

The Algoma Anglican

DIOCESE OF ALGOMA
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NO. 2

Giving In Diocese Shows An Increase With More To Come

Parish Returns published, page 4A, this issue

Preliminary 1970 figures indicate a one per cent increase in parish payments to the diocese: up from \$180,500 to \$182,200 for the four major diocesan operating accounts—Algoma Anglican, Algoma Mission Fund, Diocesan Expense Fund, and Parochial Pension.

BUDGET ARREARS AMOUNT TO THIRTEEN PER CENT

However, 1970 budgeted receipts for these four funds totalled \$201,900. Unless substantial savings are realized it would appear that the diocese will enter 1971 with deficits in at least two major funds. Detailed expenditure totals were not yet available from the diocesan office at the time of writing. Parishes in arrears will be receiving detailed statements shortly. It is hoped that this gap of thirteen per cent in the total budget will be narrowed considerably when these arrears are made up later in January.

PROSPECT FOR 1971

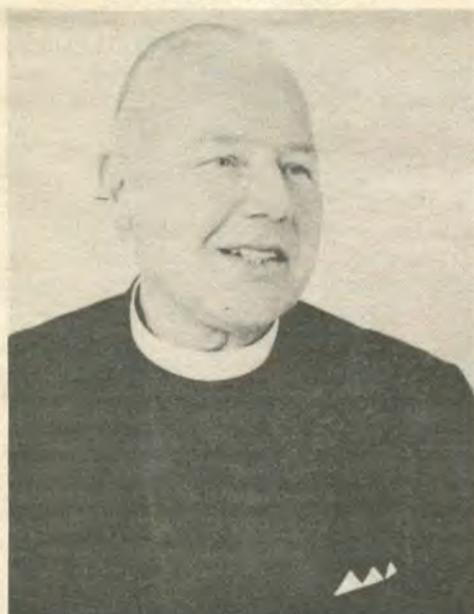
Commenting briefly on the preliminary results, the Diocesan Treasurer

was hopeful that the 1971 figures would see a considerable improvement now that the apparent 1969 decline had been checked in 1970. Much will depend on the results of the accepted Mission Fund Apportionments adopted at the annual January Vestry meetings.

SPECIAL GIVINGS AT ALL-TIME HIGH

One item of particular interest in the preliminary summary of 1970 diocesan receipts was the substantial increase in givings to the Primate's World Relief and Development Fund. Total received from the parishes to this amounted to \$12,450, compared to \$8,775 in 1969, and a previous high of \$9,600 in 1968. A detailed summary of givings from parishes will be available for publication in the next issue. The gratifying increase is believed to have been prompted both by an increased response to the work being done through the Fund, and by a transfer of special givings previously channelled through the separate Anglican World Mission Fund.

Priest Retires



THE REV. ARTHUR CRISP

Incumbent and later first Rector of the parish of Lively since his ordination in 1952, The Reverend Arthur Crisp has retired, and is now living in Toronto, according to reports we have received. During his ministry the present church at Lively was built.

Church Choirs Join For Carol Services

For the fourth consecutive year a combined choir from the Anglican Baptist and United congregations in the Burks Falls area led a Christmas carol service under the direction of Miss Lynda Stewart, ATCM, LRSM, of Sundridge. After only a few practices, the director, who is an accomplished musician and whose love for sacred music is shared by those who work for her, again succeeded in presenting an effective choral interpretation of the meaning of Christmas, in contrast to so much of the materialism evident at this season.

The Candlelight Carol Service was held three times between Christmas and New Year's in the Anglican Churches at Burks Falls, Magnetawan and Sundridge. Scripture lessons were the Prophecy of Isaiah, the Visitation, Birth, and the Visits of the Shepherds and Wise Men, interspersed with several appropriate anthems, carols, and hymns, including parts for soloists, a ladies' double quartet, as well as congregational participation.

Campaign Against Extension Separate Schools Questioned

A short while before the end of 1970 a rather formal letter was addressed to "the Clergy of Ontario," saluting each as "My dear Brother" (apparently women are not yet recognized!), enclosed with which was a pamphlet stating a number of reasons against continued extension of the Roman Catholic Separate School system in this province, especially the proposal to have this system apply to all grades up to and including Grade XIII, with public support.

We doubt whether the letter, issued by the "Inter-Church Committee on Protestant-Roman Catholic Relations", received any significant sup-

port from Anglicans, even though it bore the name of the Chairman of the committee, an Anglican priest and former Dean of this diocese, Canon J. H. Craig, Rector of Grace Church, Toronto.

From a report published in the *Toronto Anglican* we learn that a group of Anglican clergy in that city have written to the committee protesting against its intent. They point out that the committee would destroy the efforts of sincere Christians who are trying to have their children given the benefits of a Christian

Continued, page 3A

Christian Outreach And Its Challenge

Africa And Ceylon Grateful For Help

Offerings given at the summer services held by The Rev. D. A. P. Smith at Shebandowan in the West Thunder Bay parish were distributed by the Rector to several missionary works, including gifts sent to priests he met while studying at St. Augustine's College, Canterbury. Replies from two of them have been printed in *The Mission Bell*, magazine of the West Thunder Bay parish. They described some of the hardships faced by our Christian brethren in other lands, and give some insight into the opportunities open for individuals and parishes to support missions in a personal and direct way, a way too often lost in our modern Church's bureaucratic system.

From Nigeria, Fr. Zaccacus Banwo's letter reads: "... Your kind letter of November 6 and the enclosed cheque for twenty dollars were received with our profoundest thanks. May the Lord bless you and all our sympathetic and generous Christian friends who have met the needs of very many people they have never known. You have, by this generous gift, made it possible for us and our family to invite and pay the way of a good number of poverty-stricken and destitute people to Lagos for Christmas from destitute areas. Part of it will also be used to provide some copies of the Yoruba Bible and Hymn Books for those who have lost all they had, including their clothes and books, as they ran from one place to another in the war-affected areas. I have just brought one young man, Ope-Olu Jasola, to join those who are already living with us. We hope we shall be able to get a job for him in Lagos before long . . ."

From Ceylon, Fr. Sydney Weregoda writes: "... I had picked up my mail the other day and got into my car to go downtown, but alas I was stuck. With the rain in full pelt, in sheets, I discovered that my battery was dead. Had nothing much else to do till the rain eased off so got to reading my mail, wondering how I could scrounge up money for a battery.

I opened your letter with the twenty dollars. Talk of the crows feeding Elijah! Those days are not yet gone. For sure God does intervene, and here through good friends. Many thanks for your kind thought and help . . ."

See page 3A for news of Church Army missionaries.

LECTURES POPULAR

Several churchmen at Thunder Bay attend the "Christianity in Crisis" lectures held by Lakehead University. The second series began in January and included such subjects as the Bible, Urbanization, Christian meaning, Sexuality, and the City of God. The lectures are open to the public and the individual fee for each is \$1.50.

The Lakehead also had the opportunity of hearing, without charge, a lecture by the internationally known Catholic theologian and ecumenist, The Rev. Dr. Gregory Baum, who was guest lecturer in the university theatre on January 28.

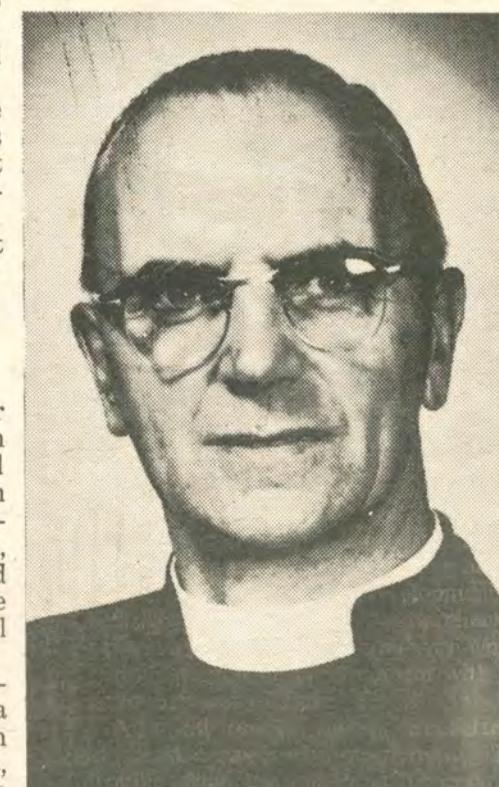
Missions Theme At Parish Anniversary



THE REV. JOHN RYE

Guest preacher on the occasion of the tenth anniversary of the present Holy Trinity Church, Sault Ste Marie, was Fr. John Rye, who is in Canada on furlough from a mission in Ghana (West Africa). He was celebrant and preacher at 9 a.m. and preacher at 11 a.m. on the anniversary Sunday, the first Sunday in December. At the latter service the Mayor of Sault Ste Marie was present and read the epistle.

