



# THE ALGOMA ANGLICAN

VOL. 13, NO. 5

MAY, 1969

## Twenty-five Years Growth in Responsibility

The Diocese of Algoma, under the leadership of our Father-in-God, William Lockridge Wright, Archbishop and Metropolitan, has experienced twenty-five years of steady growth. More than twenty thousand persons have received the Sacrament of Confirmation, a whole new generation having taken its place in the Church since he assumed charge of the diocese. Seventy-eight men have been ordained to the diaconate or priesthood of whom thirty-six are still active in parish work in the diocese; many are serving in other parts of the Church, including England and a few are attached to the diocese while on leave of absence. As we mentioned in the April issue, one-third of the diocesan clergy in 1944 are still members of the synod this year. No bishop could expect greater loyalty.

From a material standpoint the additions to the fabric of the Church are impressive. The list of new buildings or major renovations and additions to churches is too long to publish here, but since 1944 a total of thirty new churches or chapels, three new parish halls, twenty-three new rectories, and fifteen additions or other renovations to churches have been carried out, symbolic of the determined effort of people all over the diocese to ensure the continuity of the Church's life and mission, and testifying to the confidence of the people in the leadership of their bishop. Perhaps growth in responsibility could well be the hallmark of the Diocese of Algoma during the past quarter century. It passed the point of adolescence fourteen years ago when the synod unanimously affirmed the step to become self-supporting. Since then there has been "no looking back", but a steady forging ahead in responsibility and service.

While Archbishop Wright is now the senior Canadian diocesan bishop in years of consecration, he was not yet forty years of age when he was chosen for that office. This month his diocese and the rest of the Church rejoice that he has reached his twenty-fifth anniversary as a bishop in the Church of God with "his eye undimmed nor his natural force abated", and extend to him congratulations and prayers for his continued ministry.

### Seek Stronger Terms of Union

Among a dozen notices of motion to be submitted for debate at the synod to be held this month the longest is a series of seven resolutions regarding Church Union from the members of the Algoma Archdeaconry. Their motion aims to present a solid front of support in insisting on adherence to the *Principles of Union* document in all union negotiations, opposition to setting any target date for union, or the practice of inter-communion before any final agreement on union.

The unique and original part of the motion deals with the rights of clergy, people, and parishes who cannot conscientiously enter into the union. Pension and property rights, as well as trust funds will have to be protected if this motion should receive the support of the diocesan synod and the General Synod of the Canadian Church which meets at Sudbury in August this year.

The members of the Algoma Archdeaconry are to be commended for this concern and foresight in presenting these matters at this time. In England provision is being made to protect the status and rights of clergy refusing to take part in the act of reconciliation of the ministries, which is planned as the first stage of union between Anglicans and Methodists. A similar measure of protection must be established now in Canada so that none will be

forced into an unwilling union because of the fear of the loss of vested interests.

An item we should like to have seen included in the motion would affirm the right of a diocese to elect members of the union commissions. We deplore the arbitrary way in which the members of the commissions were chosen without any reference to the Church's traditional democratic procedures. Episcopacy has always fostered synodical consultation but today we are being controlled by bureaucracy. The point is, how far do some members of the commissions really represent the mind of the Church? Have they the right to support any digression from the Faith and Order of the Church?

Again we stress the fact that there is not enough "communication" about the work of the commissions. If

### Lakehead Diocese Possible?

Perhaps the most visionary of the motions to be presented at synod is one which comes from the Lakehead and suggests the possibility of a future new diocese for that area and to include parts of the present dioceses of Keewatin and Moosonee.

While the idea is not new, it is likely the first time it will have been before a synod. The Lakehead has been envisaged in the past as a location for a primatial see; it has also



THE SHEPHERD AND HIS FLOCK — Archbishop Wright with a few of the twenty thousand persons who have renewed their Baptismal promises and received the Apostolic Laying On Of Hands during his episcopate. He was consecrated as Bishop of Algoma on the Tuesday after Pentecost, 1944.

### Forgiveness of Loans — A Good Precedent?

Will the twenty-fourth session of the Synod of Algoma be known as the "Forgiveness Synod"? Among the notices of motion to be considered by the members are two dealing with the Church Extension Fund loan payments. As was intimated in this paper earlier in the year Canon S. M. Craymer of Sudbury will introduce a resolution forgiving all parishes their debts still unpaid, including a parish in North Bay which borrowed from the bank to pay their Church Extension loan and still has a bank debt of over twenty-six thousand dollars.

Another motion sponsored by two Lakehead clergy would forgive seventy-five per cent of the current outstanding debts and expect the remainder to be paid within five years at no interest.

their meetings were open to the press, there would be information on what the members are saying and doing and reaction from Church members assured. We hope the synod this month will take a step in this direction instead of apathetically leaving everything to the "commissions."

While both motions will naturally receive support from many who are sympathetic towards the parishes burdened with a heavy debt, the matter of changing the purpose for which the Fund was established should not be treated lightly. People gave, believing it was to be a "revolving" fund just as the old Church and Parsonage Loan Fund with which it could now be incorporated for the purposes of administration.

