

The ALGOMA ANGLICAN



Archbishop Emphasizes Task of Individual Ministries at Synod



Archbishop Wright

In delivering the Metropolitan's charge to the Ontario Provincial Synod session which met at Barrie on April 7, the Archbishop of Algoma stressed importance of the Church's ministry to individuals as a matter of top priority in today's world.

The theme of the synod was concerned with "Ministry", and His Grace emphasized this included more than the "ordained ministry". He stated "there is a ministry for every member of Christ. Every man and woman who is confirmed is commissioned to this ministry in the home, in the Church, the community, the world of business and social life."

Ministry, the Archbishop pointed out, is a partnership between clergy and laity and he saw the ordained ministry as being a humble "service to the servants of God." He said the laity are entitled to expect of their clergy what the Prayer

Book states "men studious in reading and learning the Scriptures, framing their manners on the same rule, and being continually stewards of the Lord; to teach, to premonish, to feed and provide for the Lord's family."

While admitting that the "pattern of the ministry may need to be modified or extended, His Grace went on to stress in emphatic terms the need for a "priest to person relationship" rather than with mass media treatments. He saw "the witness of dedicated laity" as also being a way to minister to individual spiritual needs in crowded urban centres.

Archbishop Wright, who is co-chairman of the general commission on Church Union, briefly mentioned the conversations towards unity and said the time had arrived for a decision on the place of bishops in the Church. His remarks implied that there was a tendency to ignore the *Principles of Union* which had been accepted by the General Synod as the Anglican basis for union. He stated "I am an advocate for Unity but I have a responsibility to preserve the actions of General Synod and not quietly push aside the *Principles of Union*". He asked, "are we getting tired of the travail in trying to bring to birth organic unity and thus ignore the directions of the highest body of our Church". Spiritual renewal, which Archbishop Wright is stressing this year in Algoma, he said, must be combined with unity. "The closer we draw to Christ, the closer we draw to one another."

To Continue Teaching Program

At a special meeting of the Board of Governors of Thorneloe University held on April 11, President E. G. Higgins in a written statement bitterly complained about the campaign against himself and the executive committee which had been carried on by Provost D. J. Hilldrup and The Rev. C. P. Clay. However, a motion by the executive that the Board reaffirm the decision taken in January, was lost. This had been to discontinue any further teaching program or college administration after the present term. The reversal of policy thus means that Prof. Clay may continue on the Staff of Thorneloe if he so wishes.

Another motion asked for the resignation of Provost Hilldrup; however, this was not considered as the Board passed another motion that the question of resignation be tabled.

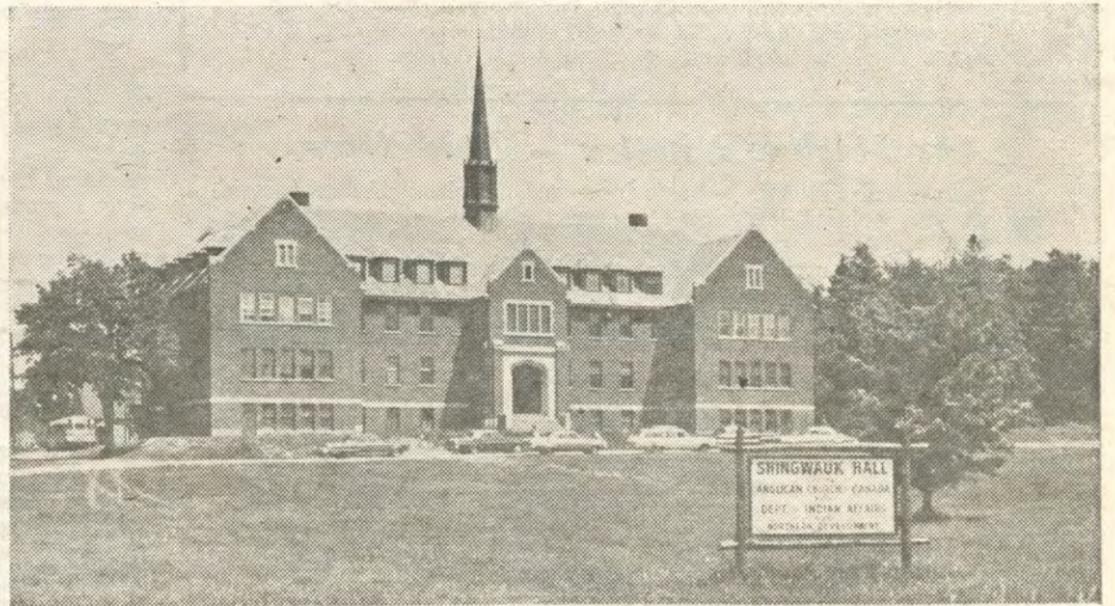
A feature of the meeting was the presence of a delegation of Thorneloe students, and the Board members listened to speeches from twelve of their number who support-

ed Provost Hilldrup's plan to keep the college operating, and blamed President Higgins for the present difficulties.