To further stress the missionary work of the Church as the climax of their anniversary celebrations the guest preacher at Evensong was The Rev. Gilmour Beattie, District Secretary of the Canadian Bible Society, who showed the film, "Dangerous Mission".



THE REV. G. BEATTIE

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The Archbishop's Letter You Count!

The Archbishop's Study,
Epiphany, 1971

My dear People:

The twenty-fifth session of the General Synod will have completed its agenda by the time this issue reaches you. This is being written on the eve of General Synod, and having perused the items for discussion and action, one can see it will be a busy session. I have had an intensive autumn preparing for the synod and it will be a sense of relief when it concludes and I can get back to diocesan duties.

This reminds me that I wish to thank those parishes for holding Confirmations until the next few months. The year 1970 has brought its blessings not least to myself as bishop. Having visited practically all the parishes, I have been the recipient of good-will, personal loyalty, and understanding. Important though this is to the well-being of a bishop, I see evidences of renewal in the parish structure and in the lives of all Church people.

Some parishes are small; some feel of little significance. I believe in a corporate impact upon the individual. It is the individual that counts.

In a collectivized, corporate world the Church is still one of the few personal areas left where the individual is not swallowed up by skyscrapers and machines. More and more as time goes on the ministry must be concerned with priest to person relationship, rather than with "wholesale" treatments envisaged as mass media. In other words there is a contemporary stress upon a personalistic ministry.

Most of the great advances that have been made in the world have

not been made by the Church as a corporate body but by individuals whom the Church has changed, cultivated, and inspired.

In an ordained ministry of nearly forty-five years I have seen the permanent results of personal confrontation with individuals as individuals. Let no one underestimate the scattered rural areas where the population is small. It is from these places that dedicated laity (young and old) come forward and are chosen lights in their generation in large metropolitan areas as they assume new duties in these places.

Our Lord's ministry was largely with individuals. That is one reason why the Gospel story is so impressive and personable. He loved the individual whether virtuous or with shortcomings.

May this coming year bring to you and your family a sense of loving attachment to the person of Jesus Christ. It is in Him and through Him that we receive inspiration and strength to carry out His purposes for us.

I shall look forward to my visits with you all during 1971. These are challenging days. I ask for your wholehearted loyalty as the days unfold and may your Church receive generous and rededicated affection in the coming days.

Your friend and Archbishop,

Anglican Mission Council Meets This Month

The Anglican Consultative Council will meet in Limuru, Kenya, February 23 to March 5. It will be attended by representatives from twenty-two provinces of the Anglican Communion whose total baptized membership is forty-eight millions. The Archbishop of Canterbury is President and will preside at the first session of each meeting.

The chairmanship, however, is elective, with a ten-

ure of office of six years, and one of the first actions of the newly formed council will be to elect its own Chairman and Secretary-general.

The function of the Anglican Consultative Council will be to develop as far as possible agreed Anglican policies in the world mission of the Church. The council has a specific responsibility for encouraging the ecumenical movement.

REGULAR SERVICES HELD

During the vacancy in the parish of Wawa regular Sunday services are held both at St. Paul's, Wawa, and St. Giles', Hawk Junction, by clergy and laity from Sault Ste Marie and by Mr. George Moore of Wawa and The Rev. Ken Gibbs of Chapleau.

PARTHIONERS HONOURED

A Testimonial Parish Supper in honour of Mr. and Mrs. David Bradford, long-time active workers in St. Michael and All Angels Church, Thunder Bay, was held by the parish on January 15 at the Prince Arthur Hotel.

—o—

Diocese Of Algoma Chain Of Prayer

Week of

Feb. 7—Septuagesima
" 14—Sexagesima
" 21—Quinquagesima
" 28—Lent 1
Mar. 7—Lent 2

Parish
Wawa and Hawk Junction Vacant
Manitouwadge, White River,
Missanabie, Franz
Marathon, Schriber
Epiphany, Sudbury
Resurrection, Sudbury

Clergy
W. Bagot King-Edwards
Arthur L. Chabot
Canon Samuel M. Craymer
B. Rodney Brazill

Turn To The Lord — A Message For Lent

Many of us will begin Lent by taking part in the Penitential Service, which turns our thoughts to the book of *Joel*.

The three short chapters of this book of *Joel* are built around a parable; a parable of a desolate, devastated land that is suddenly restored and made beautiful and fruitful. It begins with a picture of a war-torn land in which ". . . the field is wasted, the land mourneth; . . . even all the trees of the field are withered; because joy is withered away from the sons of men . . . the beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."

The picture grows more and more depressing; "a day of darkness and of gloominess, a day of clouds and of thick darkness", and our natural reaction is, "Why ask us to think about desolation and gloom? It's morbid!" True enough, it is morbid to brood over these things; but *Joel* is asking us not to brood but to face realities. And can we deny the fact that his description would apply quite literally to many places in the world today?—and figuratively to the hearts of many of us? We do not like the picture, but we will neither erase it nor change it by closing our eyes.

Joel then points to the way by which this unhappy picture can be transformed to one of living beauty. It is a simple way but not an easy one: TURN TO THE LORD. We must turn away from ourselves, from all those selfish, self-seeking

instincts which have kindled the fires that devoured the pastures and dried up the rivers; turn with fasting and with weeping and with mourning; turn in absolute honesty and sincerity, rending "our hearts and not our garments."

But fasting goes sadly against the grain; and weeping and mourning are symptoms to be treated with tranquilizers. . . . *Joel* can't you show us a more acceptable way to turn?

There is no other way than the way of the Cross, and it is not an attractive one; until, as we read on, we come to *Joel's* picture of God: gracious and merciful, slow to anger, of great kindness; a God Who Himself weeps and mourns over the evil He sees in His world and in our hearts. It is a beautiful picture of the loving, compassionate Christ Who weeps over Jerusalem and at the grave of Lazarus. Our Lord felt no shame at weeping and mourning; why then should we?

So now, having looked at the picture of a war-torn, drought-stricken land and having acknowledged our own share in causing it, we see that our tears of penitence, united to Christ's tears of sorrow, are the "former and the latter rain" which God gives to end the drought. They are not the self-pitying, useless tears of despair but a life-giving rain that will transform the gloomy desolation into a fruitful land, beautiful and peaceful, where "the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength."

—M.E.N.W.

Letter from Britain

The Great Black-out

Things are coming to a pretty pass in any country where a section of the community can hold the rest of the community to ransom in order to gain an increase in pay! This is precisely what was attempted in December, when the electricity workers went on a "work to rule", and as may well be imagined, it threw the entire country into a state of utter chaos. It made one wonder how on earth our ancestors ever existed in the days before electricity was discovered, and it was very reminiscent of the wartime Britain, when blackouts were generally imposed. How strange it was to be walking through the streets of towns without a glimmer of a light anywhere; no street lamps, no neon signs, no glow from the windows of the houses.

Of course, these things were for the most part only inconveniences to the able-bodied, but the action of the strikers caused many serious incidents to others in less vigorous health. For instance, nearby in the county town of Hertford, a woman of eighty was about to descend a flight of steps when the lights were suddenly cut off. She fell from top to bottom and received multiple injuries. Again, a heart operation was being performed in a London hospital when the supply gave out. Fortunately they managed to switch to an emergency supply just in time, but it was touch and go, and the patient might very easily have died. And of course there are untold numbers of old people who heat their houses by electricity, and it is obvious that a great number of them will have died from the cold which they suffered. I don't mind writing a few sermons by the light of a guttering candle, but I do object to the fact that the old and the ill across the country were so badly

affected because a group of well paid men wanted more.

