

# THE ALGOMA ANGLICAN

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NO. 1

## Prominent Theologian Condemns Present Church Union Schemes

**SPECIAL REPORT TO THE ALGOMA ANGLICAN**—The Council for the Faith, a group of concerned Anglicans who believe in principles of true unity among Christians but feel the proposed union in which Anglicans are involved in Canada may result in a loss of those principles enshrined in the Faith and Order of the Church, held its annual meeting at St Thomas' Church, Toronto, Saturday, December 5, 1970. This organization which has aroused considerable interest across Canada, has suffered from "poor timing" in regard to its meetings, which can hardly draw a large audience. Possibly this is why one of the members at this meeting suggested the Council needed a public relations officer!

Resolutions receiving consideration at the meeting included one concerning the ordination of women, and one on the Anglican-United Hymnal. Others introduced by the co-chairmen of the Council, Dr. Masters and Dr. deCatanzaro, would request the Bishops to take steps to insure that experimental liturgies conform to the Book of Common Prayer, and that any proposed union in which the three traditional Creeds (of which the Nicene is the most important) were made optional, be completely rejected. A suggestion made by a young person present emphasized the need to encourage more young people to join the Council in the light of the strong showing of anti-union youth in the recent *Canadian Churchman* survey.

In spite of the poor attendance at the afternoon session, there was no lack of fire, zeal, and theological direction in the dynamic one and one-half hour address by The Rev. J. V. Langmead Casserley, the Cockney born and educated Professor of Philosophy at Seabury-Western Theological College, Evanston, Ill. It was a strong criticism of the proposed Anglican-United-Disciples union in Canada and a similar movement in the United States involving eight different bodies.

Examining the present day movements towards union in Canada and the United States, Dr Casserley traced their origin to eighteenth century England and the influence of the Latitudinarians, or "liberal protestants" of the day; it is the remnants of these, who, lacking in pastoral zeal and theological seriousness, have proposed the present schemes of union, he said.

The characteristics of the early Church, the speaker defined as scriptural integrity, episcopal structure, sacraments, and liturgical worship, and he charged that the idea behind the union schemes is that though Churches may lack one or more of these characteristics yet they all have some similarity to the "Church" and thus the "Church" is the sum of the Churches. The Anglo-Catholic view, as expressed by the Oxford Movement of the nineteenth century, is that only some Churches can be part of the "Church." The final radical view-

point is that no Churches are part of the "Church," since division of the Churches is an automatic restriction.

Leaving the historical aspects, Dr. Casserley noted that the Church includes the Church militant, expectant, and triumphant, and though often neglected, Jesus Christ is the only true Sovereign. No individual Church or even united Church can claim Christ's right of sovereignty. Only a complete union of the Church would be able to even suppose this sovereignty. He questioned the right of any small union to alter the traditions of the Church. The problem, he said, is that schemes of union treat Churches as modern corporations with legal ability to change and reconstitute themselves. This, he contended, is the sin of human arrogance and submission to the customs of the contemporary world.

### SPIRITUAL NEEDS IGNORED

Commenting on the "death of Anglicanism" in any union, Dr. Casserley felt that the sacrifice would be tolerable in a genuine Church reunion, but for a minor Church union would be a surrender for a mess of pottage. He noted that the proposed Church would be well (in the sense of completely) governed; he wondered if it would be as well loved. The needs of the world, which the Church can supply—spiritual reality, pastoral zeal, prayer, are never the concern of the negotiators of union, he said, and he went on to express his fear that union would turn the episcopal ministry into a consecrated bureaucratic office, and leave no means to fill the important duties of a bishop, including guardianship of theology, diocesan jurisdiction, liturgical functions, pastoral ministry to the clergy, and the source to his people of the vitality of God.

Church unions, noted the speaker, generally lead to "national" Churches, and a "Balkanization" of the Church on a worse scale than previously. National Churches at their worst are mere slaves of the state (as in Russia and parts of Europe), and in all cases fail to relate to the Church in the whole world. He proposed that a Canadian Church including such world-wide bodies as Lutherans, Roman Catholics, Orthodox, and Anglicans would keep the connection alive. The Roman Church, he added, in its world-wide nature, is similar to the true Church.