Many Anglicans from all parts of the Diocese and beyond who gave generously towards the establishment of Thorneloe will be watching the outcome with little sympathy for any "power-play" in its administration, but with much concern for its student community and their welfare.

CONGRESS DELEGATE

Among the eight hundred delegates from across Canada, representing many Canadian Church bodies at the Canadian Congress on Evangelism to be held this summer will be Canon E. Roy Haddon from this diocese. The congress will be held in Ottawa at the end of August. Several Anglican leaders are on the planning committee, and one of the speakers at the Congress will be The Archbishop of York. The program will be in both English and French, and the meetings will take place at the Chateau Laurier.



The future of Shingwauk Hall, Sault Ste Marie, a link with the historic past in Algoma Diocese, is uncertain. The staff members at this residential school for younger Indian pupils have been warned by the federal government to expect their work at the Hall to be finished when the school term ends in June. Arrangements are

being made to provide education facilities for the students nearer to their homes. More and more Indian students are being educated at the provincial public and high schools. Several of the children at the hall come from the Nakina area, and will be attending local public schools, thus carrying out the government policy to "integrate" Indian

and White children. For several years the residents at Shingwauk Hall have been attending the city schools in Sault Ste Marie.

According to a news report in the *Sault Star*, Bishop Watton of Moosonee is interested in having the federal government use the facilities at Shingwauk for students from the east coast of James Bay even though they come within the teaching program of the Quebec provincial government. The report stated that the Indians had requested the government to build a residential school at Amos, Que., but apparently the Bishop felt it would be more economical to use the already existing facilities at Sault Ste Marie. Since 1967 the Shingwauk Hall has been completely renovated at a cost of one hundred thousand dollars a year. The present school was built in 1934.

The terms of the lease granted to the federal government by the Church states that if the land ceases to be used for a residential school under the management of the Church the government must pay the Church the market value of the land. The site, comprising over fifty acres of choice residential property, has been in the hands of the Diocese of Algoma since the first Shingwauk School was built there in 1874.

Need Mission to Offenders

One of the church's leaders in the work of rehabilitation of prisoners and ex-prisoners, the Rev. S. G. West, was the guest preacher at the Church of the Resurrection, Sudbury, on Passion Sunday in March.

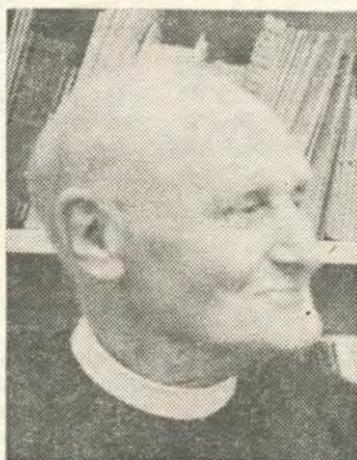
As Director of Corrections for the Diocese of Toronto, Mr. West visits many prisons and jails and was in Sudbury participating in a community workshop on the problems of ex-prisoners sponsored by the Fraternity Half-way House in Sudbury.

The banquet at the close of the workshop was held in the Parish Hall of the Church of the Resurrection and addressed by Mr. West on the subject of "Corrections and the changing winds". This was followed by a question and answer

period.

On Sunday morning Mr. West spoke on the "Church's mission to the ex-offender". He said that those in jails or prisons are considered to be the bad part of society but when only forty per cent of criminals are brought to justice it follows that the majority are still at large. He criticized advertising for promoting a false power image in the minds of young people e.g. "a man's ale" suggests that one must drink to be a man. He said that many former prisoners tend to accept a defeatist attitude and label themselves as "ex-cons", and that it is necessary for the Church to take the risk of being involved in the healing of society.

Fifty Years in Priesthood



Canon Hankinson

On Palm Sunday this year Canon W. A. Hankinson, Parish priest at Milford Bay and Beaumaris, celebrated the fiftieth anniversary of his ordination to the priesthood.

Although he is officially on the "retired" list, he is still very active and able to officiate every Sunday at St. Mark's, Milford Bay, assisted by his lay-reader, Mr. George Brooke.

Born in England, Canon Hankinson came to this country as a young man, after studying theology at Dorchester Missionary College. Archbishop Thorneloe invited him to work in this diocese and to read for holy orders. That was in 1914, and he has been continuously with the Church in Algoma ever since, working in the Latchford area, Rousseau, North Bay, as well as in parishes in the Thunder Bay area. His many friends throughout the diocese will join in extending him felicitations on the golden jubilee of his priesthood.