But the thing which these electricity workers had not anticipated was the reaction of the general public—or of the government. The latter dug in its heels and refused to be blackmailed, while the former supported the government absolutely. It was the first time that a strike had so severely affected everyone, and the public were quite disgusted by the attitude of the workers. On one television program in which David Frost, our famous commentator, was interviewing a number of the strikers, a member of the audience walked on to the stage and laid one of the ring-leaders out! While I am not advocating bouts of fisticuffs to settle industrial disputes, I think we all knew exactly how he felt.

In the end the workers were defeated. A proper court of enquiry was set up, and the men went back to work without their demands being met. Thank goodness those in authority did not give in; it was a major test of strength, and it will have far-reaching results where other disputes are concerned. The Trades Unions in this country have for a long time been over-stepping the mark, and getting away with unreasonable demands, so that the cost of living has rocketed out of all reason. This, I think, will curb their ardour, and everyone, whatever their politics, agree that the government—and the public—deserve a generous round of applause.

Editor's note: We are sure our readers welcome back Michael Thomas to these columns again with his lively description of life in Britain. Besides being laid up with a bout of illness (not connected with the blackout described above), he gave the mails a break during the Christmas rush. We hope more letters are forthcoming from the Vicarage of Ardeley, Stevenage, Hertfordshire, England, where he is now parish priest. Fr. Thomas was for several years in this diocese where he was priest-in-charge of St. Francis of Assisi, Mindemoya.

What next? — Now a Mail Strike in Britain!

Pioneer Thessalon Church Woman Was Active in Community Work

by Esther Hordick

Miss Hazel Pulford, one of Thessalon's pioneer residents who was a lifelong Anglican and a life member of the Woman's Auxiliary, was buried on the tenth of December from the Church of the Redeemer, Thessalon. She was in her eighty-third year.

Miss Pulford came with her family from Walkerton to a farm in Kirkwood township. She became an employee in the Thessalon post office, rising to the position of postmaster, which she held for many years.

She held many positions in the parish, including the presidency of the Woman's Auxiliary. Until a year before her death she was church

treasurer. After her retirement she went as a delegate to many church meetings. For her devoted service the congregation presented her with a life membership in the W.A.

Active in community work, Miss Pulford was presented with a pin for long service by the Red Cross Auxiliary in 1966, and with a diploma for meritorious service by the Horticultural Society in 1968. She was very interested in the public library, serving as treasurer at the time of her death. She was also treasurer of the Bible Society. Thessalon and the Church of the Redeemer will sorely miss this remarkable lady.

Church Army Serves in Mission Outposts

Besides the Church Army appointment in the Queen Charlotte Islands which was mentioned in the last issue, that of Capt. and Mrs. Ralph Morris, in January three other appointments were made involving officers moving to far-away places in Canada. Captain Victor Brass, who before becoming a Church Army officer served for fifteen years with the Canadian armed forces, has been posted with his wife and children to Pouc Coupe, a mission of St. Mark's,

Dawson Creek, British Columbia. People in the Sault area who remember Capt. Bob Gorham, who did considerable work in the North of Sault mission, will be interested to learn that after serving at St. Paul's, Woodstock, Ont., as youth worker and in charge of Christian education, he has been appointed to Flower's Cove on Newfoundland's north west coast where he will be associated in a team ministry in a parish of twenty-eight points.



Capt. R. Gorham (second from left) with Archbishop Wright and Confirmation class, 1967, Sault Ste Marie.

On January 5, Capt. Russell Nicolle, who has preached in this diocese and was one of the evangelistic team at the General Synod in Sudbury, left Toronto for Frobisher Bay, at the southern end of Baffin Island in the North West Territories. Capt. Nicolle, a Newfoundlander by birth, had served three seasons with the Mission to Seamen in Hamilton and Toronto. At Frobisher he will assist the Ven. D. H. Whitbread in his growing ministry of teaching, preaching, chaplaincy, and other pastoral work.



Capt. R. Nicolle, C.A.

Archbishop's New Years Day Reception



—Photo courtesy Sault Star

Many young people attended this year's reception. Archbishop and Mrs. Wright are shown welcoming David Norman and Elizabeth West among their callers.

At Bishophurst, Sault Ste Marie, the home of the Bishops of Algoma since 1876, Archbishop and Mrs. W. L. Wright entertained a large number of guests at their twenty-seventh annual New Year's Day Reception this year. Only Archbishop Thorneloe and his family, who occupied the large house on Simpson St. for thirty years, have been residents there longer than the Wrights.

This year the decorations at the reception blended with the shades of rose and green which feature the

newly-decorated rooms at Bishophurst. Many guests from out of town mingled with the citizens of Sault Ste Marie who came to pay their respects to Archbishop and Mrs. Wright. Their son, John Wright, who practices law in Sault Ste Marie, received the guests at the door, and also at home for the occasion was their daughter, Mrs. deZeeuw of Oakville, with her three children. Several women and girls assisted with the tea pouring and serving during the afternoon.

Separate Schools Continued from Page 1A

education, which is becoming increasingly difficult in a pluralistic society; they suggest that only in Roman Catholic, and certain independent schools, is the Christian presence to be found in education.

A few years ago the Anglican Provincial Synod in Ontario went on record as opposing any further extension of the Roman Catholic school system, yet expressing a sympathy for and understanding of their position. We ask whether the time has not come for our Church to remove its objection, and to support our

Roman Catholic brethren in their aspirations, not overlooking the rights of other Christian and Jewish schools which should equally deserve government recognition as "separate schools". The alternative, which is already evident, is the complete secularization of public schools and their adoption of an ethic opposed to the Christian way of life. Let us have a positive, not a negative policy in our "Inter-Church" relations. To ask the clergy to take part in a campaign to suppress Christian teaching is inconsistent, to say the least.

Diocesan Funds Reports Continued from Page 4A

RECEIPTS TO DEC. 31, 1970

SUPERIOR DEANERY

	ALGOMA MISSION FUND	DIOCESAN EXPENSE FUND	ALGOMA ANGLICAN	PAROCHIAL PENSION FUND
	Asked	Paid	Asked	Paid
Marathon	600	396	576	20
Nipigon	250		126	46
Red Rock	300		378	37
Dorion	15		39	45
Schreiber	114	150	162	10
Wawa	1,018	644	375	43
Hawk Junction	100	100	93	62
White River	50	50	135	16
Franz	15	15	6	18
Missanabie	60	60	27	4
Manitouwadge			306	7
	\$ 2,522	\$ 1,415	\$ 2,223	\$ 31
			\$ 924	31
			\$ 307	\$ 221
				\$ 2,082
				\$ 1,113

DEANERY OF TEMISKAMING

Englehart	725	725	832	91	91	531	531
Haileybury	500	500	871	85	85	579	579
Cobalt	125	125	165	39	39	78	78
Temagami	75	75	48	48	13	13	
New Liskeard	2,000	2,000	1,173	1,173	160	160	706
North Bay:							
Christ Church		46	1,338	1,338	126		684
St. Brice	2,200	2,200	1,023	1,023	104	104	531
St. John	4,530	4,530	2,703	2,703	244	244	788
Powassan	428	134	186		63		120
Callander	214		93	93	58		120
Restoule	41	41	18	18	12	12	18
Chisolm	56		30		7		27
Sturgeon Falls			270		46		240
Cache Bay			36		7		30
Temiscaming, P.Q.	400		446			531	531
	\$ 11,294	\$ 10,376	\$ 9,232	\$ 8,264	\$ 1,060	\$ 751	\$ 4,983
							\$ 4,345

DEANERY OF THUNDER BAY

Thunder Bay:	1,492	1,320	966	724	96	96	612	612
St. George	6,750	6,750	3,288	3,288	336	336	939	939
St. John	1,219	1,219	1,078	1,078	139	139	564	564
St. Luke	1,200	1,200	1,326	1,326	211	211	688	688
St. Michael	7,000	7,537	3,567	3,567	795	795	1,028	1,028
St. Paul	96	96	204	204	61	61		
St. Stephen	4,400	4,400	2,169	2,169	274	274	750	750
St. Thomas	600	550	508	462	133	129	531	487
West Thunder Bay Parish								
GRAND TOTALS:	\$22,757	\$23,072	\$13,106	\$12,818	\$2,047	\$2,043	\$ 5,112	\$ 5,068
	\$86,122	\$82,464	\$59,025	\$53,973	\$7,510	\$6,815	\$29,993	\$27,167

Mail Bag

Dear Mr. Editor:

The other day my friend Woodpecker brought home the January issue of THE ALGOMA ANGLICAN to insulate his nest in the telephone pole, and generously shared it with Nuthatch and myself.