Condemning the present scheme and other schemes of union dating from the 1930's as a succession of proposals by Latitudinarians and pan-Protestants, based on loose sociological or economic arguments, Dr. Casserley argued that these groups do not believe in the Church as the Body of Christ but only in the "Church militant", concerned with questions such as locations of national offices, whether it is in the red or black, or how it is administered. Divisions of the Church militant as institutions have no relationship to union in the Body of Christ.

(Continued, page 3A)

## Rector's Brother Preacher At Gravenhurst Induction

A large number of parishioners and friends including several clergy of the Deanery of Muskoka attended the Induction of The Reverend Roy Angus Locke as Rector of St James' Church, Gravenhurst, at a service held on Sunday afternoon, December 6, 1970.

A "family" feature of the service was the fact that the preacher, The Rev. Chas. Locke, is a brother of the new Rector. Also present were a few parishioners from St Mary's, Novar, the home of the Locke family, with their parish priest, The Rev. Harry Garbutt, who had encouraged Roy to enter the ministry. Other guests were from Englehart, from which parish Fr. Locke had come to serve in Gravenhurst.

Following Evensong led by the Rector of Bracebridge and accompanied by the choir under the direction of Howard Cable, organist and director, the Bishop's mandate for the Induction was read by The Ven. J. S. Smedley, acting for the Rural Dean. Archdeacon Sutherland then proceeded with the Induction in which he was assisted by other clergy of the deanery. In the sermon, The Rev. C. Locke, of the parish of Matheson in the Diocese of Moosonee, spoke of the relationship between the priest and his people, and the duties of each in the Church.

The symbolic presentation of the keys of the church during the induction was performed by the war-

## Need More Boats At Camp Manitou

The central camp committee of the diocese, which met on November 20, asked us to publish this appeal, hoping that some of our readers may be able to help them:

*Camp Manitou is in need of small skiffs or punts or aluminum boats. We are not able to invest in new boats at this time. Would anyone have such a boat—or boats—which could be used at the camp? If so, would they please advise: The Rev. W. R. Stadyk, 120 Hillside Dr., S., Elliot Lake, Ont.?*

For those not familiar with Camp Manitou, it lies on the north shore of the Bay of Islands, eight miles from Whitefish Falls, in a most beautiful setting. There is a main lodge, with dining room and kitchen, and ten sleep cabins. The season is from the end of June to Labour Day, and every minute is crammed with camping activity. The age group runs from nine years to young adults, with three family camps as well.

Some of the camping groups stay right on the grounds, some leave on short water jaunts, and some are entirely canoe trips; Adventure, which is for Senior Girls; Junior and Senior Voyageur, both for boys. Plans will soon be underway for the 1971 camping season. Those wishing further information about the program at Manitou should write to the Secretary-Treasurer, Mrs. J. E. Mason, 324 Wellington Heights, Sudbury, Ont.

dens, Mr. Les Parker, and Mr. Jack Huggett. After the service, at a reception held in the church crypt, they spoke words of welcome to the new Rector and his family, and referred to the fact that the daily offices of Mattins and Evensong in the church were attracting several people morning and evening. The Ven. G. W. Sutherland spoke briefly and welcomed Fr. Locke to the deanery on behalf of the clergy; he also conveyed the good wishes of Archdeacon Lindsell who was unable to be present as he was holding services at Britt and Pointe au Baril that Sunday.

Refreshments were served by members of the Churchwomen's groups of St James'. One feature of the reception greatly enjoyed was The Rev. Chas. Locke's demonstration of his "musical saw", accompanied by his wife with a guitar.

## Churchmen's Support For Thorneloe Urged

The Reverend Frank Peake, Laurentian University History Professor, and Thorneloe University President and Provost spoke Sunday morning, December 13th, at St Luke's Cathedral as one of a series of centenary speakers.

He noted that the prime purpose of the Church is Worship; and of the University, Truth. Indeed, therefore, it should not be surprising that most of our Canadian universities had their beginnings as a direct result of the efforts of interested and concerned Churchmen.