We are rather surprised to read in the first resolution that "the need for future church buildings within the diocese does not merit the holding of large sums in a revolving fund for future use". It seems this is taking a very short term view of the Church's growth and needs in this part of Canada. It smacks of stagnation rather than progress.

Then, what will the parishes think which have succeeded in paying their loans while taking their full share of obligation towards the apportionment and assessment and paying the priest a minimum stipend?

Perhaps a better way to deal with the problem is to fulfil the purpose of the Church Extension Fund and from this revolving fund help the parishes which still have large bank loans to pay. A great deal of money could be saved if they could be provided with interest free money from the diocese. While forgiveness is an excellent Christian principle, it is hardly a virtue if it destroys confidence and responsibility.

(See page 3A for list of elected lay delegates to synod).

### Youth in Good Friday Dramas

Dramatic ways of presenting the story of the Cross were carried out by young people in two parishes of the diocese on Good Friday this year. On St. Joseph Island, the priest, Father Peter Hill, organized a walk from Richard's Landing to Joselyn, about twelve miles, carrying a big wooden cross to symbolize our Lord's struggle as he climbed Calvary.

The pilgrimage began at half past ten in the morning with a short service at Emmanuel Church and concluded with a Service in Holy Trinity Church.

At Chapleau the young people of St. John's Church presented a drama of the Passion and Resurrection on Good Friday night. Playing the

part of the Christus was John Morin, the president of St. John's Youth Group. Pontius Pilate was played by Steven Robinson, and the role of Mary Magdalene was taken by the secretary of the group, Joan Lapointe. Young people played the parts of the High Priests, Peter, Judas, Barabbas, and Thomas, while members of the Confirmation Class filled minor roles in the drama. Fourteen separate scenes were depicted from the Last Supper to the Appearance to St. Thomas. Narration was done by Tom Corston, Youth Director, who also wrote and directed the play. Background music at the organ was supplied by Robert Groves, a member of the United Church youth group in Chapleau.

**THE ALGOMA ANGLICAN**

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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.  
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**The Archbishop's Letter**

The Archbishop's Study,  
May, 1969

My dear People:

There are many matters which I intended to write about but I shall concentrate on our coming synod. This will be the twenty-fourth session of the Algoma Diocesan Synod. There will be an opening service in St. Luke's Cathedral on Monday evening, May 26, followed by a reception for the delegates in the Imperial Room of the Windsor Hotel.

At the opening service I will deliver my charge. Reports will be submitted during the two days and many subjects of current interest will be debated, including Church Union, with special reference to Anglican-United Church proposals. Principal Grant Morden, Huron College, London, and Professor H. R. S. Ryan, Faculty of Law, Queen's University, Kingston, will represent the General Commission on Church Unity.

One of the highlights of Synod will be the Quiet Hour conducted by the Bishop of Quebec, The Right Reverend Russel Brown, who is well known to the diocese.

For the efficient conduct of synod it is imperative that all parishes have adequate representation. The laity

are definitely involved in the Church's business and it is of paramount importance that all laity take their places in synod.

These are days of rapid change in society; the Church is not excluded. It is time for considered judgment and clear vision. As Chairman of the Synod I look forward to meeting all the delegates and we pray that God will direct us aright in all our undertakings. It is only in His strength that we can hope to accomplish the ends to which we are called.

I will observe the twenty-fifth anniversary of my consecration on Tuesday after Pentecost (May 27) and will value the prayers of all our people on that day. I have much for which to be thankful including the affectionate loyalty of clergy and laity through the years.

May God the Holy Spirit grant us a right judgment in all things.

Your friend and Archbishop,

*William L. Algoma*

**The Archbishop's Itinerary**

**May**

- 2-3—Bishops of Canada will meet with Commissioners on Theological Education
- 4 —(Easter 4) 9 a.m. Grace Church, South River  
11.45 a.m. All Saints', Burks Falls  
4 p.m. Private Service, All Saints', Huntsville  
7 p.m. All Saints', Huntsville
- 5 —Executive of General Commission, Church Unity; 85 St. Clair Ave. E., Toronto
- 6-9—Board Meetings, Toronto
- 11 —(Easter 5) 11.30 a.m. St. George's, Echo Bay
- 14 —7.30 p.m. Christ Church, Port Sydney
- 15 —(Ascension Day) 8 p.m. St. Thomas', Bracebridge
- 16 —8 p.m. St. James', Gravenhurst (Dedication of memorial windows)
- 18 —(Sunday after Ascension) 9.30 a.m. St. Thomas', Ullswater  
11 a.m. Church of the Redeemer, Rosseau
- 26-28—Diocesan Synod, Sault Ste Marie
- 29 —8 p.m. St. John's, Garden River

**June**

- 1 —(Trinity Sunday) 11 a.m. St. Matthew's, Sault Ste Marie  
(Dedication of Processional Cross)
- 4 —Speaking engagement in Montreal
- 6 —Wedding, Chapel of Bishop Strachan School, Toronto

**Table Manners**

**Ministering At The Altar**

In a number of our churches the Lord's Table has been brought forward away from the east wall and the priest celebrates from behind facing the people. A few points need to be kept in mind when this is done.