EASTER VIGIL AT ELLIOT LAKE

At St. Peter's, Elliot Lake, the Holy Week observances included a traditional "three-hour service" on Good Friday which is a community effort and clergy from other churches participate.

Following this one of the traditions established at St. Peter's is the "Easter Vigil". This is a corporate effort by the parishioners to have someone praying constantly in the church from 3 p.m. on Good Friday until the first Eucharist of Easter Day. Some individuals, some couples, others in groups of families participate and see that there is somebody in the church at all times during the forty-hour vigil.

THE ALGOMA ANGLICAN

Circulation: 6,500

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

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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.

Archbishop's Letter — Held Over

Because of the Archbishop's increased activities of late (presiding at two episcopal elections, a provincial synod and House of Bishops) we do not have his letter in time to publish in this issue. His series on the office of Bishops will be resumed next month.

We express the sympathy of the Diocese to Mrs. Wright, wife of our Archbishop, whose mother, Annie Ida Clare, died on Sunday, April 5, at Leamington, Ont.

Archbishop's Itinerary

- May 3: 9.30 a.m. St. John's, Thunder Bay
11.00 a.m. St. Thomas', Thunder Bay
7.00 p.m. St. Michael's, Thunder Bay
- May 4-6: Anglican Churchwomen Diocesan Meeting, Thunder Bay
- May 7: (Ascension Day) Divinity Convocation, Trinity College, Toronto
- May 11-15: Quarterly Board Meeting, Toronto
- May 18: Consecration of Bishop of Ontario, St. George's Cathedral, Kingston.
- May 19: 8 p.m. St. Thomas', Bracebridge
- May 20: 7.30 p.m. Huntsville Missions
- May 21: Beaver Creek Correctional Camp
7.30 p.m. St. James', Gravenhurst
- May 24: 10.30 a.m. St. John's, Sault Ste Marie
- May 26-27: Diocesan Executive Meeting, Sault Ste Marie
- May 31: Milton, Ontario 75th Anniversary of Parish
- June 7: 7.30 a.m. St. George's, Espanola
9.00 a.m. St. Augustine's, Whitefish Falls
11.00 a.m. Confirmation, Espanola
3.00 p.m. All Saints, Nairn
7.00 p.m. St. John's, Webbwood
- June 9: 11.00 a.m. St. Peter's, Sheguiandah
7.00 p.m. Manitowaning

MAN OF THE YEAR

At a special Testimonial Dinner held at Sault Ste Marie, Monday, May 5, His Grace, the Archbishop of Algoma, was honoured with the B'nai B'rith award of "The Man of the Year". We congratulate our Diocesan on this expression of esteem from his fellow citizens. We hope to publish more of this event in our next issue.

For the Sake of Argument . . . 5

Resources and Service

Have you ever paid much attention to how competitive and suspicious parishes are toward each other? In the cities it is parishes of the same denomination, because there are many of them; in the rural areas it is interdenominational. Competition is a good thing, generally, but in the Church it can be both restrictive and destructive: perhaps the time has come for us to pool our resources rather than to try to compete with each other.

The crux of the matter is the need for clergy to trust each other, and once this is done there might be greater co-operation between parishes to the advantage of everyone involved. Take, for example, Evensong on Sundays. Most parishes are struggling along with only a handful of people in attendance, but why struggle along? Why not have two or three parishes in a deanery combine their efforts and resources? Simply select the church where the service will be held then encourage the respective congregations to attend. There would be a larger congregation than the ten or fifteen now attending most Evensongs, a larger choir, louder responses, and so on. Basically more and fuller participation. Not that numbers and noise are required for a meaningful service, but no one can deny that there is added impact to a service which is well attended and shared in.

The same type of co-operation could be applied to most of the organizations in the Church—Cubs, Scouts, Juniors, and Girls Auxiliary.

So often there is a lack of leadership in these groups or the membership is small, but each parish tries to offer a full slate of organizations because this is the thing to do. How good or how terrible the end result is seems to be of secondary importance, so long as the organization exists. Would it not be far better to combine efforts and resources and have one or two worthwhile groups in the city instead of having four or five ineffective ones?

If the same principle is applied to the buildings the Church uses, one parish church might become the education centre for the whole Anglican community; another might be used for administering the Sacraments and preaching the Word; another might be used as the counselling centre; and so on. This would put a stop to each parish trying to fulfil all of these functions but doing most of them inadequately. It would mean too that the Church would be offering the community far better ministries and service than at present, and would indeed be the Church in action rather than being the parish in protracted labour.