Still, today, he felt that one of the greatest contributions the churches could make was to ensure a steady flow of Christian teachers into our elementary, secondary, and university educational institutions.

The mottoes of Laurentian and Thorneloe universities: both based on the scriptures, SEND FORTH THY LIGHT AND THY TRUTH, and THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM, both provide challenging texts for Christians concerned with education today.

Provost Peake spoke of the need for greater provincial assistance to Church-related institutions for the conduct of their academic programmes, and was appreciative of the substantial Church support which Thorneloe University had received from Anglicans throughout the Diocese of Algoma and Northern Ontario.

He encouraged his hearers to continue to be active supporters of Thorneloe, and to assist in publicizing the college to prospective students.

### PUBLIC RELATIONS

St Thomas', Thunder Bay, parish council formed a public relations committee of five members to be responsible for visiting homes of all newcomers to the parish and to make a personal outreach to those who no longer attend church, to encourage them to return and participate in the Church's work.

# THE ALGOMA ANGLICAN

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## The Archbishop's Letter . . . . .

My dear people:

As I wish all of you the traditional New Year's greetings, I suspect many of you are wondering what is in store for your country and Church during 1971. In the past the sense of confidence predominated at this season. This year there appears to be a good deal of general anxiety.

The reasons for this mood are not difficult to understand. They are in part political. Of course we are encouraged to some degree on the world scene by the absence of any form of nuclear catastrophe, but on the other hand we are not free from poverty, sedition, and political mismanagement. Here in Canada we have had our problems.

At a deeper level than the political, however, anxiety in 1971 springs from the moral chaos into which the North American continent has been plunged. The key word has become "permissive". This often means in practice the overthrow of moral discipline and contempt for authority in the realm of moral conduct.

But the picture is far from black. There is more compassion than there used to be; a growing social conscience in dealing with the weak; and certainly amongst an increasing number of young people there is a growing idealism and generosity of spirit to help others.

At the same time there is the unpalatable fact that cruelty of spirit is abroad and in the sphere of elementary decency, permissiveness in many quarters has degenerated into licentiousness.

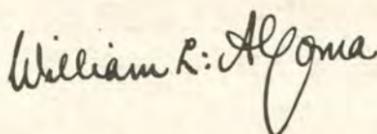
What of the Church? I think the Church has a golden opportunity to carry the good news of redemption into all parts of society at this moment. The responsibility resting upon the leaders of the Church is to get the news to the people. People are waiting for some authoritative voice—"Thus saith the Lord". Fly the flag of integrity, decency, purity, goodness, and tear down the battered banner of evil and wrong.

Wherever we are called to reflect all the grandeur and beauty found in our Lord's character.

"Be strong and of good courage".  
"Lo, I am with you alway".

In the strength of the Lord God we shall go forward together during 1971 to manifest the spirit of radiant Christian living.

Your friend and Archbishop,



### Archbishop's Itinerary

- January 1: Annual New Year's Reception, Bishophurst
- " 6-8: Special Meetings, Church House, Toronto
- " 14: Preside at meeting of Corporation of Trinity College Toronto
- " 22-23: House of Bishops will meet at Niagara Falls
- " 24, 11 a.m. Preach at Ridley College, St. Catharines
- " 25-Feb. 3: General Synod, Niagara Falls

### Archbishop's Mother Dies

The whole diocese extends sympathy to Archbishop Wright, whose mother died at Kingston at the end of November, less than eight months after the death of Mrs. Wright's mother. The Archbishop writes:

*"To all who have sent messages of sympathy to me in the bereavement of my mother, I wish to acknowledge the same with thankfulness. I have tried to answer the many letters which have come to my desk. To those who sent anonymous gifts, I am much indebted.*

*My mother had been in a nursing home for ten years receiving the best of care from nurses, but it was a shock when I was informed of her death. I was conducting meetings on Christian unity at the time in Toronto. I carry fragrant memories of a devoted soul who laboured well and long in her Christian pilgrimage."*

### Diocesan Announcements

The Reverend Tuenis Koning of Manitowaning assumed his new duties as Rector of Christ Church, Englehart and St Faith's, Charlton, on December 6, 1970.

