eleven persons, all members of one family, who became members of the Church.

The Church of Our Lady at Southwood

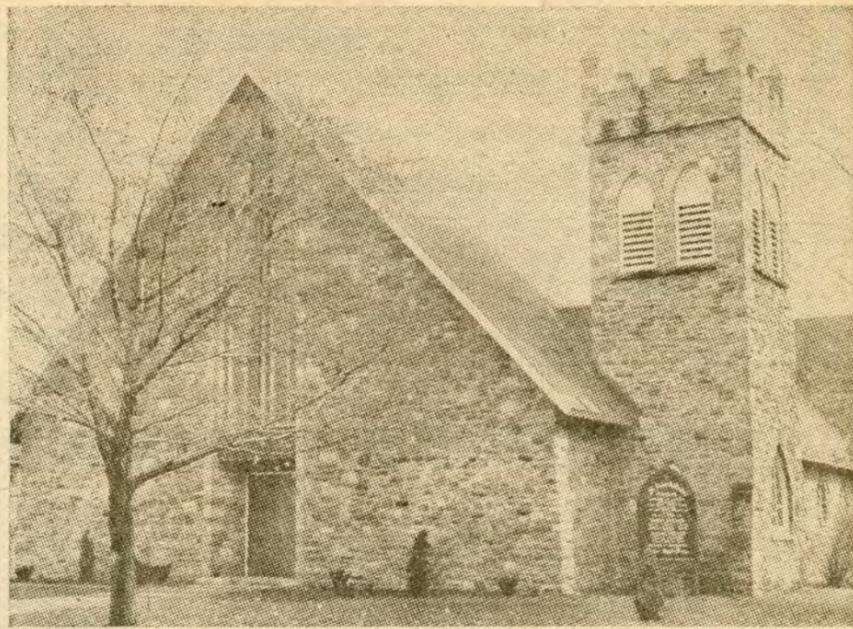


THE ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Anglican Church of Canada

Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.
Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.
The Ven. Jas. F. Hinchliffe, B.A., The Ven. G. W. Sutherland, B.A., B.D.
Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.
Circulation Mgr.: Mrs. Gladys Reed, Box 637, Sault Ste Marie, Ont.
Treasurer: Mr. William Wadley, C.A., Box 637, Sault Ste Marie, Ont.
All news items, correspondence, &c., should be sent to the Editor
Subscriptions \$1.50 a year, paid through your parish or sent to the Treasurer
Make cheques &c. payable to Diocese of Algoma
Second class mail, registration number 1423

Printed and mailed monthly by Charters Publishing Co., Brampton, Ont.
Postmasters: Please direct change of address forms 67B and 30B to P.O. Box 637, Sault Ste Marie, Ontario.



St. Luke's Cathedral, Sault Ste Marie, where the synod of the Diocese of Algoma was held, May 26-28.

Excerpts from The Synod Charge given by

The Most Reverend William L. Wright, Archbishop

I welcome you to the twenty-fourth session of the Synod of the Diocese of Algoma. Our task is not only to review the work accomplished since we last met but to plan together and to legislate so that the Church will be enabled to fulfil its mission in the world. This will require vision and sound judgment. Although our age is characterized by change this does not mean that we are to be stampeded into radical action.

We have reason to be thankful to Almighty God for the many blessings He has showered upon us. May I express my personal appreciation to the clergy and laity for your loyalty and understanding. The Diocese of Algoma is most fortunate in having such dedicated priests and lay people.

UPSALA AND LAMBETH

July and August of 1968 were momentous months for the World Council of Churches and in particular our own Anglican Communion. The whole subject of "Renewal" was the clarion call of Uppsala and Lambeth. I strongly recommend that the World Council of Churches report and the Lambeth Conference resolutions and reports be procured and studied. This is to be done by all Church members through the leadership of the clergy.

Christians need to understand the causes of the social upheavals and the reasons that lead men to seek to change the existing order in their countries by violent means. Hunger, poverty, war, racism, revolution, these are the grim facts that must be faced by Christian men and women. The Lambeth fathers considered renewal against a background of events in Vietnam, West Africa and Czechoslovakia and of mounting protest against social injustice.