Under such a system the number of priests could be greatly reduced, for the men and women who would staff the education and counselling centres would not need to be ordained. Initially they would come into the ministry as educationalists, psychologists, psychiatrists, etc., without having to be ordained to the priesthood in order to serve as ministers. It would also serve to reduce

The Soul's Sincere Desire

by Muriel E. Newton White

We are living in days of doubt and questioning: It is as if the whole Church were going through what the mystics used to call the "dark night of the soul," when the individual soul experiences the bewildering blankness of reaching out for God and finding He isn't there. One of the first things we lose in this dark night is the ability to pray; why pray to someone who perhaps doesn't exist? These are hard days for the individual doubter, now that the whole Church seems to have turned from solid rock to shifting sand.

Where once we prayed with simple faith, now we are plagued by doubts. There is always the age-old question, if God is really All-powerful and All-good, why doesn't He answer our prayers? Again, we may ask, if I pray for one thing and you pray for the opposite, and a third person prays for something else again, what can God possibly do about it? And inevitably we come to a third question, how can we continue to use the intensely devout language of the Church's liturgy while we are lost in the confusion?

Before we even begin to look for an answer to these questions we must try to define prayer. It is certainly not the mere repetition of a formula: it is more than merely saying "Thank-you," "sorry," and "please" to God—essential parts of prayer though these may be. True prayer is made up of all thoughts, desires, longings, hungers, dreams, needs; spoken or unspoken, acknowledged or denied. Prayer is the voice of the soul crying out its inmost yearnings and aspirations . . . Think of a child "saying his prayers"; her lips say "Now I lay me down to sleep," while her whole soul is crying out for the finding of a lost kitten; which is the truest prayer?

Then, perhaps it will help us if we think of God simply as being the *Direction* in which these cryings-out are sent. We may name Him or not, call Him by some other name or by no name at all. A child may ask a favour of the fairies or of some fantasy-figure of his own invention, a Buddhist may address Buddha, a sun-worshipper may address the sun, one of the older generation of Catholics may address a saint; but there is only One Who hears. Prayer can go in only one direction, and that is Godward.

Incidentally, this concept of prayer makes us face the possibility that even what we generally think of as blasphemy—the use of the Name of God as an exclamation of a man in the extremity of fear or pain—may actually be a far truer prayer than our piously-phrased request to God about some cause that we are not genuinely concerned over.

Before going back to our first two questions—why doesn't God answer our prayers? and, How can He answer conflicting prayers? (both of which questions lead to the final one, why pray at all?), let's look for a parable in something that is playing an ever-increasing part in modern life—the computer. One feeds various items of information into the computer to be processed, and the computer comes up with an answer.

the number of drop-out clergy, those priests in limbo who know not where they stand.

All of this stems from the fact that the Church is here to serve all the people in the community and we as Christians must pool our resources if we are going to effectively fulfil our purpose. This may mean forfeiting the security of our local parishes; so what? Let us go ahead and pool our resources if this is what is needed, if it means the death of the parish but the re-awakening of the Church.

Now you may ignore all of this as simply being for the sake of argument—but on the other hand it may be very relevant. What do you think?

Now, if even one small item of information has been left out, the computer might have come up with a totally different answer. At the risk of being irreverent, let's think of our prayers—going by our definition of prayer as all outward-directed yearnings and aspirations—being "fed" into the computer whose name is Love, where, after they are "processed", Love comes up with the "answer". And—if one prayer out of the many that are fed in were left out, the answer would be different. Doesn't that put a new light on prayer?

But it leaves us with the other question still hanging, because if prayer doesn't have to be consciously formulated, and if God is God and will hear whether we acknowledge Him or not, is it of any importance that a Christian should consciously pray? And doesn't such a concept of prayer make the Christian liturgy seem to be entirely artificial and obsolete?

The answer, which is ages old, is not in terms of what effect prayer has on God or on the cause prayed for, but on the effect it has on the pray-er. Consciously formulated prayer, directed to the known and loved Father, Son, and Holy Spirit, is the source of spiritual growth. By praying thus our whole being grows into closer and closer union with the will of God, closer and closer harmony with Love. The Christian pray-er is able to accept "No" for an answer as willingly and gladly as "yes"; while a negative answer to an unexpressed yearning to an unknown God causes pain and bewilderment.

This is the reason that, in the "dark night" of doubt even more than at any other time, the prayers of the Liturgy are of such infinite value. They set the standard of the highest and noblest Christian aspiration, and instead of dismissing them as extravagant, unrealistic, and hypocritical, we should try to grow large enough to fit into them.