Local arrangements are being made on Manitoulin Island for the temporary appointment until a permanent successor has been chosen.

The Reverend Kenneth Robinson, Rector of Wawa and Hawk Junction, has accepted a teaching appointment in Brockville, Ont. to take effect January 4, 1971.

A special meeting of the executive of the diocese was called by the Archbishop on December 10, 1970 for the purpose of considering the offer by the Government of Canada for Shingwauk Hall property, Sault Ste Marie. Final arrangements will be made public at a later date.

Attention—Clergy, Vestry Clerks—1971 is "synod year" again in Algoma and we appreciate having a report of your annual parish meeting, with a list of officers appointed and elected for this year, including the names of your diocesan synod delegates. Please send all news reports to the Editor, Box 273, Bracebridge.

## Interesting Story Of Church Army's Evangelistic, Social Service Work

**SOLDIERS AND SERVANTS**—by Grace Haldenby; published by The Church Army in Canada, \$1.50

This little book of eighty-six pages provides an excellence reference for anyone wishing to know about the founding and activities of the Church Army in Canada. We are amazed at the amount of factual information the author has packed into her work, when we consider that her story covers three quarters of a century.

Although the Church Army was not organized in Canada until 1929, the influence of the society begun by Wilson Carlisle in England in 1882 to do evangelistic and social service work was soon felt in Canada, and first, in all places, among the Indians of the Queen Charlotte Islands. After a brief introduction about Carlisle and how the Church Army began, Mrs Haldenby gives a chapter to that experiment in the Diocese of Caledonia and a part of Canadian Church history that is often missed. She tells also, of a trip made to that area by Captain Arthur Casey in 1926, when perhaps the vision of a Canadian Church Army was born, for it was Arthur Casey who was chosen to organize a centre for the training of lay-evangelists in the Canadian Church, and to be first Field Secretary.

The author states that she has sacrificed chronology to bring readers personal accounts of the work. Unfortunately, her method has not done full justice to the era of the Thirties, that first decade of Church Army work, and the ministry of Arthur Casey, whose health broke down as a result of his work and continuous travel across Canada and beyond, including the opening of work in Bermuda, the first Cana-

dian Church Army "overseas" post. However, within the compass of so short a book Mrs Haldenby has stressed the continuing life of this society and no reader can put it down without having learned much of the scope of evangelism and social service the Church Army has done and is still doing in Canada and wherever its officers are working.

Perhaps the most exciting part of the story is how the society was revived after it had been pronounced dead at the close of the disastrous war years and only twenty years after its beginning. The story of the next twenty years, a marvellous record of growth and service, is a tribute to those whose faith and vision never wavered, and to the inspiring leadership of Captain Ray Taylor, a man whom God raised up in the crisis to be a worthy successor to Arthur Casey.

Several reference lists at the back of the book gives the names of nearly everyone connected with the work of the Church Army since 1929, except the matrons, stenographers, and the members of the Woman's Auxiliary; apparently the author, a dutiful clergyman's wife, is not active in "Women's Lib"! Perhaps a more interesting reference would have been the list of places and dioceses in which the Canadian Church Army has worked. In the list of "lecturers", we note the omission of one of the most distinguished, Canon F. H. Cosgrave, who, when Provost of Trinity College, lectured the cadets in Old Testament. Also omitted is Canon A. J. Jackson, Rector of St. Hilda's, Toronto, who lectured in Comparative Religions.

Three thousand copies of this book have been printed and it can be obtained from the Church Army Bookshop, 397 Brunswick Ave., Toronto 179, Ont. It should certainly go through another printing this year. *Soldiers and Servants* brings the readers where the action is and leaves no doubt that here is a work of the Spirit in the Church which is surely meant to continue.