It can be made clear that the Eucharist Service consists of two parts, a Ministry of the Word, and a Ministry of the Sacrament, preceded by a short Preparation and followed by a Dismissal. The Ministry of the Word should not take place at the Holy Table which should be reserved for the Ministry of the Sacrament.

At the Preparation, consisting of the Introit, Lord's Prayer, Collect of Purity, the Celebrant and his attendants proceeding to the Altar can recite these devotions before the Altar.

For the Ministry of the Word (Commandments or Our Lord's Summary, Collect, Epistle or Lesson, Psalm, Gospel, Creed) they go to the Sedilia or to the chancel seats. A good reader may step up from the congregation to read the Epistle or Lesson from the lectern or chancel step. The Gospel may be read from the same place, or from the pulpit, or the priest may read both from his place.

After the Sermon the celebrant goes to the Holy Table for the Ministry of the Sacrament. First, the Table is laid with the offering of the gifts. Then the Family of God is gathered, the absent by intercession, and the present by confession, etc. The table in the upper room was already "furnished and prepared" (St. Mark 15:15) when our Lord gathered His Apostles for the holy action.

The Confession, etc. can be said either behind the Table or kneeling with the communicants before the Table. The celebrant recites the Thanksgiving and Consecration from behind the Table facing the people so that they may see the holy action performed. Except when there are other priests concelebrating, the celebrant alone should recite the Prayer of Consecration. The people should take their proper part by reciting the great AMEN at the giving of thanks. He can say the Prayer of Humble Access either before or behind the Table. It is more convenient to communicate the people from before the Table rather than to go behind it each

time to exchange the paten for the chalice.

When all have received he consumes what remains of the Sacrament. The cleansing of the vessels is not part of the holy action commanded by our Lord and should be done as unobtrusively as possible. Water only may be used. After the Sacrament has been consumed the celebrant or an assistant may take the vessels to the Credence table for cleansing.

The Dismissal (Lord's Prayer, Thanksgiving, Gloria in Excelsis, Blessing) can take place either from behind the Holy Table or at the Sedilia.

The Book does not need to be moved, but remains to the left of the celebrant; or it may be moved to the centre for the Dismissal.

Some people object to the Eucharist being celebrated this way, finding it distracting to see the priest facing them. This objection is partly removed when the celebrant performs the Ministry of the Word before going behind the Altar.

**A Wonderful Book**

Doctor Ramsay, the Archbishop of Canterbury, has written a short and readable book, GOD, CHRIST AND THE WORLD. It is published as a paperback by S. C. M. Press, and is the current selection of the Anglican Book Society, Ottawa; it can also be obtained from the Anglican Book Centre, Toronto for \$1.50.

In this book the Archbishop treats of the teachings of the new theologians. He gives them credit for any insights into the truth but also shows how many of their systems do not go far enough. He draws these expressions of Christianity together and produces a synthesis which turns out to be the orthodox Christian expression of the truth. This little book will repay reading, study, and meditation, and may well lead to a clearer proclamation of the truth as we know it in Jesus Christ.

Our guest editorial and book review this month has been written by an Algoma priest, one of the Canadian Church's best known scholars, Canon Roland F. Palmer, SSJE.

Next month Dean Frank Nock will discuss the functions of a Cathedral.

**Diocese of Algoma Chain of Prayer**

	Week of	Parish	Clergy
May	4—Easter 4	St. Luke's Cathedral	Dean Frank Nock Bain Peever
"	11—Rogation S.	St. Matthew's, Sault Ste Marie	Harry Morrow
"	18—S after Ascension	St. John's, Sault Ste Marie	Frank Coyle
"	25—Pentecost	Christ Church, St. Peter's, Sault Ste Marie	Archdeacon Charles Noble
June	1—Trinity S.	All Saints', Sault Ste Marie	Warren Banting
"	8—Pentecost 2	Holy Trinity, Sault Ste Marie	Donald Landon

**Unity in Mission — Plea of Dr. Roundhill, Former Medical Missionary**

What is the job or mission of the Christian Church? This is a question that should be asked at every point of ecclesiastical activity and particularly during every discussion of Church Union. Let me suggest a few definitions of what the job of the Church really is and on which I think there is a broad basis of agreement.