Has the Church an answer to these burning questions? I believe the delegates to the World Council of Churches meeting in Uppsala and the Lambeth Conference struggled valiantly for a Christian answer. You and I must find the answers. Study these reports and commend them and act upon them. The Church is not a ghetto. The parish you represent is not an island. The Diocese of Algoma is not set in a vacuum. In other words all Christian people in every walk of life must be prepared to seek a Christian solution which solve the mounting protest against social injustice.

WORSHIP AND LITURGY

I have certain observations to make concerning liturgical experimentation. One of our most positive possessions is the *Book of Common Prayer*. Our worship is one of the chief unifying factors in the Anglican Church. The fragmentation of our worship where congregations begin to establish their own form of worship is detrimental to the holding of our people together in one communion and fellowship. This unity must not be destroyed. No parish has the authority to proceed drawing up forms of service for parochial use without guidance and direction from proper authority in which the Bishop must needs be consulted.

I realize some changes in our forms of worship must be made. But change should never be made for the sake of change or novelty. Our worship is too important to be regarded lightly. It is a dangerous practice to separate and change the form of worship without endangering the content and meaning. This is borne out by an examination of some modern versions of the liturgy which are devoid of sound doctrine and are spiritually sterile. I become more and more aware that our Liturgy incorporates the Faith, and the constant use of the service of the Holy Communion keeps the basic truths of the Gospel constantly before our minds. Once again may I remind you that the congregation must be fully informed and co-operative in anything that is attempted.

ANGLICAN FELLOWSHIP OF PRAYER

The Anglican Fellowship of Prayer is a world-wide Fellowship of Christians sharing deeply in the prayer and work of the Church, supplementing the liturgy of the Church and encouraging individuals and prayer groups in the practice and experience of prayer. Far more people today than we realize pray and want to pray. The Church is the interceding fellowship of God, Whose compassion, wisdom, and grace we share in a world where problems will never be solved by human ingenuity alone.

I commend groups of young and old who now meet in parishes from time to time for the purpose of spiritual renewal expressing itself in a fellowship of prayer. The traditional Sunday services need not exclude informal gatherings of "house to house" groups who meet for this particular purpose.

THE MARRIAGE CANON

The Anglican Church has not relaxed its standards for the marriage of those who are of its membership, nor has it abandoned its sense of responsibility to uphold the sanctity of marriage and the importance of family life. It is my hope that all members of the Church in this diocese will bear this in mind and that the clergy will give careful instruction, especially to those who are planning to be married, concerning the principles upon which the new marriage canon rests.

The new canon does make provision for the granting of permission for Church members whose former marriage has been broken to be married in the Church. If the Church is to be truly pastoral and redemptive in its ministry to those of its members whose former marriage has died, then it can scarcely deny to such people the opportunity to build a marriage union with another person which will be for the welfare of all who are involved.

This does not mean that every divorced person whose former spouse is still living has the automatic right to re-marry according to the rites of the Anglican Church. It does mean that under certain conditions, which

The Function of a Cathedral

by The Very Rev. F. F. Nock, Dean

In these days of change and flux when the role of the Church is being critically examined it may be well for us to stop and consider what is the function of a cathedral; it has a somewhat different function than a parish church.

The ideal of the diocese is that it is a family of parishes, within which the cathedral stands as the mother church. This cathedral is not the cathedral of Sault Ste Marie; it is the cathedral of the whole diocese. As such it should be the centre of the best and most beautiful in the worship of God that we can offer. It should set a standard for the rest of the diocese in the excellence and beauty of its fabric, its music and its liturgy. We should offer nothing second-rate to the glory of God in the cathedral, and daily worship should be its ideal.

In this age of materialism there are those who question the expense involved in this function of a cathedral, but I do not share their views completely. In such an age a cathedral can be an oasis of beauty, warmth, dignity and quietness where the glory of God is paramount and where the eternal values of the spirit are upheld; and they are vital to our well being both individually and as a society.