Church Army officers have worked in several areas of the Diocese of Algoma. One of the earliest "Crusades of Witness" saw officers and cadets beginning at Gravenhurst and walking as far as Sudbury in this diocese holding services in every parish along the way. At Sudbury they were met by The Rev. P. F. Bull, then Rector of the Church of the Epiphany, who had been a Church Army officer in England. Several other priests of the diocese have been either English or Canadian Church Army Captains.

and claim us. If this treatment is received habitually by any one person he will gradually be destroyed by it. Shocking as it may sound, it would be less cruel to take a gun and shoot him. Can we still say that we have never broken the sixth commandment?

But there is another side to the picture, a beautiful and happy one. As often as we give ourselves to others in love and understanding and true un-condescending friendship, we become the means by which God can give them His priceless gift of life. For it is love, and only love, that can beget and nourish life. A person can be loved into existence just as truly as he can be unloved out of it.

### The Sixth Commandment And How We Break It

by Muriel E. Newton-White

"Thou shalt do no murder", and of course we wouldn't. Murder is something done only by the insane, the perverted members of the underworld; by — others. And yet, to whatever extent we destroy anything in another human being we are to that extent committing murder. We do it by taking away a person's self-respect, or by making him appear foolish; we do it every time we walk past someone without seeing him, every time we shun someone or turn away from him, every time we act or speak or think as if he were inferior to ourselves.

We do it so often, so easily, and so unknowingly. This is the worst feature of this crime of ours — we don't know that we are committing it. We walk past an old person sitting staring vacantly into space, and if asked why we didn't see him or speak to him we say, "Oh, he's old, he wouldn't notice, probably wouldn't hear me anyway". Another time it is, "Oh, she's too young", or "Well, he's crippled; he couldn't take part with us", or "But he's retarded, you know", or "Yes, but he's a Negro". Do these things sound familiar? The crime is in the setting apart of these "others", in the drawing back from them so that they can't touch us

### Diocese Of Algoma Chain Of Prayer

Week of	Parish	Clergy, etc.
Jan. 3—Christmas 2	St Paul's Thunder Bay	James Hinchliffe, Archdeacon
" 10—Epiphany 1	St Stephen's, Thunder Bay	Thomas Frank Moore
" 17— " 2	St Thomas', Thunder Bay	Canon E. Roy Haddon Capt. Earnest Scriver, CA Henry G. Phillips
" 24— " 3	West Thunder Bay Parish	David A. P. Smith
" 31— " 4	Nipigon, Red Rock, Dorion	Reginald J. S. Inshaw

Church Army

To Work Among Haida Indians



MRS. RALPH MORRIS

Members of the Girls Auxiliary who were at Bracebridge last year when the GA diocesan festival was held there will remember Jean Morris, one of the Church Army team who spoke at the evangelistic night, and be interested to learn that her husband has received a post at Masset, on the Queen Charlotte Islands, in the Diocese of Caledonia, and that she and their three daughters will accompany Capt. Morris. They were expecting to fly out to the Pacific Coast on December 30 and proceed to their new home where they will be working among the Haida Indians.

Jean was a "Ring of Honour" member of the Girls Auxiliary for outstanding service in her home parish of St Paul's, South Porcupine, in the Diocese of Moosonee. Later, as a Sunday School Mission Van worker she met Captain Ralph Morris of the Church Army and a few years later they were married. They have served in rural work in Saskatchewan and in social service work in Toronto. This year Capt. Morris will receive his second service star for fourteen years as a commissioned officer. Jean says, "As his wife I share his loyalty and devotion to the Church Army as we together serve the Lord."

In commenting on her vocation as a wife and mother, she writes: "There is much unrest among the women of today. Many feel they have no longer to be a "homemaker"—such a menial task, they say. Yet I believe in my heart during the past years I am just discovering the

Church Union . . .

(Continued from page 1A)

Referring to his experience with students in England at the time of the Church of England-Methodist union talks, Dr. Casserley claimed the argument that union is necessary for the Churches to be relevant to today's generation is completely false. The students, he said, were unconcerned with the failure of the proposed union, but were attracted by the spirituality and mysticism of a few Christian philosophers.

In summarizing his arguments, the speaker rejected union as being based on the ideas of an older generation which put institutional detail above theology and spirituality. He questioned the usefulness of union to these things and condemned union talks as a waste of everyone's time, labelling them as the "red herring" of the Churches today because unions of the type proposed are out of date. The present proposed union, he said, is contrary to theological truth and is irrelevant to the real spiritual needs of the world, and that true union will be obtained only when we grasp true spirituality.