- (1) The Church has been commissioned by Christ to be His Body to restore man's right relationship to God.
- (2) The Church's mission is to be Christ's agent of God's love to the whole world.
- (3) The job of the Church

is one of reconciliation of man to God and man to man. Are we as divided churches fulfilling the mission of the Church? Have we in fact the same mission? If so can we better fulfill this mission separated or united? How can we preach a gospel of reconciliation when the divisions of Christ's Church are not reconciled? Can we preach what we don't practice? As a former critic outside the Church, I believe that disunity in the Christian Church is the greatest single obstacle to the mission of the Church. Those outside the Church see the Church existing for its own sake or being an end in

itself. Some Churches seem to think they are the exclusive objects of God's love. If this is the message the world gets from the Church, the Church needs renewal of its structure and mission. The disunity of the past years has corrupted Christianity into "Churchianity". The Church must fulfil her mission by preaching and practising Christianity. The divided Churches by their division preach and often practice "Churchianity". Now I do not propose union at any cost. I am not an ecumeniac. Our Churches have a common mission and differ only in method. Our differ-

ences are important but I believe we can achieve unity if not uniformity if we let ecumenical perspective rather than churchianity be our basis for discussion. Brunner said that the Church lives by mission as fire lives by burning. As one who has been outside the organized Church and also as one who has been actively engaged in the overseas mission of the Church let me suggest some practical ways in which we as separate Churches may grow towards unity in mission. (1) Let us always think ecumenically. By this I mean

that we must recognize Christ in our fellow Christians. Let us seek to understand rather than to be understood. Let us not allow our churchianity to obscure our oneness in Christ nor let the world be confused about Christianity. (2) Let us strive towards unity of mission rather than uniformity of worship or Church government. The Lund and recent Lambeth conferences suggest that we do everything together in Christ's name except those things which for conscience sake we must do separately. Continued on page 3A

## Lay delegates chosen as members of diocesan synod

Lay delegates elected to the twenty-fourth session of the Synod of the Diocese of Algoma:

- Deanery of Algoma**  
 Garden River: Mr. Albert Williams; Mrs. A. B. Smith  
 Sault Ste Marie:  
 Christ Church: Mr. L. Martineau  
 St. Peter's: Mr. Harry Waite  
 Holy Trinity: Mr. Lloyd Gray  
 Mrs. P. Lowry  
 Mrs. W. Penhorwood  
 St. John's: Mr. Robt. Hitchen  
 Mr. Chas. Honess  
 St. Luke's: Dr. J. W. Crawford  
 Dr. David Gould  
 Mr. Nigel Kensit  
 St. Matthew's: Mr. R. A. Brideaux  
 Mr. D. H. Murray  
 Mrs. J. B. Thomas  
 Not reported: St. Joseph Is., All Saints', Sault Ste Marie
- Deanery of Manitoulin**  
 Gore Bay: Mr. Wm. Kemp  
 Little Current: Mr. A. G. Browne  
 Manitowaning: Mr. E. Bowerman  
 Mindemoya: Mr. P. McAllister  
 Not reported: Espanola, Spanish R.
- Deanery of Mississauga**  
 Blind River: Mr. Tom Irving  
 Chapleau: Mr. L. Anderson  
 Mr. Albert Evans  
 Elliot Lake: Mr. R. Fillmore  
 Mr. A. Rickaby  
 Mr. D. Taylor  
 Thessalon: Mr. R. Hankinson

## GA members hold spring festival at Englehart



Photo E. Valley

The annual "festival", a popular feature of Girls Auxiliary work, drew one hundred and fifty members and leaders together for a two-day meeting at Englehart during the March school break. The girls arrived by bus from points in Muskoka, Sudbury, Manitoulin, Sault Ste Marie and Marathon to join with those from the Deanery of Temiskaming in a program of competitions, display of talent, to worship and have fellowship. The host parish of Englehart took care of hospitality

arrangements and the girls received a welcome that will always bring back happy memories of this northeastern part of the diocese. They attended the Eucharist each day in Christ Church, with the Rector, Father Roy Locke presiding. Meals were served by members of the Anglican Churchwomen in the hall of Holy Trinity Roman Catholic Church. The Festival competitions were held in the auditorium of the High School.

A new feature of the competitions this year included the making of a dress, which the girl had to "model" at a "fashion show". In this a girl from the host parish received highest marks, and girls from Sudbury and Bracebridge took second and third honours. The Archbishop's trophy, given to the deanery receiving most points, was won this year by the group from Mississauga Deanery represented by the members from Thessalon. They received seventeen points, with Temiskaming second with sixteen and the Deanery of Sudbury third with fifteen.

It was announced that Mrs. H. B. Clinch has resigned as Diocesan Girls Leader; her place at the festival was taken by Mrs. Gilbert Thompson, who directed the program. The picture above shows her being presented with a Muriel Newton - White painting by Janice Bryan of Englehart, while the Rector looks on.