Before dividing it up, we read it, and were quite distressed to find several altercations between clergy. Now we know there are times when we have to disagree; even we birds do that—for instance, Woodpecker and I are always disagreeing over the respective merits of sunflower seeds and maggots—but we feel the clergy should set us a good example by being a little nicer in the way they do it. We have always found it very unwise for us birds to quarrel in such a way as to make the feathers fly—especially in winter when we need all we have; and we are sure it's equally unwise for clergy to do it, especially at a time when the Church seems to have a good deal of trouble on her hands.

Besides, these altercations give us a false impression of those taking part. If we did not happen to know from personal experience that you, for instance, Mr. Editor, are unfailingly kind and good, most generous with the sunflower seeds and suet, and solicitous in protecting us from cats — besides having a sense of humor we would without doubt imagine you to be like our arch-enemy, Great Horned Owl; only more so.

Because we know that you sometimes thus misrepresent yourself in your editorial comments, we have chirped it over among ourselves and have decided that those others whom we have not been privileged to know as we know you, Mr. Editor, probably no more resemble the above mentioned gentleman with horns than you do. But we would be much happier if our diocesan paper, which otherwise we like so much, gave more evidence that our unfeathered friends love one another.

Your sincere friend,
Chick A. Dee

P.S. Bluejay has just looked over my shoulder (wing) and he tells me my letter is even more disagreeable than those I am all ruffled up about. Will some kind bird PLEASE tell me of some way to disagree without being disagreeable?

Jerusalem Meeting To Study Prophecy

Among the many conferences ever held in this "conference age" possibly none will have a more dramatic setting than the "Conference on Biblical Prophecy" to take place June 15-18 this year in the ancient city of Jerusalem; one of the aims of which is to awaken this generation to the fact that it must soon give an account of its stewardship, as our Lord's second coming draws closer.

Sponsored by American fundamentalists, the group has planned no less than twenty-two official air tours from New York and other points, including Montreal, with Deluxe, First, and Tourist accommodation, and featuring sight-seeing stop overs in London, Paris, Rome, Amsterdam, Geneva and Athens as well as a thorough visit of the Holy Land in air-conditioned motor coaches. Apparently they believe our Lord's coming is not that near that the pilgrims cannot indulge in most of the tourist attractions those countries have to offer.

Program Chairman of the Biblical Conference is Dr. Carl F. H. Henry, Baptist theologian, who was one of the speakers at the Conference on Evangelism held last year in Ottawa. He is possibly best known as the founder-editor of *Christianity Today*, a highly respected monthly journal. A list of interesting topics and speakers includes a lecture on "The

Diocesan Funds Well Supported by Parishes in 1970

(Some Parishes have likely paid arrears since these figures were released)

DIOCESE OF ALGOMA RECEIPTS TO DECEMBER 31st, 1970

ALGOMA DEANERY	ALGOMA MISSION FUND		DIOCESAN EXPENSE FUND		ALGOMA ANGLICAN		PAROCHIAL PENSION FUND	
	Asked	Paid	Asked	Paid	Asked	Paid	Asked	Paid
Goulais Bay	150	150	48	48	13	13		
St. Joseph Island	900	905	333	333	92	92	471	471
Echo Bay	146	146	90	90	25	25	77	77
Sault Ste Marie								
Christ Church	800	800	345	345	79	79	308	308
St. Peter	419	419	222	222	50	50	223	223
Holy Trinity	250	500	957	957	136	136	576	576
St. John	500	500	966	966	102	102	542	542
Garden River	56	56	42	42	18	18	65	65
St. Luke	9,000	9,200	5,244	5,244	423	423	1,314	1,314
St. Matthew	800	800	789	789	267	267	371	371
Bp. Fauquier Chapel	75	75	45	45				
	\$13,096	\$13,551	\$ 9,081	\$ 9,081	\$1,208	\$1,208	\$ 3,947	\$ 3,947
MANITOULIN DEANERY								
Espanola	500	36	594	200	42	42	388	388
Nairn	112	112	39	39	10	10	45	45
Whitefish Falls	145	145	96	96	7	7	78	78
Webbwood	82	82	45	45	7	7	36	36
Gore Bay Parish	200	203	648	648	81	81	531	531
Little Current	400		612	500	52	52	531	531
Sheguiandah—St. Peter	40	40	15	15	4	4		
St. Andrew	25	25	12	12	3	3		
Sucker Creek	25	25	12	12				
Manitowaning Parish	150	150	504	504	74	74	353	389
Mindemoya	250	145	189	109	34	34	153	88
McGregor Bay	100	100						
Spanish River Reserve	20	20	12	12	30	30	20	20
	\$ 2,049	\$ 1,096	\$ 2,778	\$ 2,192	\$ 349	\$ 349	\$ 2,135	\$ 2,106
MUSKOKA DEANERY								
Bala	530	530	129	129	27	27	218	218
Mac Tier	203	203	63	63	27	27	134	134
Port Carling	415	59	114	114	37	37	140	140
Mortimer's Point		29	6	6	4	4		
Bracebridge	2,150	2,150	1,065	1,065	165	165	534	534
Emsdale	192	202	63	63	25	25	87	87
Kearney	60	60	42	42	10	10	57	57
Novar	69	69	36	36	9	10	49	49
Sand Lake	104	104	33	33			49	49
Sprucedale	108	108	45	45	6	6	69	69
Gravenhurst	2,000	1,670	1,137	945	129	129	531	449
Huntsville	2,816	2,816	1,926	1,926	188	188	812	812
Grassmere	100	100	66	66				
Ilfracombe	10	10	6	6				
Newholm	12	12	24	24				
Ravenscliffe	25		27					
Lake of Bays:								
Baysville			93	93	21	21	106	106
Dorset	150	150	96	96	15	16	106	106
Pt. Cunningham, Fox Pt.	108	108	93	93	21	21	106	106
Milford Bay—Beaumaris	450	450	231	372	36	36	160	160
Parry Sound	3,400	3,400	1,722	1,722	152	152	936	936
Pointe au Baril		25						
Port Sydney	400	401	189	189	54	54	50	50
Rosseau Parish	1,112	1,112	699	699	104	104	531	531
S.S.J.E. Missions	202	202	60	60	52	52		
Sundridge	576	576	315	315	42	42	531	531
Burk's Falls	676	676	306	306	37	37		
Magnetawan	84	84	36	36	9	9		
South River	396	396	198	198	18	18		
Eagle Lake	36	36						
	\$16,384	\$15,738	\$ 8,820	\$ 8,742	\$ 1,197	\$ 1,199	\$5,206	\$5,124
MISSISSAUGA DEANERY								
Blind River	500	500	474	474	27	27	300	250
Massey	50		90		21			
Chapleau	1,500	1,500	1,116	1,116	124	124	562	562
Biscotasing	36	36	21	21	9	9	8	8
Ramsay			15	15	3	3	8	8
Tophet	25	5	3	3				
Elliot Lake	900	900	567	567	135	135	306	308
Thessalon	600	600	414	414	42	42	368	368
Bruce Mines			54	54			48	
	\$ 3,611	\$ 3,541	\$ 2,754	\$ 2,664	\$ 364	\$ 357	\$1,600	\$1,504
SUDBURY DEANERY								
Capreol	75	99	381	381	37	9		
Coniston			357		34		531	
St. George, Sudbury			222		20			
Copper Cliff	3,600	3,300	1,146	1,155	114	114	900	825
Garson, St. Mark	675	675	438	438	52	52	240	240
Good Shepherd	130	130	63	63	15	15	68	68
Ascension, Sudbury	300	300	432	432	61	61	261	261
Lively	1,150	1,150	639	639	44	44	531	531
Onaping - Levack	84	84	438	438	43	43	203	203
Azilda	170							

and surprised with the result. Several regarded it as a turning point for the Anglican Church.