The cathedral should be a centre where the arts and cultural activities are fostered. We should bear witness to the fact that God is interested in all our life, not just our worship, and that all our life includes painting, music, drama, handicrafts, and such like. We have made a modest beginning in this field by the presentation of concerts and drama in the cathedral, but there is much more we can do and I hope to see the day when the cathedral is used more and more to express all facets of life in relation to God.

As the mother church of the diocese the cathedral should be a centre of experiment in various fields. It should take the lead in relating the life of worship to the life of the world around us. Again we have made a

modest beginning in this objective in the regular use of the Folk Mass and Experimental Liturgy, in the broadening view of Christian education to include family life, teen-age outlook, present moral standards, etc.

The cathedral should also be the centre of social action and mission outreach. The use of its facilities should show the concern of its people for the community and its welfare. This is being done at the present time by opening our doors to scores of young people in the coffee house, to various groups of Alcoholics Anonymous, and to the Red Cross blood donor clinic. We should be eager to maintain our facilities so they can be used more and more for the welfare of the community.

But it is not only in the use of our buildings that we can show our Christian concern and love. The cathedral should be the centre of study for all social issues which confront us. We should be involved in such studies, but we should also be leaders in the various social agencies which exist in our community, in every movement to make our community a better place in which to live.

We should never forget that the prime responsibility of the Church is to make the love of God known to men and women everywhere. This means that the cathedral should be a congregation of people who are concerned with their fellow men in their own community, eager to bring others into the life of its fellowship and worship; but it should also be a congregation of people who are committed to spread the gospel as far as possible throughout the world and who are committed to sacrifice for it. As in the beauty of our worship we should give a lead to the diocese, so we should give a lead in our concept of sacrificial giving.

If we keep this function before us as an ideal the Cathedral can become a glorious witness to the love of God in the Diocese of Algoma and in our community. It will only become so when we work as a family, as the Body of Christ.

are clearly set forth in Part IV of the canon, permission may be granted by the Bishop to a priest to perform such a marriage. In this whole matter we must keep our loyalty to the standard our Lord has placed be-

fore us in Christian marriage while fulfilling our obligation in Christian charity in ministering, according to the spirit of the new canon, to the people of Christ.

(Continued page 4A)

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
June 8—Trinity I	Holy Trinity, Sault Ste Marie	Donald Landon
" 15— " II	Shingwauk Hall, Sault Ste Marie	Noel Goater, Prin.
" 22— " III	Diocesan Synod Office	
" 29—SS Peter & Paul	St. Joseph Island	Peter Hill
July 6—Trinity V	Garden River, Echo Bay	Michael Hankinson
" 13— " VI	St. James, Goulais Bay	
" 20— " VII	Thessalon, Bruce Mines	Norman Hornby
" 27— " VIII	Chapleau, CPR Line	Kenneth Gibbs

Social Action Theme Church Women's Meeting

Indian Affairs Stressed

One hundred and sixty-five delegates from Anglican Churchwomen's groups in the Diocese of Algoma gathered in Huntsville, April 29 and 30 for the annual Diocesan meeting. The Archbishop, just back from Taiwan, celebrated the Eucharist in All Saints' Church which was filled for the opening service. Archdeacon Sutherland, Rector, preached the sermon in which he stressed the priority of a strengthening of faith and challenged the members to a program of Prayer and Participation.

In the business session which followed the women were told that the financial commitments of the Churchwomen across Canada were thirty thousand dollars short last year, and reports from the deaneries in the diocese revealed a lack of interest in the organization. While there has been some "re-organization" of departments and activities, the new "jargon" doesn't seem to be making much difference. We talked with a couple of the younger looking "girls" whom we found to be married women. They confessed they felt rather out of place. "I suppose there is something of an age gap here", we observed. "An age gap?", one of them asked, "you mean a generation gap!"