- Deanery of Muskoka**  
 Bala: Mr. Thos. Menzies  
 Port Carling: Mr. H. B. Clinch  
 Bracebridge: Mr. E. P. Lee, Q.C.  
 Mr. P. Glazier  
 Emsdale: Mr. E. V. Elliott  
 Gravenhurst: Mr. E. Corbett  
 Mr. M. Lipinski  
 Huntsville: Mr. S. E. T. Smith  
 Mr. P. Willis  
 Milford Bay: Mr. Geo. Brooke  
 Parry Sound: Dr. Jack MacKay  
 Dr. A. Roundhill  
 Port Sydney: Mr. Jas. Smith  
 Rosseau: Mr. R. H. Atkinson  
 Mr. A. Frost  
 Not reported: Lake of Bays, SSJE Missions, Sundridge

- Deanery of Sudbury**  
 Capreol: Mr. H. Williams  
 Copper Cliff: Mr. G. Hervey  
 Mr. M. Dickhout  
 Mr. A. Godfrey  
 Garson: Mr. T. H. Lloyd  
 Lively: Mr. Harry Moxam  
 Mr. Don Crowe  
 Onaping: Mr. Gordon Corf  
 Sudbury:  
 Ascension: Mr. Jim Gaughan  
 Epiphany: Mr. Ray C. Cook  
 Mr. Don Cowcill  
 Mrs. W. C. Warren  
 St. James': Mr. W. Case  
 Mr. Fred Stanley  
 Resurrection: Mr. C. Varney  
 Mrs. C. Varney  
 Unreported: Coniston

- Deanery of Superior**  
 Manitowadge: Mr. Geo. Johnston  
 Marathon: Mr. Dan Rudiak  
 Nipigon: Mr. J. Harding  
 Red Rock: Mr. Frank Moore  
 Schreiber: Mr. Reg. Bailey  
 Wawa: Mr. Les Calkins  
 White River: Mr. John Sellars  
 Missanabie: Mr. S. G. Iserhoff

- Deanery of Temiskaming**  
 Englehart: Mr. C. W. Wraight  
 New Liskeard: Mr. W. Chatwin  
 Mrs. M. Woods  
 North Bay:  
 St. Brice: Mr. J. Smorthwaite  
 St. John's: Mr. F. C. C. Boland  
 Mr. Fred Matters  
 Mr. E. Paterson  
 Powassan: Mr. Fred Laver  
 Callander: Mr. Wm. Hodgson  
 Sturgeon Falls: Mrs. E. Jones  
 Unreported: Cobalt, Haileybury, Christ Church, North Bay; Temiskaming

- Deanery of Thunder Bay**  
 Fort William:  
 St. Luke's: Mr. L. Sakamoto  
 St. Paul's: Mr. F. R. Morris  
 Mr. H. W. Paddington  
 Mr. F. Ward  
 St. Thomas': Dr. L. E. Hastings  
 Mr. E. D. Ford  
 Mr. R. A. Morrison  
 Port Arthur:  
 St. George's: Mr. G. H. Burns  
 Mr. P. Wintoneak  
 St. John's: Mr. E. J. Butler  
 Mr. G. A. Gridale  
 Mr. W. M. Kosny  
 St. Michael's: Mr. Bernard Davis  
 Dr. S. P. Smith  
 St. Stephen's: Mrs. B. Servais  
 West Thunder Bay: Mr. E. Desserre  
 Mr. John Garland
- Ex-officio members: Mr. D. M. Lawson, Q.C., Chancellor; Mr. E. P. Lee, Q.C., Registrar; Mr. Wm. Wadley, C.A., Treasurer; Mrs. C. H. Yeomans and Mrs. G. D. Taylor (Anglican Churchwomen)

## Church unity

(Continued from 2A)

(3) Let us build up a concerned and educated laity. It is largely the laity that makes contact with the world, not the ecclesiastical structure of the Church. For too long the laity have been thought of as the support of the clergy rather than the People of God. The laity must participate in the work and worship of the visible Church. We need interdenominational Bible study. We need to study the implications of mission and Church union, and I wish to commend the United Church for their conferences for laymen.

(4) Let us support the international mission of the Church preferably through the World Council of Churches rather than through denominational agencies.

(5) Let us prune our denominational activities and budgets to promote our common missionary activity. Let us get our priorities right in both the expenditure of money and manpower.

All these things can be done at a local level to develop both unity and mission. At all levels better means of education and communication must be developed. We need Christian education far beyond the denominational Sunday School and communication far beyond the pulpit. I pray for the day that the Church will use television effectively both for Christian education and communication, cost what it may.

I believe that unity in mission both at home and overseas is the most important issue for the Church of the twentieth century.

(Dr. Roundhill, a physician at Parry Sound, is a lay-delegate to the diocesan synod, the above is the substance of an address he gave during a panel discussion sponsored by the Muskoka United Church Presbytery.)

## The Algoma diocesan synod meets at Sault Ste Marie May 26-28

### PROVIDE MARRIAGE COURSE

Each year an excellent ecumenical effort is carried out in Sault Ste Marie when the churches unite in sponsoring a course for young couples intending marriage or who wish to receive marriage counselling. This year the subject of the course is "Preparing Yourself for a Happy Marriage", and the lectures given by qualified leaders in the community.

### PARISH HELPS ARENA PROJECT

A news item in the April issue of THE ALGOMA ANGLICAN told of a community effort on the part of St. Paul's Church, Haileybury which ran a "coffee shop" at the town's first winter carnival. It was a great success, and as the carnival was to raise funds for an indoor arena for the town the parish decided to give the proceeds of the "coffee shop" to this project; the total amount was about one hundred dollars.