Conversation ceased abruptly as the bishops re-entered the church, again crossing the transept to sit in the choir. Then a storm of applause broke as Archbishop Wright led Bishop Scott to the throne.

The new Primate looked drawn, grey and shaken. And it was hard to know how many members of the Lower House knew at that moment what his nomination and election had cost him. Archbishop Wright, a generous, magnanimous loser, stood beside him, his large frame, his affectionate manner, giving Bishop Scott both solid and spiritual support at this moving time.

The Archbishop grasped Bishop Scott's hand as he assured him of the affection, loyalty and prayerful affection of his

THE BALLOTTING

	1st Ballot		2nd Ballot		3rd Ballot	
	Clergy	Lay	Clergy	Lay	Clergy	Lay
Dean	22	20	18	20	4	9
Jackson	7	14	1	3		
Scott	32	40	43	51	63	63
Seaborn	17	11	10	6	3	3
Wright	30	31	35	36	37	41

brother bishops. Miss Graham followed, pledging the loyalty of the laity of the church. Finally Archdeacon Caulfeild gave the new Primate the loyalty and affection of his clergy.

Then Bishop Scott spoke.

"I can only say to you what I just said to my brother bishops. Some men close to me knew I had come to synod think-

ing not to let my name stand. It was not a decision I took lightly. But I was told I ought not to make that decision in my own name.

"Anything I do as Primate depends on the loyalty and support of so many people."

He added that the House of Bishops had given thought to the Primate's job,

and he would seek to delegate various areas of authority. (One of the concerns of some delegates was that Bishop Scott is known as a hard worker and in such an onerous task as the primacy must learn to share his work load with others.)

He added that the total church must begin ministering more effectively than it has.

Finally, he concluded, that "only when the church is united in a common purpose will we have real strength."

Bishop Scott then gave a prayer and blessing and the electoral college adjourned.

Scott says he will be resigning his diocese within the next three months, and will be moving to Toronto probably in June, after his youngest daughter has left school.

He has two other daughters and a son, all of whom are married.

Bishops' five nominees offered a wide choice

NIAGARA FALLS

Sitting at a horseshoe-shaped table under basketball nets in the high-ceilinged gymnasium of Christ Church, 34 bishops started the slow, methodical process of electing the 10th primate of the Anglican Church.

By prior decision they agreed to choose five nominees to send down to the clergy and laity gathered in the 105-year-old church. They set about their duties immediately.

Few must have expected at that time that the name of Bishop Edward W. Scott—the fourth of five names placed on the preferential ballot by the bishops—would return to them less than three hours later as the 10th primate of the 1,300,000 Anglicans in Canada.

Most of all, it must have been a shock to the man himself who, until only a few hours earlier, had decided to withdraw his name if nominated.

It had been six months since the retirement of Archbishop H. H. Clark, who had served with a keen pastoral sense and a quiet diplomacy for 11 years. In the interim the acting primate had been the senior metropolitan, Archbishop W. L. Wright, who had continued with his provincial and diocesan duties.

It took the bishops more than an hour and a half to determine the five names and once they sent Bishop Walter Bagnall, host bishop, to quieten the restlessness of the Lower House by telling them that three names had been decided upon and only two remained.

They sent the final list with Rev. A. H. Skirling, upper house secretary, to the Lower House and then moved to the rectory for refreshments and quiet conversation.

The bishops had left the rectory and reconvened in the gym, where for 25 minutes they discussed a proposed motion which would unite the Upper and Lower houses, when there was a sudden knock on the door.

Deputy Prolocutor Betty Graham entered with Archdeacon A. E. L. Caulfeild of Fredericton and took two steps inside the room. The bishops stood.

"Your Grace, an election has taken place," she said. Miss Graham then named "Bishop Ted Scott" as the new primate.

Archbishop Wright then immediately addressed the house. "On behalf of all the brethren present be assured of our support and our thanks," he told Bishop Scott. He asked the new primate to say

a few words and to close the bishops' meeting with blessing.

The newly-elected primate, who had stated as recently as a few days before that he would not permit his name to stand as a candidate for the primacy, spoke in a low voice. As he did in the Lower House moments later when he faced those who elected him, he asked for the support of all in carrying out his tasks.

"I feel other people in the House of Bishops have a greater competence than mine," he said. "Anything that I do will be dependent upon the loyalty and support of many different people." He said he would delegate authority to others.

"The Lord bless you and keep you, the Lord make his face to shine upon you . . ." he then said in blessing and closing the bishops' meeting.

Only then did fellow bishops move to extend greetings and their congratulations. The first was Bishop L. S. Garnsworthy standing to the right of Bishop Scott. He was followed by Bishop Gordon Legge, Bishop William Robinson and Bishop Gerald Burch as the new primate made his way toward the chairman.

Asked for support

He spoke a few words with Archbishop Wright. Later, he said he had asked the archbishop to lend his support during the coming days and to chair several General Synod sessions.

The bishops then moved in double file out of the gym and along the sidewalk a few short steps to the church door. As the first bishops entered, applause from the Lower House could be heard on the church steps.

"It's not often we receive this kind of welcome," one bishop remarked to another.

The last to enter the church to a standing ovation was Archbishop Wright and, beside him, the 10th primate of the Anglican Church of Canada.

The election, which took slightly more than three hours, required 17 ballots—14 by the bishops who determined the five nominees and three by Lower House.

The bishops moved through the counting of ballots rapidly as they selected the candidates, one by one. However, with the exception of the fourth nominee which required only two ballots to reach a majority, the other nominees required three ballots.

Archbishop Wright was the first to be

nominated. During this balloting both Bishop George Snell of Toronto and Bishop Walter Bagnall of Niagara withdrew their names.

Bishop R. L. Seaborn was then nominated, followed by Bishop R. S. Dean of Cariboo, then Bishop Scott and, finally, Archbishop G. F. C. Jackson of Qu'Appelle.

The bishops then retired to the rectory for cheese and crackers, cookies, tea and coffee. They roamed the 95-year-old house built on a rock ledge overlooking

the Niagara River, chatted with one another and with Canon and Mrs. John Hesketh, rector of Christ Church, and members of their family.

After an hour they returned to the gym to discuss the proposed unicameral system of future General Synods and await the knock on the door from Miss Graham. It came at exactly 5 p.m. J.H.

Other primatial stories
Page 31

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C2-71

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Local-level Anglicans will cast vote on union

NIAGARA FALLS

Procedures for voting on organic church union have been accepted by the 25th General Synod with sufficient checks and balances built in, that the vote was unanimous by bishops, clergy and laity.

It did, however, require the first episcopal veto at the synod to preserve its original form and prevent the ecclesiastical provinces from becoming an integral part of the decision-making on final approval of a union plan.

The detailed procedures were debated three times at synod using a superbly detailed document prepared by a task force headed by Prof. H. R. S. Ryan of Kingston, Ont., an acknowledged constitutional lawyer.

Further technical work is required on the report which will be presented to the next synod for final approval.

The Anglican Church of Canada has never had any procedures for voting on a union, neither does it have a definition of membership.

Voter qualifications

It was these two problems that Ryan's group attempted to clarify to the satisfaction of a synod made up of people ranging from ardent pro-unionists to adamant anti-unionists.

Since the membership clause involves many areas — confirmation, baptism, commissioning—which are still matters of study the definition agreed upon was for the purposes of the vote on union with the United Church only.

Criteria for membership in the church for the purpose of voting is Christian baptism, adherence to the Anglican Church of Canada and the minimum age of 16. Ryan's report originally recommended 18 but this was amended to 16 after some debate.

A suggestion by Bishop Barry Valentine of Rupert's Land that all confirmed members of the church be allowed to vote regardless of age was rejected after some older members of synod feared this would involve young children.

Margaret Catton of Toronto, a youth delegate, protested.

"If the young are to be penalized for their intelligence, then surely we should have intelligence tests for all delegates over 65 to see if they are senile."

Synod wrote a clause into the report that "it (the report) is not to be considered as a theological statement of membership."

The method of voting required even further debate and it was here the House of Bishops exercised its rights of veto.

Following reception at this synod of the draft plan of union for study and discussion, a final draft will be prepared and presented to a later General Synod. All references to voting at specific ses-

sions of General Synod were deleted from the report in order that no one would feel the pressure of an immediate deadline.