When we object to some of the changes in the wording of the liturgy, it is not only because we miss the beauty and security of the familiar language. Sometimes we have even deeper reasons.

For instance, we are liable to lose something very precious if we change "Thou" to "You" when addressing God. The God we pray to in the liturgy, the Holy Trinity, is *not* an ordinary "you". Granted, when I speak privately in prayer to Jesus, my Friend and Brother, I am speaking to a "you", but this is a different matter entirely. It is not by any means accidental that the American Revised Standard Version of the Bible modernized all its pronouns—except those used in addressing God.

By using the ordinary "you" we are doing the opposite of what we intend to do. Its usage places God in the category of an ordinary human being, and conjures up the picture we are trying so hard to get away from—that of the white bearded benevolent old uncle or grandfather, the Old Man "up there". To address God as "Thou" is to acknowledge that He is not just one of us, that He is utterly and totally Other, comprehensive of all that is—the God Who Calls Himself "I Am".

DIOCESAN APPOINTMENT

The Rev. Noel Leslie Goater who has been Principal of Shingwauk Hall during the past two years, is to be appointed Priest-Assistant at St. Luke's Cathedral, commencing June 1.

Mr. Goater has been on the Staff of Anglican Residential Schools for more than twelve years serving at Moose Factory, Ont., and in Alberta and Saskatchewan before coming to Shingwauk Hall. He was ordained to the priesthood in 1966 in the Diocese of Qu'Appelle.

Girls' Auxiliary Holy Week Rally Interesting Event

Described by some as the most successful Girls' Conference held in the Diocese the Fifteenth Annual Rally drew one hundred and forty GA members and leaders from six deaneries on the Monday, Tuesday and Wednesday of Holy Week to St. Thomas' Parish, Bracebridge.

The delegates arrived early Monday evening and were treated to a program of movies and music in the Parish Hall. As Bracebridge is the home of Santa's Village that venerable old gentleman put in an appearance and presented each girl with a tricolour pencil.

The Archbishop and Mrs. Wright were present for the entire sessions and His Grace was celebrant at the Holy Communion on Tuesday morning. At breakfast delegates were welcomed to the town by His Worship Mayor Parlett and to the Parish by the Churchwardens, Mr. Les Goodfellow and Mr. Peter Glazier.

Most of the program, including the competitions, was held in the spacious auditorium of the Bracebridge and Muskoka Lakes Secondary School. Tuesday morning was taken up by a demonstration of very colourful and well-executed folk dances. These were done by the deanery branches but were not included in the work for competition. The drama competitions showed Muskoka in first place with the Deanery of Mississauga a very close second.

The scrapbooks which had been submitted by the branches to a panel of Diocesan judges were received and the results announced. The Muskoka entry showing a tour of the deanery was given first place and the judges' comment "that it was worthy to be preserved in the deanery archives."

Following Evensong in the church at 5.30 p.m. the dinner meeting in the parish hall heard a talk by Mrs. Wright on a visit she and the Archbishop had made to the Holy Land in 1966. She described the places visited in their pilgrimage and connected them with the events of Holy Week. Another speaker at the dinner was Sister Jennifer Partridge of the Church Army who with Mrs. Ralph Morris, wife of a Church Army officer, had come from Toronto to take part in the evening's program.

HEALING CONFERENCE

The second Canadian conference on the Church's Ministry of Healing will be held at St. Crispin's Church, Scarborough, Ont., June 7, 8, 9, this year, under the auspices of the Order of St. Luke the Physician. Prominent speakers include Emily Gardiner Neal, noted writer and lecturer; Canon Laurence H. Blackburn, member of the Academy of Religion and Mental Health, New York; Dr. William Taylor, prominent Canadian medical consultant, and the Rev. Dr. John Stewart on the staff of the Hospital School for the Retarded, Smiths Falls, Ont., and Hon. Asst., St. James', Perth, Ont.

Registration is free. Further information may be obtained from the Rev. E. P. Leckie, St. Crispin's Church, Scarborough, Ont.

Following a fashion show with suitable commentary and instruction in proper posture by Mrs. S. Reid of Bracebridge, the "Samaritones" under the direction of Capt. Doug Gray of the Church Army led in an evening of singing and Gospel witness. Mrs. Morris, a former GA Ring of Honour girl from the Parish of South Porcupine when Mrs. D. N. Mitchell, wife of the Rector of Bracebridge, was leader there, told of her commitment to Christ and her experience in Christian work.

Two of the singing group told of how they had been

saved from drug addiction through the ministry of Capt. Gray. As two of the plays earlier in the day had depicted the problem of hippies and drugs in society their story had a very pertinent meaning. The hour grew late but the young people wanted "more," and the following day at breakfast showed a great majority in favour of this type of program.