### Study session on alcoholism

The Ontario Institute of Alcohol Studies will hold its tenth annual program of study at McMaster University, Hamilton, August 11-14 this year. The tuition course features an imposing list of speakers and offers a unique opportunity for clergymen, teachers, social and welfare workers towards a modern understanding of and approach to the alcoholism problem in our society.

An Algoma priest who attended last year's Institute has written to commend the program and encourage both clergy and laity to attend. The cost of tuition and board for the meetings is thirty-five dollars. Special rates are offered to married couples, and a limited number of bursaries are available. Write to the Institute of Alcohol Studies, 39 Davenport Rd., Toronto 5, Ont.

## Girl tells of career choice

A local girl, described as the first Anglican missionary from the Lakehead, about to leave for work in Malaya, told the members of the Anglican Churchwomen of Thunder Bay Deanery why she was choosing this vocation when she addressed their annual spring meeting.

Miss Diane Whybourne, a young member of St. Thomas' parish, Fort William, will take a crash course in Chinese at Singapore before proceeding to a mission post in Malaya with the China Inland Missionary Fellowship. She told the women of her training at the interdenominational Bible College in Toronto and of the spiritual fellowship she had found there which had strengthened her own convictions as an Anglican.

At the conclusion of her address Mrs. Alfred Manley, Deanery President, presented a gift of money from the Churchwomen to Miss Whybourne.

## Lakehead girl for work tour

The only young person we have heard who was accepted from this diocese for the Overseas Work Tours this year is Miss Donna Vibert, from the parish of St. Mark's, Rosslyn. Last summer four young people from Algoma worked in the West Indies and Central America on Church projects. We hear that this summer a group of young West Indies Church people will undertake a project at Camp Manitou.

There are three projects for youth in the West Indies where the teams will be working this summer. The cost of the tour amounting to about five hundred dollars per person will be paid by the diocese from which the youth is chosen, the national committee arranging the tours, and the home parish, if it can be arranged.

### CAMP TEMISKAMING EXPANDS

The Anglican Church camp at Fairy Lake which was featured in our April issue, will have a new pavilion type building added this year. A group of workers from the tri-town area of New Liskeard-Haileybury-Cobalt were also planning to clear more land to extend the present playing-field and erect a new boat dock.

The camp committee are also considering operating a family-type camp program at approximately fifty dollars a week per family. The excellent facilities at this location have never been fully occupied and an effort is being made to put the camp to greater use. The camp committee secretary is Mrs. T. W. Huff, Box 41, Haileybury, Ont. The camping season for children and young people is held this year from June 29 until August 9, and the cost per person is sixteen dollars a week.



MRS. H. B. CLINCH who has resigned as Diocesan G.A. Leader.

### OLDEST WOMAN'S AUXILIARY

The first branch of the Women's Auxiliary in the Diocese of Algoma was formed at St. John's Church, Port Arthur, April 17, 1894. The

event was specially marked this year when the seventy-fifth anniversary was observed by the Anglican Churchwomen of the parish.

## Author of Canon Replies To Editor's Opposition

The Editor, Algoma Anglican:

I read with interest your editorial about the proposed Canon on Continued Education. I was quite surprised that your comments were entirely opposed to this, as well as to the general idea it contained. However I was pleased to see that it was being brought forward in a diocesan paper for discussion and examination. I think we all agree that it is necessary to have full and open discussion of important matters before they are brought to the decision point in General Synod, and I wish that more diocesan papers would follow your lead.

I would like to reply in detail to the comments you make in several paragraphs, but first I would like to question why this proposal should be "an effective smoke screen" for the more practical and pressing issue of Church Union? Certainly it is not intended to be a smoke screen to cover any other issue.... I would agree with you that the matter of Church Union is of a higher order and priority than this matter which is essentially a system to provide a financial platform for continued education.

I assume that you have read the draft Canon, but that your readers haven't. It would be fair to point out that the Plan is not a plan for education as such, but a plan to provide resources for continued education. The question of what comprises continued education is a very proper one, and must be faced.

You ask whether anything less than a year's study can really be called "continued education". Certainly, it is important to see continued education as a lengthy process, but the actual elements of instruction need not be lengthy if they connect with one another. An example in point is an advanced study program which allows a man to work for a Master's degree over a three year period, in which there are only two six-weeks residential sessions. The rest of the time is spent in the parish, working on projects which have been agreed to by the student and his faculty advisor, preparing reports which are supervised by a professor.

There has been a great deal of study in the last two years about what constitutes effective continued education, and there is by no means an agreement that it consists of two or three week summer courses or glorified workshops. However, very short instructional sessions which are carefully designed over two, three, five or seven years, can produce a very effective form of continuing education.

The question of very lengthy study, or sabbaticals, has been faced by the Committee on Theological Education for many years. In fact

it has presented to General Synod and received approval of a policy to encourage sabbaticals, but these are very costly in terms of time and money and it is obvious the Church is not yet ready to afford this opportunity to all of its clergy. The Committee therefore tried to discover a minimum opportunity which would be of value to all and on which those who could obtain sabbaticals could build.