At the synod which receives the final plan, referral will be made to dioceses, congregations and other concerned groups, with all comment to be referred back to the Anglican Inter-Church Relations Committee of General Synod.

This committee will then co-ordinate the comments and consult with other churches in the Anglican communion and the General Commission on Union with a view to seeking amendments to the final plan of union.

At a later synod, receipt of the final plan for either acceptance or rejection by a 75 percent majority of all three orders, voting separately, will be required to accept. If accepted, the plan is then referred to diocesan synods for acceptance or rejection by a simple majority.

Whether or not the diocese accepts or rejects the plan, it must be submitted to all members of the church for a vote to be held, if possible, about the same day across Canada. Provision is made for absentee voting for servicemen and other people away from their normal congregations.

Voting by congregation requires a majority of the members of each diocese and finally a three-fourth majority of all those voting in Anglican Church of Canada throughout the whole church.

It was in the area of the voting by diocesan synods that caused the most controversial argument of the proposal.

Archdeacon John Morden of London, Ont., proposed that diocesan synods were too limiting a place for such a decision and asked that a majority of the clergy and lay vote of each diocesan synod in an ecclesiastical province have a majority in order for acceptance of a plan of union.

Morden's cogent argument was based on the concern that a small diocese could conceivably veto the wishes of a vast majority.

One diocese could block

"For example there is one diocese where 700 lay people could block the wishes of 1,108,100 people in Canada if all the others voted for union. This is a veto of 99.95 per cent which is somewhat more purer than a certain soap product.

"In the same diocese seven clergy votes in the negative could block the wishes of the 2,606 clergy in the rest of Canada, or a .2 percent veto of the 99.8 percent.

"It is also naive, as the Ryan report suggests, to assume that a bishop will not necessarily vote. What I propose will not force the bishop into an untenable position in his role as protector of the faith but allow him to exercise his vote in company of his brother bishops."

800 delegates hear union

NIAGARA FALLS

After three days of separate meetings in separate hotels across the road from each other, Anglican and United Church delegates came face to face in their first joint business session.

It was an historic occasion as 800 persons attending General Synod and General Council participated in the first joint meeting of the governing bodies.

"It is entirely appropriate that this meeting should be to consider union," said Rev. Dr. A. B. B. Moore, of Toronto, newly-elected moderator of the United Church and co-chairman of the General Commission on Union. He addressed delegates after a 25-minute audio-visual presentation which explained the history of negotiations to date.

"Your task is not to decide upon the plan, but to look at it, ask questions about it and seek clarification. We shall decide that the three churches should have full opportunity for an extended study of this plan, its implications, errors, omissions and inadequacies," he said.

The third church the moderator made reference to is the Church of Christ (Disciples) which sent Rev. John Locke, of Toronto General Commission on Union member, to represent it at the meeting.

Historic as it may have been, the

session consisted of the visual presentation, address, and a panel discussion and left no opportunity for any give-and-take discussion between delegates. That came later in the day after they were divided into 75 small discussions groups scattered throughout rooms in both hotels.

The visual presentation set the tone for session with a history of developments leading to the present organic union proposals. As part of the report of the General Commission on Union it was naturally weighted to the reasons the churches are proclaiming in favor of unity.

Tension, conflict

Moore, in his speech, admitted there were areas of tension and unresolved conflict. He said ordination of women is one issue remaining undecided.

"Please do not believe that statement solves the whole question," he said, referring to the first draft of the proposed union plan. "It's as though the United Nations passed a resolution for peace in the Middle East," he said.

"On behalf of the commissioners, may I say we have no desire to push anything under the rug of ambiguity."

Moore was followed by a seven-member panel moderated by the former primate of the Anglican Church, Arch-



NEW MODERATOR A. B. B. MOORE AND PRIMATE MEET THE PRESS

Morden was obviously referring to Yukon diocese but claimed at least six other small dioceses could block an overwhelming majority.

"My motion is designed so that no one diocese can block the whole church and cannot dictate to the whole church which is made up of 28 dioceses, rather the provincial synod is the unit which should make the decisions responsibly," he said.

Debate was lengthy and when Archbishop Ted Scott called for the vote, the Morden amendment was approved by the House of Delegates.

Although few bishops had spoken when their house voted only four bishops were in favor. As soon as the delegates saw themselves vetoed, they booed and hissed the bishops.

There is a provision explicitly written into the procedure providing for a second vote for any diocese which dissents from the final plan in its voting, there shall be another vote within the year.

The synod then approved the remainder of the plan which calls for voting when the whole church exercises its franchise as follows:

That Bishops vote in the House of Bishops, with provision for absentee voting, the total numbers voting for and against the plan of union be published by the primate.

That other clergy vote in their dio-

ceses, with provision for absentee voting, the numbers voting for and against the plan of union in each diocese to be communicated to the General Secretary by telegraph, and the total numbers for the whole Church to be published by him, diocese by diocese.

That lay members of the Church vote in their congregations, with provision for advance and absentee voting and voting by members of government services as above mentioned, the numbers voting for and against the plan of union to be communicated to the diocesan secretary in writing or by telegram and the total numbers so voting in the whole Church to be published by him, diocese by diocese.

That in preparation for the vote of the lay members a roll of members qualified to vote on questions related to union be created in each congregation as soon as possible and revised and kept up to date from time to time as changes occur, and that every person who wishes to vote on any such question be required to apply to be and to be entered on the roll as a member of the Anglican Church of Canada and the congregation with similar rolls for members of government services at their stations away from their home congregations. Debate on the proposals took parts of three sessions.

draft plan in joint session

bishop H. H. Clark.

Perhaps the weakest section of the presentation, it could not permit the time necessary for each panelist to participate. It received only 11 questions and replies from the panel.

Prof. Donald Masters, of Guelph, Ont., co-chairman of the Council for the Faith, said the morning session gave no time for plenary discussion or observations. He said he represented a group of Anglicans who believe the union commission is always willing to answer questions, but never invites discussion.

Mrs. Douglas Ayles, of Toronto, a youth delegate, suggested churchmen should shift their look from within the church to outside the structures.

"We are looking outward into the whole world," she said. "We have all been talking about superficial things."

"People outside the church aren't concerned with structure and people inside the church should simply use structure to achieve their goals to spread the gospel," he said.

Another Anglican, Rev. Eugene Fairweather, of Trinity College, Toronto, expressed concern on behalf of some members of the worship and doctrine subcommittee that its recommendations were being altered by other committees.

"The General Commission very seri-

ously modified our proposal with regard to Christian initiation," he told the delegates.

Other questions centred upon such issues as anointing with oil, provision in the plan to preserve French culture, and Biblical versus traditional authority, rather than the merits of the plan itself.

The session adjourned with only one out of 70 delegates having the opportunity to be heard.

After the meeting, Archbishop W. L. Wright, co-chairman of the commission, said he was pleased with the "sympathetic nature of the questions asked."

Archbishop Ted Scott, said he saw a "point of hesitancy" among delegates. "They were afraid to ask questions and there was the limitation of time," he said.

Scott said although the Anglican Church recognized the right of the General Commission to set proposed target dates, they have presented problems for the Anglican Church.

In many western dioceses synod meets only once every two or three years, he explained.

"We are concerned that the date not become a final thing that cuts off discussion at the local level. We would hope General Commission would look at this situation and recognize the Anglican predicament."

J.H.



MODERATOR A. B. B. MOORE RECEIVES HOST AT ANGLICAN INTERCOMMUNION SERVICE

Churches share intercommunion

NIAGARA FALLS

Two official acts of intercommunion between the Anglican and United churches took place when General Synod and General Council met here in neighboring hotels.

The first, held at mid-point of the meetings, was celebrated by Archbishop Ted Scott, according to the Anglican Prayer Book. There were more than 800 communicants. The second, conducted by Rev. Dr. E. E. Long, General Secretary of the United Church, and Moderator, Rev. Dr. A. B. B. Moore, took place on the last day when many had left or were preparing to leave for home. The number of communicants dropped to about 550.

The ballroom of the Sheraton Brock Hotel was jammed as Archbishop Scott, wearing a white cope and mitre, presided at the first service.