The singing competitions took place on Wednesday morning after Mattins and breakfast. Mr. Howard Cable, one of the adjudicators, announced that first place was given to Thessalon.

At noon the church was filled for Holy Eucharist, the celebrant being the Ven. George Sutherland, Archdeacon of Muskoka. *The American Folk Mass* was used with David Mitchell Jr. at the Casavant pipe organ. Hymns in keeping with the Holy Week theme and set to folk music were used. Members of St. Thomas' GA Branch made up the choir.

The sermon was preached by the rector of the Parish who assisted the Archdeacon with the Mass. His Grace the Archbishop read the Gospel and gave the Blessing. The Rev. Norman Hornby acted

as his chaplain. During the service four senior members of St. Thomas' GA who had been in the parish Junior Auxiliary and Girls' Auxiliary from an early age were presented with Rings of Achievement.

At the dinner a special table was reserved for twelve GA Ring of Honour girls who were introduced to the gathering. The awards were announced for the competitions and ribbons and cups were presented by the Archbishop.

Active parish committees looked after all arrangements for the Rally including the billeting, transportation and catering for the meals. Help was given generously by individuals and especially by the ACW branches throughout Muskoka Deanery.

Following the dinner the conference program was concluded by a trip to the monastery where they were conducted on a tour by two members of the Society of St. John the Evangelist.

Passover . . .

(Continued from Page 4A)

This particular experience helped all those present to appreciate our spiritual heritage of Judaism and to understand the significance of many of the details of the Last Supper recorded in the Gospels. The service of the Seder ceremony was provided by Mr. Wolfe Moses, owner of a local bookstore, who loaned them his own personal copy of the Passover rite, which was copied and mimeographed for use at the supper.

Others taking part included Dr. J. W. E. Newbery, of Huntington College, who read two sections in Hebrew, and Professor David Hildrup, Provost of Thorneloe, who later in the evening preached the sermon at the Holy Communion in the Church of the Epiphany, Sudbury.

Ecumenical Service

On the afternoon of Easter Day at St. Patrick's Roman Catholic Church, Lockerby, about 400 people gathered for an informal service arranged by the Lockerby Christian Unity Committee, a group of clergy and laity representing the Anglican, Lutheran, Presbyterian, Roman Catholic, and United Churches in the vicinity. Most of the service was led by young people and the sermon was a conversation between three students. Over two hundred dollars was collected for "peace and development concerns" under the Canadian Council of Churches and Canadian Catholic Conference.

THEME SPEAKERS

The Faith at Work Conference sponsored by the New Liskeard Ministerial Association for the week-end of April 17 to 19 featured as two of the theme speakers, Dr. and Mrs. Overton Stephens of Agincourt. They were described as a "tremendous couple". Dr. Stephens is a medical surgeon on the staff of Scarborough Hospital and has taken part in many such conferences.

The Ministerial Association is also sponsoring a pre-marriage course at New Liskeard, a series of six lectures to be held each week.



Top left: Mrs. R. A. Locke, Diocesan GA Secretary and chairman of the rally.

Top centre: Some of the GA members waiting for dinner at St. Thomas' Parish Hall, Bracebridge.

Top right: Santa Claus, Bracebridge VIP, was on hand to welcome the girls.

Top centre left: The Archbishop and Mrs. Wright chat

with two of the judges for the drama competitions.

Top centre right: "The Samaritones", singing group from Toronto, held the attention of the young people for over an hour.

Lower centre left: Trina Hall receives sewing competition award.

Lower centre right: The Archbishop's Trophy is re-

ceived by Cindy Archer, president of St. Thomas' GA, Bracebridge.

Bottom left: A bus waits outside Parish Hall as delegates prepare to leave.

Bottom right: Janice Boyer, one of the recipients of the Ring of Achievement, shown chatting with Tom Matthews, who was server at the Folk Mass. "It was hard work, but we enjoyed every minute".



A Notable Ministry

Tribute to Canon Stump

by Canon R. F. Palmer, SSJE

The Reverend Aubert Werden Reynolds Stump, Canon of Algoma Diocese, died on Easter Tuesday, at Walkerton, Ontario. Father Stump, while still a student at Trinity College, Toronto, came to Algoma as a lay reader in Emsdale and neighbour missions. He married Helen Shane, at that time a teacher in Kearney. Bishop Rocksborough Smith ordained Father Stump and said to him "I am not asking you to go to Whitefish Falls. I am telling you to go there." Although the Stumps had expected to go to a less remote and rigorous post, they packed up and obeyed the Bishop's order. They worked there together for over thirty years, he as priest and she as a teacher in the church school for Indian and white children.