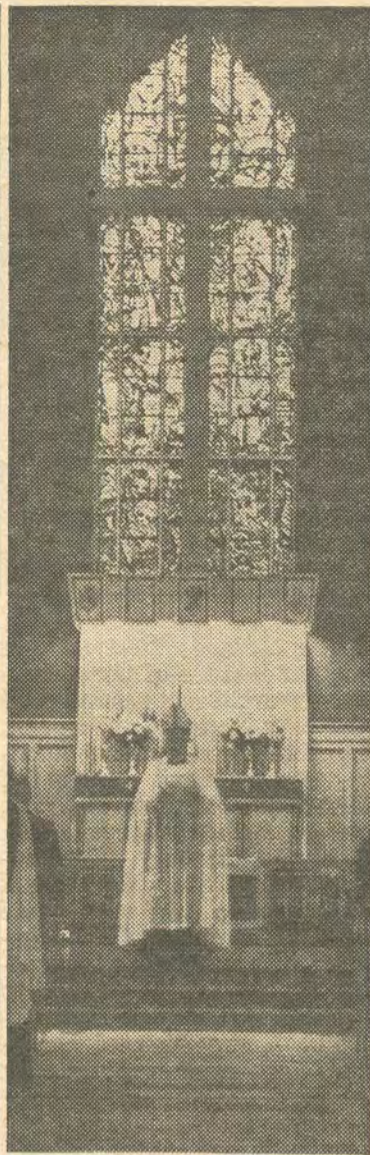
You refer to the "full control" of National Executive Council, as to how it will be applied. Its control is at the level of general policy, that is that there shall be a standard minimum opportunity for all clergy and lay professional workers in the Church and that the minimum levels should be of such and such an order. This is not quite arbitrary control, because there is built into the Canon a provision for checking with the dioceses.

There has been a good deal of discussion as to whether ultimate responsibility should be within the diocese or at the national level, and some dioceses feel very strongly that the only way to build a standard minimum opportunity across the Church is to have this authority vested at the national level. However, there are other kinds of authority which have to do with the matter of permission to leave a parish for an educational opportunity, and even the approval of the educational event itself. These do not belong to the national level, but are clearly located at the diocesan level.

Since each man will contribute from his own pocket to the scheme, it is hoped that responsibility can be located as much as possible in him. That is, each individual should be considered to be able and responsible to manage his own educational career. There is very little here that could be called "big brother" attitude.

One minor correction in your understanding is that the time allowed is six weeks in every five years taken in any amount of time that is convenient in the course of that five years. Again this is a minimum standard and not a maximum if dioceses are willing to afford more.

I have read Chancellor Lawson's reply to Bishop Steer and I see that he uses the word "unfair" only once in reference to Regulation 4, subsection 4. It is supposed that men over 55 years of age would not be seeking continued education and that they require all funds available to them for retirement purposes. It assumes that these men may be interested in continuing their education, but that they should be permitted to receive the contributions made during the last four years of



—Sault Star Photo  
**The Archbishop is seen standing before the altar in St. Luke's Cathedral where the Synod Service will be held May 26, and when he will deliver his Charge.**

his ministry if he has not taken them up for continued education purposes. We agree that all funds that are available to retiring men should remain in their control. We do not agree that men over 55 lose interest in improving their effectiveness in the ministry. Perhaps we should begin to question some of these people to find out what the situation is.

Yours sincerely,  
The Rev. L. C. Raymond,  
Consultant,  
Continuing Education.

Editor's reply:

Though Mr. Raymond's letter is twice as long as the editorial to which he replied we have published it as fully as possible, and appreciate his interest in writing.

We are not opposed, as he suggests, to the general idea of continued education. We even try to practise it.

He admits that the proposed Canon is not a plan for continued education, only a "financial platform". Isn't this "putting the cart before the horse"? and as we pointed out, amounts to asking the clergy and their parishes to "sign a blank cheque"? We have had enough schemes emanating from 600 Jarvis St. in the past few years without submitting to the mandatory action of the proposed Canon.

Mr. Raymond's reference to the "control" of the National Executive Council seems contradictory; it appears to be much more than "general policy". With all due respects to the Council (of which our Archbishop and Dean are both members) we would suggest that staff members from our theological colleges may be better qualified to direct general policy of continued education, but of course it is not suggested that theology will be offered, nor religious education at all.

We are glad that Mr. Raymond thinks that each individual should be responsible to manage his own educational career, (every priest promises this in his ordination

## Executive Committee Report

by William Wadley, Diocesan Treasurer

The eighth and final meeting of the executive committee of the present synod was held at St. Luke's Cathedral, Sault Ste Marie, March 17 and 18. The smallest attendance in the two years resulted from the coincidence of timing when other events and meetings kept several members away.