In spite of whatever "gap" there was, a "reactor's" report presented at the close of the meeting said the delegates had enjoyed the content even though they were unfamiliar with the jargon used. It was interesting to note this gimmick for assessing a meeting as soon as it finished; we wondered what would have happened if they had asked the Indian panel for their reactions — possibly there would have been a hasty ad-

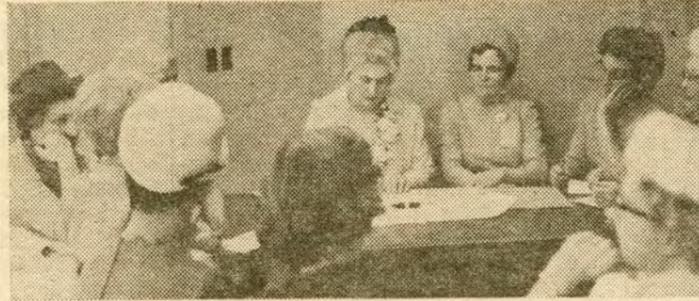
journalment. Stressing the theme of "social action" on the first day of the meeting the Rev. R. D. MacRae from Church House, Toronto, presented a film showing the failure of the education experiment for Indians carried out at Elliot Lake, after which the women gathered in small groups to discuss it and report their findings. A panel consisting of one man and five women, all Indians, then gave their opinions about the experiment and why it failed. Three of the panel were delegates to the meeting and one was president of her parish ACW.

The Indians demonstrated in their quiet way the fact that they were hamstrung by the "white problem" instead of an "Indian problem", which white people think they have to pay their own experts to cure! Here are some of the challenging remarks: "How

GA LEADER



Mrs. R. A. Locke of Englehart is the new Girls Auxiliary Secretary for the diocese, it was announced at the annual ACW meeting in Huntsville.



Discussion group at the ACW annual with Mrs. Wright (shown centre) as leader.

do you change people for the better when they know what is good for them?" ... "Your culture is mainly materialistic, industrialized, and given to luxuries; the Indian has an awareness of nature, of God, and of mankind." ... "He is a happy-go-lucky person who doesn't worry about tomorrow, while white people rush about trying to make more money."

Of the Elliot Lake school experiment, one asked, "What would you do if you were put right in the midst of a reservation — would you adjust?" They noted that there were no voluntary workers in the Elliot Lake program; paid experts wanted everything done in the white man's way — "should they not have asked the Indians what they wanted?" On the use of welfare, one panelist stated, "When you give an Indian worldly goods give him spiritual help also; he needs dignity and respect." The lone male member of the panel, who is a supervisor on a reservation, warned at the end "that the Indians are getting wise to the white man's condescending ways".

The work of the Girls' Auxiliaries and Junior Girls and the Family Life Program were discussed in groups during the evening of the first day. Mrs. H. B. Clinch, who resigned as Diocesan GA Secretary was presented with a silver tray in recognition of her ten years of leadership.

The Archbishop addressed the women on the morning of the second day in which he expressed thanksgiving for the growth of the diocese during the past twenty-five years and the joy of seeing women taking a greater responsibility in the Church; he mentioned that at the coming synod several women would be delegates for the first time. He told of his recent trip to South East Asia and of how he met with Madame Chiang Kai Shek. On the importance of missions to that part of the world he said we must not expect to tell them how they are to use what we send; we in the western world must realize that the day of "colonization" is over.

The President, Mrs. C. H. Yeomans, presented the Archbishop with a desk transistor, and Mrs. Wright with a pen and pencil set on behalf of the Diocesan ACW as a token of appreciation for their support and encouragement during the past quarter century.

QUIET DAY FOR WOMEN

Sister Thehna Anne, SSJD, conducted a Quiet Day on "Prayer" for the women of St. John's parish, North Bay on Wednesday, May 7. The exercises lasted from 9.30 a.m. until 3 p.m.

Juniors Meet At Lakehead

The Anglican Junior Girls of Thunder Bay Deanery held their annual Festival on Saturday, May 10, in St. Paul's parish hall, Fort William. This year over one hundred girls, together with their leaders, were present to participate in the afternoon program which consisted of plays, songs, and games presented by the Junior Branches.