Worshippers stood throughout the service, on the dais and wherever else they could find room, around a white linen-covered table laden with communion vessels.

Behind and around the table stood 35 active and retired bishops of the church. Four bishops and some clerical and lay delegates did not attend.

Bishop Ralph Dean of Cariboo and Bishop Walter Bagnall of Niagara did not attend because of previous commitments. Bishop John Frame of The Yukon and Bishop M. L. Goodman of Calgary did not attend because of a matter of conscience.

Only a few clergy and lay delegates did not communicate as 820 came for-

ward to 10 communion stations around the ballroom. Chasubles in contemporary design formed the hanging backdrop for each communion table.

Earlier in the day, at the end of the first joint meeting of the two churches, Archbishop Scott warned that some people would be unable 'in conscience' to accept the consecrated bread and wine at the celebration of the Holy Eucharist according to the Anglican rite.

"There is a question of integrity here. I hope that no one in the Anglican or United Church will feel that out of a sense of politeness he or she must violate his conscience."

Preserve integrity

"I think in any growing together of two churches the integrity of each individual's conscience must be preserved at all costs."

"Those of you who cannot honestly partake please feel perfectly free to attend the service but not communicate. And for those who do join together in receiving the elements please do so without judgment to your brother who cannot at this time."

For the consecration prayer, the Primate was joined in concelebration by three metropolitans: Archbishops Godfrey Gower, British Columbia; W. L. Wright, Ontario; G. F. C. Jackson, Rupert's Land; Bishop W. W. Davis, senior bishop of the province of Canada, and two visitors, Bishop A. H. Johnston of Waikato, New Zealand, and Bishop Orland Lindsay of Antigua.

The crowded ballroom was hot and close. The service itself was the same said across Canada week by week until after the consecration when the primate said "We'll pass the peace among ourselves — the Peace of the Lord be always with you."

For five minutes worshippers broke into smiles, exchanged handshakes — or embraces — with those around them.

For the few who did not intend to receive Communion it was a sad moment: they were united in the sharing of the "peace" — then withdrew as the others joined in the prayer, "we do not presume to come to this thy table . . . trusting in our own righteousness."

Some reported that communicants from the United Church made only token gestures of drinking from the chalices of consecrated Wine.

These people seemed to be the minority. Comments in the corridor afterward were full of words like "wonderful," "thrilling," "lovely," "I was tremendously moved."

United church service

An unofficial count showed that 20 of the 34 Anglican bishops attended the United Church service. For a time it appeared as though few Anglicans would be present; then about five minutes before service time they began to stream along the half-block separating the Foxhead from the Brock.

The service, which followed the pattern of the Book of Common Order, used a contemporary expression of the Christian faith instead of one of the historic creeds. Another break with reformed tradition was the absence of any sermon or address in the context of the communion service.

First part of the service was conducted by Dr. Long, and Dr. Moore began the section "The word of God enacted," with the invitation "to all who profess (Jesus Christ) as Lord . . . to come to His Table . . ."

The eucharistic prayer took the form of a responsive dialogue between officiant and congregation. Worshippers communicated from trays of small cubes of bread and miniature cups of wine in the form of grape juice.

There was an atmosphere of reverence and fellowship during the communion — again, a painful moment for the few who from conviction did not partake, and for the Elders who offered them the Sacrament.

To an Anglican, there seemed little to choose between the style and atmosphere of the two services. Both were formal, each in its own way suffered from the sheer logistics of administering the sacrament to such a large number of people.

Seen as a single unified act, the two services became a sign of recognition; even, a symbol of reconciliation. W.G.P.

India church link sought

NIAGARA FALLS

The Anglican Church of Canada took the first steps last month with a view to entering into full communion with the churches of both North India and Pakistan, the proposed United Church of Lanka (Ceylon), and the Church of South India.

On motions of Prof. H. R. S. Ryan, of Kingston, Ont., and Bishop H. R. Hunt of Toronto, General Synod delegates authorized the re-examination of relations between the Canadian church and the others.

The National Executive Council and inter-church relations committee were given authority to act on this before the next synod. The resolutions were based on the Lambeth Conference (1968) which recommends this action to the member churches in the world-wide Anglican communion.

The churches of North India and Pakistan came into being late last year. The two churches have 500,000 and 200,000 members, respectively. Recently

developments have greatly improved the prospects of inauguration of the Church of Lanka (Ceylon) soon.

The resolutions also seek full communion with the Church of South India, the first ecumenical venture in 1947. The Anglican Church of Canada has not been in full communion with the South India church since then.

The resolutions were introduced during the report of the inter-church relations committee. Another, supporting the work of the executive commissioners on church union, was also approved.

Introduced by Eric Balcom of Halifax, N.S., and Bishop J. B. Creegan of Ontario, it paid tribute to the work of Rev. R. B. Craig and Canon Ralph Latimer "as they together carry out the difficult tasks assigned them."

The resolutions sought to provide some balance to reports of the General Commission on Union's work earlier in synod when Anglicans expressed reluctance to accept union target dates established by the commission.

Long union discussion confused

By JERRY HAMES

NIAGARA FALLS

It was a loosely-structured and confused debate when General Synod delegates considered the report of the General Commission on Union.

Lacking concrete resolutions and being unable to debate the recently-produced first draft of the union plan before it is discussed at the local level, delegates found little to provide a basis for intelligent debate and decision-making.

"I'm sorry I let things get a little loose in the debate," Archbishop Ted Scott said later. The alternative, however, would have obviously further frustrated, and perhaps angered, those who are opposing negotiations now.

At the present stage of negotiations, General Synod has received the first draft of the plan produced by the General Commission on Union and has forwarded it to dioceses and congregations for study and appraisal. It has also instructed the commission that it is not prepared to accept any deadline date that will prevent full consideration and discussion by everyone in the church.

Canon Ralph Latimer, an executive commissioner on church union with Rev. Robert B. Craig, was a little disappointed because "my speech was all shot to pieces and I couldn't use it." He found himself delivering much of what he had to say between questions and comments of synod delegates.

"Dr. Craig and I tried to impress on them it was a study document," he said. I think many misconceptions were pretty well cleared up.

"I'm happy with the conclusions. I feel there is going to be a will to get busy and do a real study job in congregations across Canada. We've got to involve the people. If you don't do that you'll never get union."

Motivation needed

Motivation to induce Anglicans to look seriously at the union draft plan seemed to concern more than a few delegates.

"What we need is not more paper," said Rev. H. B. Barrett of Edmonton, speaking about a proposed study guide for the draft plan. "We need to develop a means of discussion to study what we have. The church should really be working at a program for study to enable people to get at issues."

Bishop H. R. Hunt of Toronto, co-chairman of the union constitutional commission, said General Commission members are desirous to get the utmost comments from people.

Prof. D. C. Masters, of Guelph, Ont., said he would like to see some of the General Commission funds go to a critical examination of the present report.

Bishop N. R. Clarke, suffragan bishop Moosonee, urged the commission not to forget Canada's native peoples who are members of the church.

The agenda for the discussion groups suggested that for the first 10 minutes the delegates introduce themselves. This was interpreted by many as a straightforward exchange of name, denomination, and geographical location. However, a group under direction of Bishop R. J. Pierce of Athabasca spent some time discussing ecumenical projects and organizations with which they were involved at the local level.

The role of the chairman differed considerably from group to group. In some groups the chairman merely directed discussion, without getting too involved in it. In other groups, he acted as interpreter of doctrinal differences between the churches.

None of the groups appeared to have any trouble getting discussion going, and there was an easy exchange of opinion and information.

Once groups were settled in and the halls were quiet the atmosphere was relaxed and friendly. The crowded rooms were the most relaxed because people had to sit on the floor and on the beds.

Synod committed to planning process

NIAGARA FALLS

A dandelion slowly opens, runs its cycle and becomes a gossamer puff . . . and dissolves into a mushroom cloud over a Pacific atoll. Multi-screen images contrasted the world within the church—and the world outside. Neil Armstrong once more steps from his LEM module and speaks his lines "One small step for a man, one giant step for mankind."