On arrival they found a tiny school house with two even smaller rooms in a lean-to at the back. There was no running water, electricity, or plumbing. The school room was used for teaching on week days and for services on Sundays. When Father Stump retired, due to ill health, brought on by his time as a chaplain during the war, the church property consisted of a large brick school house with an apartment for a second teacher, the beautiful Church of St. Augustine which dominated the village, and one of the loveliest parsonages in the diocese. But better than that there had been built up a congregation in which Indians and whites were happily associated together and a school where the same good spirit prevailed.

Children and assistant teachers who passed through the kind hands of Father and "Mother" Stump have many of them become leading citizens and devout churchmen. Whitefish Falls became the camping centre for the Diocese. Each summer the Stumps and their local helpers made ready the school for a series of camps for boys and girls. Several vocations to the ministry had their origin there. The camp life centered happily round the

daily services in the Church. Children from remote missions, where there were few Churchfolk, saw the Church functioning fully in its sacramental life, and came to realize that they belonged to something much bigger than the mission at home.

Father Stump was for many years Rural Dean of the Manitoulin. A succession of young priests ministered to the parishes on the Island and they have thanked God for the good influence and wise counsel of Father Stump. In the days of poor roads and long drives the Parsonage at Whitefish Falls was a half way house for those who had been to Sudbury or the Soo. There was always a warm welcome and a bed on the couch or in the study, or at any rate a hot meal after a cold journey.

After his retirement in 1960 Father Stump and his mother bought a fine old house in Walkerton, Ont. With the weight of the mission and the school removed his health improved. Bishop Appleyard of Georgian Bay, Huron Diocese, asked him to take charge temporarily of three country missions in Bruce County. They were in a rundown condition. Father and Mrs. Stump fell in love with the good Irish Churchfolk, and they returned that love. He was high and they were low, but it made no difference. They were eager to make him happy, and he was eager not to upset them. The temporary charge went for eight happy years. Then again a few months before his death he was asked to take care of the town church of St. Thomas, Walkerton, during the vacancy in that parish. It was there on Good Friday and Easter Day that his ministry reached a glorious climax. Two days later this great priest died.

The funeral took place on Friday, April 3rd. The Rev. John Swan, Rector of Hanover, took the Burial Office in St. Thomas Church, Walkerton. Father Palmer, S.S.J.E., celebrated the Requiem Eucharist. Clergy of the Dean-

Many Take Part in Drama Of Holy Week Ceremonies

From reports received by the editor a great variety of dramatic services built round the Church's liturgy marked Holy Week observances this year in Algoma. Interesting accounts reach us from Sault Ste Marie and Sudbury.

For the eighth successive year at Holy Trinity, Sault Ste Marie, every one shared in the reading of the Palm Sunday Gospel which replaced the morning sermon, with the AYPAs taking the special parts at the early service and a group of adult parishioners at 11 a.m. This year St. Luke's Cathedral also undertook the practice of the dramatic reading at the 11 a.m. service.

Just outside the see city in the St. Joseph Island parish a new congregation, St. George's, Echo Bay, has been added to the Rev. Peter Hill's ministry. Here on Maundy Thursday night a family Eucharist was held at 6 p.m. which was followed by a congregational supper in the Parish Hall. On Good Friday on the Island a twelve mile pilgrimage from Richard's Landing to Holy Trinity Church, Jocelyn, took place

led by servers carrying a big wooden cross.

A busy Holy week schedule was reported by the Rev. Murray Porter of St. James', Sudbury. Here the dramatic reading of the Passion on Palm Sunday was also done with the assistance of lay readers and the choir and congregation. Each afternoon from Monday to Thursday a children's mission was held. This consisted of a short service in the church on the theme of "a daily diary of Jesus' last days." About thirty-five to forty children attended each day from the Lockerby area. Each evening, Mon. to Wed. at 8 p.m., meditations on the Stations of the Cross were conducted by Mr. Winslow Case, lay reader.

On Good Friday the reading of the Gospel was again dramatized as on Palm Sunday. In explaining this Fr. Porter writes in his bulletin that by involving everyone in the story of the crucifixion "we are not mere innocent bystanders from afar. We are responsible, as is all mankind, and have we changed that much?"

At St. James' the ancient church custom of the "Mass of the Pre-Sanctified" (communion from the Sacrament reserved from the Maundy Thursday evening) was observed. In the service bulletin it was explained that many Christians used to make a devout and earnest communion on the day of the Lord's death and this can be done because of Christ's sacramental presence. "Christ is never actually dead but always much alive and at work in us at all times."