Each of the branches represented displayed some of the work done by the members during the year, including sewing, knitting, and murals illustrating some of their study. Archdeacon Hinchliffe, Rector of St. Paul's, presented the shield, awarded for best attendance at meetings, to the Juniors of St. John's, Port Arthur.

Women Hold Art Exhibit

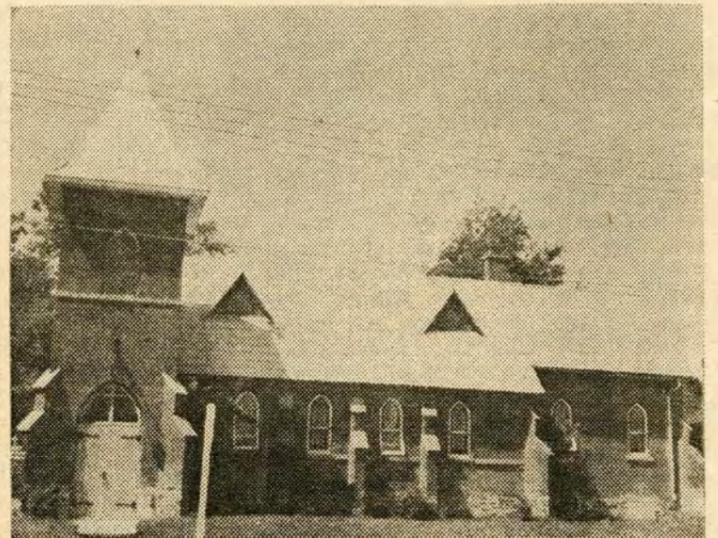
Anglican Churchwomen of St. Paul's, Haileybury, combined an art show with their spring tea and surprised themselves and everyone else with the number and variety of the exhibits. About fifty drawings and paintings were shown by eighteen Haileybury artists, about half of whom are members of St. Paul's parish.

The art exhibition, which incidentally has put into the minds of more than one person that perhaps they too could paint, attracted many people who would never be interested in attending a tea. St. Paul's Churchwomen are considering making this an annual event.

JUNIORS GIVE BOOKS

Two dozen copies of the Prayer Book were given to St. John's Church, Port Arthur recently by the members of the Junior Girls Auxiliary of that parish.

Church Built Sixty Years Ago



ALL SAINTS', BURKS FALLS — sixtieth anniversary of opening of present church observed Sunday, May 4.

The parish of All Saints', Burks Falls, observed the sixtieth anniversary of the present church when Archbishop Wright made his visitation there on Sunday, May 4. The Archbishop administered Confirmation to sixteen persons who were presented by the Rector, The Rev. L. S. Hoover.

Renovations to the church made recently included a new tile ceiling and re-wiring.

Following the service the congregation gathered in the crypt to enjoy a buffet luncheon prepared by the Churchwomen. Mr. and Mrs. David Etty, oldest couple in the parish, cut the specially decorated anniversary cake made by Mrs. Harvey Pink. A short history of the church was read by Mr. Boyd Higginson who has done a great deal of research into the story of the work of the Church in that area.

1969 PROGRAM AT DIOCESAN CAMP MANITOU

GIRLS' CAMPS

"Prospectors"
For: Girls, 12-14 (Incl.)
Time: Sunday, June 29—
Sunday, July 6
Apply: To be announced
By: June 6
Cost: \$20.00

"Adventure"

For: Girls, 14-18
Time: June 29 - July 6
Apply: Mrs. W. Stadnyk,
120 Hillside Dr. S.,
Elliot Lake, Ont.
By: June 6 Cost: \$20.00

Junior Girls

For: Girls, 9-11
Time: Sunday, July 6—
Sunday, July 13
Apply: Mrs. G. Thompson,
Box 631,
Copper Cliff, Ont.
By: June 9 Cost: \$20.00

YOUTH CAMP

For: Mixed Group,
15-18 (Incl.)
Time: Sunday, August 24—
Sunday, August 31
Apply: The Rev. B. Peever,
St. Luke's Cathedral,
Sault Ste Marie, Ont.
By: August 8 Cost: \$20.00

BOYS' CAMPS

"Pathfinders"
For: Boys, 9-13
Time: Sunday, July 13—
Sunday, July 20
Apply: The Rev.
D. M. Landon,
721 Pine St.,
Apt. 203,
Sault Ste Marie, Ont.
By: June 20 Cost: \$20.00

Voyageur—5A (Sr.)