It wasn't necessary for General Synod delegates to read the report of the Long Range Planning Committee, presented by its chairman, Rev. H. B. Barrett, of Edmonton. It unfolded for them on the screen, laying groundwork for acceptance of a concept that "planning can be understood and developed in a way which reflects something of the Christian understanding of the world and man." It challenged delegates to seek to develop

methods, systems, styles, and structures that will enable the church to act quickly in different situations as they in turn quickly change.

Forecasting acceleration of present patterns of change and problem areas like population increase, political instability and use of violence, the rich-poor gap, the report foresees development of new patterns of cultural expression as a result of the impact of science and technology on human beings. "Sub-cultures based on drugs, sex, and other diverse philosophies will continue to proliferate.

In the church, the report sees a future of greater independence at the parish and diocesan level in efforts to meet local needs in worship and ministry. "The prayerbook and a national program which once gave credence to a type of national Anglicanism, not true today, no

longer fulfil this purpose. Independence does not mean isolation but rather holds out the hope of integrity in autonomy which can be used as a base for honest, corporate commitment and enterprise . . . as dioceses discover their independence they will also see new potential for interdependence." The committee forecast a strengthening of regional alliances within the church.

Delegates accepted both the report and its recommendations that a "planning process" be used to discover solutions to change factors at every level of the Church that will meet the needs of the majority, to coordinate and organize work in all areas of church life.

They gave "general approval" to recommendations for future program development calling for high priority for programs which

Support the declaration and appropriation of the Faith;

Operate from an ecumenical base; **Confront** social issues affecting humanity; **Involve** experimentation and research, the results of which may be shared with the dioceses;

Involve training and retraining for ministry, designed to give confidence, flexibility, and new style (despite protests that other attributes were equally necessary, such as sympathy, understanding, faith);

Provide resources designed to meet rapid change;

Enable youth and senior citizens to participate in change and decision-making within the Church and society.

Low priority was assigned to programs which duplicate those already available, deal directly with special interest groups, require long-term financing and support bureaucratic structures and administration, aimed at ultimate phase-out of such efforts. An attempt to delete reference to phasing out programs not of a self-help nature was defeated.

Synod also approved a resolution calling for a two-year, seven-stage program to develop a process which will enable the Anglican Church at national, diocesan, and parish levels to "enunciate clearly its mission in terms of purpose, goals and objectives, in such a way as to commit people and resources to their achievement."

Does it work?

A third resolution called for study of further possible structural changes within the Anglican Church of Canada, seeking to involve dioceses and ecclesiastical provinces in the study aimed at developing one or more recommendations for presentation at the next general synod.

In accepting the report of the long range planning committee with unexpectedly little debate, delegates committed the whole church to a "planning process" that is little understood, and often held suspect by many clergy and laity in the Church.

The committee, which sees its job as to promote, manage, and evaluate the use of the planning process throughout the Church, offers this "oversimplified" definition:

Statement of Long-Range Purpose, which is a written description of the reason for the existence of the church or organization. It is a general overall statement to which those who are committed to the organization agree;

Goals, which are descriptions of desired end states and which are in agreement with, and enlarge, aspects of the statement of purpose. Goals should be realistic and attainable but broad enough to provide a framework which will accomplish objectives;

Objectives are descriptions of short-range actions which when accomplished move the organization toward the goals. Thus, objectives are measurable, concrete, realistic, action-oriented, and attainable within a given period of time.

The committee claims that use of this process would result in development of decision making in "a comprehensive varied way so that the majority would participate and be in agreement with the directions and program."

After the session ended, one delegate at least expressed misgivings. The trouble with the planning process, he mused as the elevator descended, "is that since the church started using it, nothing seems to get done any more."



ORDE RETIRES

Capt. E. T. C. Orde, who has managed the pensions operation of the Anglican Church of Canada since 1955, retired after presenting the Pension Division report to General Synod. The pension plan has the lowest administrative costs of any church plan in North America.

New hymn for 1971 honors new Primate

NIAGARA FALLS

Vancouver's hymn-writing dean quietly took out his pen the afternoon of Jan. 25 here in Christ Church and thought about his new primate and the world in which he would be living.

"It was a long wait. I didn't know who was going to be elected. I know I wanted Ted Scott. But it didn't matter, whoever it was, he was going to work and live in a 1971 world," Dean Herb O'Driscoll said.

As others visited, prayed, sang or meditated as the constitution directs, Herb O'Driscoll wrote for his primate-to-be a "Hymn for 1971":

When the launching pad is blazing
And the oxygen ignites;
When the dawn is psychedelic
With a million colored lights;
When the mighty engines thunder
And they speak of Power alone;
Grant our future may be Star-led
As we reach for the unknown.

When the scalpel gently severs
For the heart to be revealed;
When the foetus is aborted,
And the fate of life is sealed;
Then be with us, Christ Incarnate,
Who in woman's womb did lie,
As we search for what is human
Give us wisdom from on High.

When the winds of revolution
Make the continents resound;
When the lives of men and nations
With injustices are bound;
When the Haves ignore the Have Nots
And a Third World goes unheard;
Lord disturb us with Thy Spirit,
Pierce Thy People by Thy Word.

In this age of new beginnings
Give us grace to wait on Thee,
Give us strength to mount as eagles
On the dawn winds high and free;
That Mankind may never weary,
Never faint, but walk the Earth;
Seek and find a Holy City
Where Shalom may come to Birth.

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STATE OF THE CHURCH

	1969	1968
Church membership from parish rolls	1,181,948	1,173,519
Confirmed members	676,479	620,414
Easter Communicants	399,678	411,359
Identifiable givers	252,857	258,390
Priests ordained	44	76
Self-supporting parishes	996	1,062
Aided parishes or missions	780	722

Statistics: win some, lose some

NIAGARA FALLS

Church membership, parish and diocesan income, baptism, confirmed members — up. A downward trend in these categories was reversed in 1969, the last year for which complete statistics were available to General Synod.

Reaction of long-range planning director Rev. W. E. Lowe: "Cautious optimism".

Number of Easter communicants, identifiable givers, self-supporting parishes, Sunday church school pupils: down again.

Nevertheless, says Lowe, it would be incorrect to say that the church is going downhill.

Increase in 1969 church membership of 8,400 over 1968 reversed a steady downswing from the peak year of 1964. There were 1,181,948 Anglicans on parish rolls in 1969. Confirmed members increased to the highest level since 1964, but the number of persons who received Holy Communion between Easter and Low Sunday dropped by 12,000.

There was a significant drop in the number of priests ordained. The 1969 figure was slightly more than half that of the previous year. A number of formerly self-supporting parishes have apparently reverted to mission (aided) status. There are 66 fewer parishes and 58 more missions.

The key message in the statistics seems to be the reversal of the down trends in many areas of church life, which led Lowe to comment that "while we may not be expanding in proportion to population increase, the church can at least be said to be holding its own."

Proposals for selective use of statistics amassed by the administration and finance committee recommend review of trends at provincial and diocesan levels of several areas of church work, notably deployment of the clergy and Christian education.

Prepared by Rev. W. E. Lowe, director of long-range planning, and J. R. Ligertwood, director of administration and finance, the proposals (which were specifically stated not to be recommendations for action) drew attention to a low ratio of people to clergy in nine dioceses, compared with the national average, and suggested review of possibilities for regional groupings of dioceses but warned that because of distance and isolation factors pastoral oversight of clergy should not be used to improve ratios. "On the other hand, some streamlining might be possible, both administratively and pastorally," the report says.

It pointed out that a communicant-clergy ratio of 1,265 - 1 in the Diocese of Newfoundland (national average 410 - 1) could be improved by a national personnel policy of re-deployment of clergy. This would require co-operation of all dioceses and provinces and massive funds for movement of clergy and their maintenance in Newfoundland. It suggested a review of the matter.

Commenting on the continued decline in Sunday church schools, the report said that efforts at the national level to develop effective teaching materials and programs for family education must be supplemented "to a massive extent" by efforts at the diocesan and parish levels.

EXECUTIVE DIRECTOR FOR THE ANGLICAN FOUNDATION OF CANADA

The Anglican Foundation of Canada, with offices in Toronto, requires an Executive Director to work closely with the Board of Directors in developing a program of support for the Foundation among members of the Church. Duties will also include those of secretary of the Foundation, screening applications for financial assistance from parishes and institutions, and travelling to all parts of Canada to stimulate the Foundation's work.

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