Passover Supper

Possibly the most unusual service held in the Diocese during Holy Week took place in the chapel of Thorneloe College at 6 p.m. on Maundy Thursday night. This was a Jewish Seder or Passover and similar to the actual customs and ceremony used at the Supper in which our Lord instituted the Holy Communion. Twenty-three students, faculty and friends were seated around two long tables covered with white cloths and decorated with candles. The Rev. C. P. Clay, college chaplain, took the leader's part and repeated the words of institution during the sharing of the unleavened bread and the cup of wine.

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Bishop-elect Robinson

The many clergy of the diocese who enjoyed The Ven. W. J. Robinson's lectures at the last Algoma Clergy School, held in 1968, will join in congratulating him on his election as Bishop of Ottawa. He was formerly Rector of St. John's Church, Ottawa, before going to the Diocese of Niagara as Rector of the Ascension, Hamilton. For the past few years he has been Rector of St. George's, Guelph, and Archdeacon of Trafalgar. He is a graduate of Bishop's University, Lennoxville, P.Q., and has had a long experience as a parish priest in the Dioceses of Ontario, Ottawa, and Niagara. Topic of his lectures at the Algoma Clergy School was on the "Outreach of the Ministry" and dealt mainly with parish work.

Youth Tire in Short Retreat

The mini-retreat, mentioned in a news item in our April issue, to be held for young people at St. James' Church, Gravenhurst, was attended by some fifteen high school students.

A news item written by the servers' secretary, Jerry Smith, gave an enthusiastic account of the program. Along with Anglicans there were representatives from the Roman Catholic, the United, and the Baptist Churches. Jerry writes "some of us gave up smoking for the retreat. All gave up eating between meals, and our brand of music, and we found the time went all too quickly. Another thing, we found ourselves to be more mentally than physically tired at the end".

The retreat lasted from Maundy Thursday night until 4 p.m. Good Friday. Besides attending the church services there was time for discussions on the theme "Knowing Each Other in Christ".

Not Mattins — or: Only if Before, The Eucharist

Editor, Algoma Anglican:

I was interested in the remarks of your columnist "For the sake of Argument" regarding Eucharist or Mattins. It should be pointed out that in the structure of the monastic services the office of Mattins always came prior to the daily Eucharist as "Lord's Own Service" and not a service of thanksgiving which followed. This concept suggests that the Eucharist ought to be the principal worship service on the Lord's Day. The writer goes on to discuss the time element of the service, surely this irrelevant? Why all the emphasis on sixty minutes? Whether the service be Choral Mattins or Sung Eucharist it can be reverently completed in one hour and fifteen minutes at the longest. If there is anxiety regarding continuing the service past the noon hour—then why start at eleven o'clock?

The comparison made regarding the large attendance at Mattins as opposed to the Eucharist is certainly unacceptable, it is true that this is admissible in perhaps two or three areas of the diocese, but I suggest that this is but one side of the coin. The theory advanced that the popularity of Mattins is due to a greater expression of the Gospel suggests a denial of the paramount spirituality of the Gospel proclaimed and received in the Eucharist.

Whilst all praise must be accorded to those parishes of the Evangelical tradition who foster vocations to the mission field, I feel your columnist should do so not at the expense of down-grading those whose vocation to the Priesthood and Lay-work was revealed through the Church's ministry in the Catholic tradition. Perhaps he intended to inject a little humour by using such terms as "dipsy-doodling and swishing of vestments"—

but this irreverent. Of the article content your anonymous columnist asks if it is pertinent. My opinion is that it isn't. I would submit this last observation that in the news media in particular your columnist should exercise greater care lest prejudices are aroused just 'For the Sake of Argument'.

James Turner.

Editor's Note:

We thank Fr Turner for his letter, especially for pointing out the fact that Mattins was meant to precede the Communion Service. We wonder nowadays how much preparation is really made for the reception of the holy communion as the Prayer Book directs should be done.

May we assure our readers that it is not the intention of the columnist nor of this paper to arouse old prejudices; indeed, "for the sake of argument" these should be forgotten

for the sake of truth. Honest and intelligent debate may lead into new avenues of truth, e.g. could it not also be considered that Ante-communion, the service of the Word with prayers, is also a form of preparation, with the actual communion held less frequently, or what does "frequently" mean in the Prayer Book?

Let "for the sake of argument" be open and frank. Prejudice surely depends entirely upon a point of view and is lost when we are willing to consider all sides of the argument. We appreciate our columnist's forthright expression of his views. We appreciate also our readers' comments upon them.

We suggest the deadline for any further letters on this topic be June 10. Next issue will carry readers' response to the "argument" about Church Fire Insurance.