For: Boys over 14
(Experienced)
Time: Sunday, August 3—
Sunday, August 17
Apply: The Rev. W. Stadnyk,
120 Hillside Dr. S.,
Elliot Lake, Ont.
By: July 11
Cost: To be announced

Voyageur—5B (Jr.)

For: Boys over 13
(Inexperienced)
Time: Sunday, August 10—
Sunday, August 17
Apply: The Rev. W. Stadnyk,
120 Hillside Dr. S.,
Elliot Lake, Ont.
By: July 18 Cost: \$20.00

FAMILY CAMP

Time: Sunday, August 17—
Sunday, August 24
Apply: Mr. D. Cole,
Site 14, R.R. #3,
Sudbury, Ont.
By: July 1
Cost: \$50.00 per family

Further Excerpts From The Archbishop's Charge to Synod

(Continued from page 2A)

ANGLICAN CHURCHWOMEN

The new women's organization has completed a reasonable time of operation. The change over has meant breaking in part with time-honoured traditions enshrined in the WA. It has not been easy for many branches to accommodate themselves to the new organization. The structure may vary but its purpose remains constant, viz., to mobilize all women of all ages in prayer and mission. Our diocese is indebted to loyal and courageous groups of dedicated women and girls who have through the long years supported Christ's work at home and abroad. In constant prayer and generous giving these devout souls in all parts of Algoma have rallied to the needs of the Church. I pay my tribute to these people. I think the fine spirit exemplified by the women augurs well for the building up of a unified body that will be a great strength to the Church in the days ahead.

DIOCESAN EXECUTIVE COMMITTEE

With the synod assembling every two years a heavy responsibility rests upon the Executive Committee which meets three or four times a year. We have been blessed in having faithful and wise stewards. But I ask myself, Is the Executive Committee too large in membership? Is the diocese justified in paying out substantial sums of money for travelling when other calls are pressing? I would ask the synod to consider cutting the membership in half. As we look forward to the centenary of the diocese in 1973 an ever-increasing responsibility will rest on the members. I am prepared at this synod to set up committees who will work to make 1973 a banner year, spiritually and materially in Algoma. I trust the synod will initiate steps for a worthy observance of 1973 in the life of the diocese.

ANGLICAN-UNITED CHURCH ACTIVITIES

It is important that I should comment in this charge on the activities and conversations between our two Churches. First of all, you are aware that in 1965 our General Synod approved the *Principles of Union* which the United Church approved in the following year. The next step was to begin working out details which were necessary before a definite "plan of union" could be presented to the two Churches. There is a general commission made up of twenty from each Church which coordinates and promotes the work towards union. The several special commissions report to the general commission so that the whole operation will proceed in an orderly manner.

There is a temptation and a desire to begin various schemes of amalgamation at the parish level. This must stop. Such an abortive adventure between congregations will set the whole movement back. We go forward together on the national level. In the meantime there are practical things which can be done together. In the realm of social welfare ample opportunity is forthcoming for co-operation. The road ahead may be long and tedious but we must be patient and persist.

The Anglican Church of Canada through its General Synod in 1943 extended an invitation to all other Christian bodies to hold conversations. We took the initiative. We must persist. In the face of the situation in the world now we must make explorations in the realm of Christian reunion with all Christians who are willing to have such conversations. I realize that such action has its risks, one of the greatest of which is that angry and exaggerated statements may lead to greater divisions and the infliction of new wounds. Let us be on guard as we discuss these matters. Of course risks must be taken, but the great risk of all would be to refuse to try to do anything in the direction of reunion.