The meeting was addressed by Canon Philip Jefferson, Director of Parish and Diocesan Services at Church House, who outlined the results of the regrouping of responsibility among the staff in four main divisions dealing with his own department: that of "Long Range Planning" headed by The Rev. Wm. Lowe; "National and World Outreach" under Canon E. Jackson, and "Communications" directed by The Rev. Peter Meggs. These are further intertwined with committees responsible to the forty-five member National Executive Council. Canon Jefferson also stated that a professional "survey" of the General Synod committees was now underway and would be ready for the consideration of the General Synod this year.

The Executive also RECEIVED a report from Dr. D. S. Forth, retiring Provost of Thorneloe University with proposals of change in administration which may be necessary if the college is to continue. The members concurred in the negotiations being made between Thorneloe and Laurentian University and asked for more details to present to the diocesan synod.

ACCEPTED the recommendations of the Finance Committee to curtail \$5,000 of budget expenditure this year, encourage parishes to make up unpaid 1968 apportionments and renew efforts to obtain further mission contributions in excess of the 1969 objectives, which total \$94,600 compared to actual mission givings of \$100,600 in 1968.

APPROVED payment of accounts totalling \$45,000 for January and February and were told that parish payments had been adequate to permit the diocese to meet its regular commitments that far, but that it may be necessary to borrow to meet the required quarterly payment of \$13,500 to the National Office by the end of March. This would incur interest payments on diocesan bank borrowings and so increase assessments.

DEALT with recommendations from the Survey Committee which included dropping the centralized payroll proposal. Out of eighty parishes, with ten still unreported, the thirty which voted for the proposal had been offset by the forty against it, with one neutral.

AUTHORIZED a change in the financial year-end so that late payments from parishes may be included in the diocesan annual summaries, and decided to improve the form and design of separate annual financial and statistical parish reports for 1969.

RATIFIED the Survey Committee's recommendation that local "renewal groups" may be set up comprising "the clergyman, wardens, lay delegates, and at least one youth, one layman, one laywoman to whom can be sent condensed reports on renewal in the Church for study and feedback." It was reported that a wealth of ideas, comments and suggestions had already been received in those areas where regional meetings had been held and that summaries of this material was being prepared for deaneries requesting it.

HEARD a short progress report from the three-man committee on Church Unity through its chairman, The Reverend Frank Coyle, which also recommended for study and comment at the local and regional level the Church Union reports and other material published in *The Algoma Anglican*, *The Canadian Churchman*, and *The Living Message*.

RELAYED to the diocesan synod a request for official representation on the provincial executive of the Brotherhood of Anglican Churchmen and participation in the second annual provincial conference at St. Peter's, Cobourg, this October.

ENCOURAGED the Project Committee to proceed with the distribution of publicity material in connection with the 1969 national and world projects of the diocese and directed the committee to apply for the same projects in 1970.

REAFFIRMED its hope that sufficient funds would be obtained to meet its 1969 National and World Outreach goal of \$54,000 but postponed until the synod any consideration of the suggested 1970 apportionment of \$56,440.

RECEIVED copies of twenty-one notices of motion for inclusion in the Synod Convening Circular scheduled for distribution about April 15, six weeks before the synod.

vows). We ask, then, why the need for this Canon?

We assure Mr. Raymond that we understand clearly that "six weeks in every five years" may be taken at the rate of a week per year, the "very short instructional sessions" which he strongly suggests; or three months after ten years if it can be arranged, and that the "education is of such and such an order" approved by the "powers that be, whether it is "big brother" or "big sister" by then.

If it isn't this way, then put into the Canon the guarantee that the participant will be entitled to take the course he desires after due consultation with his diocesan. Responsibility without freedom is meaningless.

## Priest Favors Team Parish

by The Rev. Ron. Barnes

For centuries the Church has assumed that separate parishes, each with its priest, was ideal. Today this is being challenged, and it's about time.

The new idea is the "Team Parish". A group of parishes merge to form one team parish, gaining a greater efficiency, less duplication, greater use of lay talent, a need for fewer priests, and far more co-operation.

Each priest is attached to the team, not to any particular parish. They are responsible for all services, yet each specializes in a certain area of work such as Christian Education, Counselling, Hospital visiting, Home visiting, Young People, etc. Finances

from each parish are combined and all bills paid from a central treasury. Each congregation, however elects its own officers who meet together to form the administrative board for the team parish.

Some people have opposed this idea because each church will lose its own pastor, but Anglicans have been babied for too long; it is time we became adult Christians. Besides a team parish would be no less personal than a large parish which has three or four priests on the staff.

This May, at Synod, the idea will be considered that the Sault Ste Marie area be designated as an experimental team parish for two years. It deserves our strongest support and encouragement.

## Youth Helped by Church AA Group

Meetings of that very worthwhile organization, Alcoholics Anonymous, are often found in Church halls; the latest group we have heard about meets in the crypt of St. Paul's, Manitowaning every Tuesday night. To date the leadership has come from the Indian people on the Manitowaning Reserve. An ALATEEN group is now being formed to provide guidance to teen-agers who have to live with a drinking problem in the home.