CONTINUING EDUCATION OF THE CLERGY

In an age of rapid social change opportunities must be provided to the clergy for refresher courses, seminar discussions and academic research. I ask the synod to support me in giving leadership and the financial assistance needed to augment such a movement. When the time comes when there is a national program we shall co-operate in every way possible in fulfilling their desire to accomplish this objective.

If General Synod legislates that continuing education costs be met by each diocese, the financial challenge of the same will be considerable. I anticipate it will be approximately \$144 for each priest per year; an assessment to be divided between the diocese and priest. It may mean for us ten thousand dollars new money per year. I strongly support this aspect of Anglican theological education—"Continuing Education for the Clergy."

GENERAL SYNOD IN SUDBURY

This will be our first opportunity to act as host to the General Synod. During the latter part of August the facilities of Laurentian University of Sudbury have been placed at our disposal. It is expected that three hundred and fifty or more will be in attendance from all parts of Canada. It is anticipated that observers from other Christian communions will share in the deliberations. I am grateful to the local committee on arrangements for the thorough and painstaking manner in which preparations are being made. We are receiving the utmost co-operation from all Christian bodies in the Sudbury and district area. It would be appropriate if our Diocesan Synod would compose a message of welcome to His Grace the Primate and all the members of General Synod assuring them of our prayers and constant loyalty.

RELIGION IN PUBLIC EDUCATION IN ONTARIO

Since 1944 the schools of our Province have been the setting for religious instruction of a definite kind. Clergy have availed themselves of the opportunity to impart to the children in our primary schools and in some High Schools spiritual truths encompassed in systematic teaching.

In June 1965 the Honourable J. Keiller MacKay was chosen to head a government-sponsored study of religion in public education in Ontario. In commenting on the findings of the MacKay Commission I quote the appraisal of the Provincial Board of Religious Education whose chairman is the Rev. D. M. Landon.

"Most noticed in the MacKay report was the recommendation that the present system of religious instruction be discontinued in the elementary schools. It remains basic to every young person's education that he be made aware of the fundamental religious issues which have tested the great minds in every generation—issues such as the ultimate meaning, purpose and value of human life; man's developing awareness of God and commitment to Him, and especially the Biblical record of revelation and response that underlies Western civilization and modern democracy."

It is very doubtful if the proposed "informal encouragement" by teachers to develop "moral reasoning" is adequate to challenge the religious perspective of our boys and girls.

This synod will desire to comment on the findings of the MacKay report and although few will have read the entire statement, the above mentioned observations will serve to promote definite action if such is desired. The impact of the modern secular technological revolution demands that from an early age every child in this land will be given the opportunity of sharing the rich religious tenets which have been the anchorage of past generations.

SOUTH EAST ASIA CHURCH COUNCIL

Members of Synod may be interested to know that I represented our Anglican Church of Canada as observer at the recent meetings of the Council in Taiwan. This was an exhilarating experience. Lasting five days and chaired by Bishop James Wong of Taipei, I saw our Anglican Communion in a new perspective. Faced with innumerable difficulties such as a cultural revolution, resurgence of other faiths, one was impressed by the thorough business-like manner in which the Church was tackling present day problems.

In all it was a rewarding experience and I cherish the opportunity in sharing in the devotional and missionary outreach of the Church in this part of the world.

DIOCESAN FINANCES

I know that our diocesan budget has been carefully considered by your executive committee and even before that by the advisory finance committee and I do want to publicly thank them for all the effort they have done, not only in holding the line on spending wherever they could but in improving our income in many ways and particularly from our investments.

You know it is rather a wonderful thing that in a diocese such as this in balancing our budget we have help from the income of a number of substantial bequests and past benefactions. But surely we cannot limit the present and future program of our diocese to the interest on our inheritance. Rather it should serve as a stimulus and challenge to us. Of this I am convinced that all of us as individuals should subject ourselves to a periodic self-examination and appraisal of our patterns of spending and giving.

At least once a year in our parishes there should be a thorough going stewardship visitation to inform all our Church people of their Church's needs, and to elicit their response to share personally in their Church's program of operation and outreach.

OUR CHURCH PUBLICATIONS

I refer in particular to the *Canadian Churchman* and the *ALGOMA ANGLICAN*. Both of these should be in every home within the diocese. In the former an informed, well-balanced presentation of those issues facing the Church today are found. A pressing need amongst all Church people is to be fully informed on the world scene concerning doctrinal and social questions which affect our Church life.

Similarly our *ALGOMA ANGLICAN* continues to fill a much-needed function. In a diocese as widespread as ours it is imperative that the bond of fellowship between East and West, North and South be perpetuated. The news medium of our diocesan paper has testified to the wisdom of having the paper reach as many families as possible.

His Dominion, a publication which emanates in part from the astute and skilful pen of Father McCausland, is a challenging and thought-provoking paper which finds its way into all parts of Canada, USA, and other parts of the world.

SYNOD OFFICE STAFF

No charge would be complete without reference to those who "day in and day out" carry on the clerical and administrative details of the diocese. I am most grateful to Mrs. Cecil Rose who at all times has been a tower of strength.

Mention will be made in other quarters concerning the excellent work being carried out by William Wadley, our genial Treasurer. At all times he has been available for personal consultation and his professional academic qualities are invaluable. And to Mrs. Douglas Reed and Mrs. Mona Gauley we say "thank you" for constant assistance within the diocesan office.

THE PLACE OF THE PARISH

I have now completed twenty-five years as Bishop of this diocese. I have experienced more changes during the past three years than in the entire twenty-two years following my consecration. In all these changes I see the parish church taking the criticism. Nothing seems to be done right in the parish according to certain critics. No wonder there is a crisis and uneasiness and the desire of many clergy to seek vocations in the so-called "secular world." I am still a firm believer in the parochial system unless I can be shown that any alternative way has proved to be superior.

The primary responsibility of every parish is the proclamation of the Gospel which we have received and for which we are responsible. Nothing can give a parish a greater sense of mission than to see itself as the place where men are confronted with the eternal truth in Jesus Christ. The parish is the place where secular and sacred meet. The parish is the place where the priest comes into close and intimate contact with people in a way that can only be done at the parish level. The parish priest comes to know the people in normal times so that in times of crisis he can help. His task is to seek out his people regardless of where they live, work, or play. Let us not depreciate the function of the parish priest in modern society.

But we must realize that this reformation and strengthening of the parish structure will not answer all the problems in today's world. There is a growing number of areas where we must be able to develop new ways of reaching people. These specialized forms of ministry are important. It is not new buildings we need today. We needed new buildings fifteen years ago. The call today is the caring for people in areas that lie outside the bounds or our normal activities. But this outreach will never replace the parish and its ministry. It would be an auxiliary to it. Both are needed.

MY CONVICTION

I believe the Anglican Communion has a unique contribution to make to Christendom. I believe that she is on a difficult but very great adventure. I have done what I could to see to it that she takes her full part in the difficult matter of working towards re-union, and of trying to encourage people of diverse views to live and work together. The Anglican Communion must not stand aloof or act the ostrich with her head in the sand unaware of what is going on around her. She must work with others in order to fulfil her high destiny.

I believe in personal religion. "Ye shall be witnesses unto Me" said Christ in His Ascension message. I have to take up my responsibility where I can and as I have the opportunity. I cannot blame the other people or what I vaguely call the Church. Under God in the parish, home, diocese, it depends on me to make my witness clear where I am and with the gifts God has given me.

I believe the Lord Himself is on the throne. This is His world. He reigns. He cares. He is the hope of the world and the Church. I believe He is with us in this synod and therefore there is adequate spiritual power to accomplish His purposes. He is with us to lead, to guide and strengthen. We place our plans in His hands now.

I have a conviction—I stand among you pledging to serve according to the gifts bestowed upon me. I am thankful for the constant and, I believe, affectionate welcome which meets me everywhere. I rejoice in opportunities of visiting parishes and homes of our clergy and people. May God keep me faithful and true to the opportunities and responsibilities until my work is done.