Faithful Workers Are Honoured By Onaping Parish

A "retirement party" in the form of a parish supper at All Saints' Church, Onaping, was held for two faithful members. Sam and Winnie Williams, who have had active parts in the work of the parish since its beginning. Sam has been Rector's Warden at All Saints under three priests: Whyham, Hoover, and Doolan. Winnie has been Treasurer of the Womans Auxiliary and Altar Guild since they were organized.

When Archdeacon Gilbert Thompson turned the first sod for the present church building in the summer of 1958, Sam was there to assist as a member of the building committee. The parish was actually begun six years before when the Archdeacon called on a few families in Levack. The first service was held in the unfinished building at Onaping on Easter Day, 1959. Voluntary labour played an important part in completing the church building, and Sam was responsible for all the church furniture: large cross in the sanctuary, altar, pulpit, lectern, prayer desk, pews, etc.

The women of the parish catered at the dinner in honour of the Williams', and the vestry clerk, Mr. J. B. Watts, was chairman. Mrs. Doolan, wife of the Rector, presented Mrs. Williams with a bouquet of red roses, and other gifts were presented by Mrs. Van den Broek, Churchwomen President, and by Mrs. Watkinson, for the Altar Guild.

Mr. J. F. Bell, parish treasurer, and long-time associate of Mr. Williams gave a resume of Sam's work in the Church and the community. The keynote speaker of the evening was The Rev. J. G. Doolan, Rector of the parish. He extended warm wishes and thanks to Sam and Winnie for their faithful and devoted service on behalf of the whole congregation. He presented Mr. Williams with a scroll to mark the occasion, and a purse of money as an expression of gratitude of the parishioners.

Among the guests present was Mrs. Joseph Mason, who was actively connected with All Saints' at its beginning and is preparing a history of the parish.

three most important roles I play in my life. Happiness is having a dedicated husband who loves me, and therefore I am fulfilled in my role as a wife who has love to give in return. Happiness is having three healthy daughters, a privilege I honour; and as I work out my Christian role as their mother I find fulfillment. Then, lastly, but equally important is the role I play as an individual woman. Happiness is being allowed to express myself; happiness is being alive . . . to recognize I am a Child of God. He has given me talents and by His grace I will endeavour to develop them. I feel as a Christian home-maker, wife, and mother my scope for creativity within the charge of one full household is a pretty important expression!"

Church Attendance Up

SUDBURY — Newspaper reports state that church attendance in at least two of the city churches showed an increase last year; the Rev. M. Porter, Rector of St James', Paris St., reported increased attendance at the services, and at the Church of the Resurrection, Regent St., The Rev. B. R. Brazill said he was encouraged by the number of young people attending and noted an upsurge of interest in religion. This month he begins a second class in group counselling. The church bulletin informs that he is one of the very few priests in Canada qualified and certified to carry on this type of ministry.

Priest Outlines Re-structuring Needed To Complete Church's Manpower Program

Congratulations to Archdeacon Hinchliffe on his energetic promotion of the new clergy manpower forms and general program.

We look forward to his equally energetic promotion of the next stage of this program which is mobility of clergy so that, in so far as possible, the right man may be in the right place at the right time.

To bring this about, as the debate at Provincial Synod emphasized, a number of reforms or restructurings are needed.

1. Parity or close to parity of clergy stipends will have to come, because it would be unfair to ask a clergyman getting ten thousand to move to a forty-two hundred dollar mission.

2. A limit will be set on the time a clergyman will stay in a parish—possibly five or six years maximum, for a parish that will not let the clergyman go can clog the works and destroy the basic prin-

Parish Urged To Give Own Clergy

We publish this message written by The Reverend Harry Morrow, Rector of St John's, New Liskeard, in his parish newsletter, *St John's Epistle*, because the same could be said of several other parishes and should give us all a challenge to serve—

Looking at the history of St John's over the past seventy-seven years we see a long and tumultuous period of development from the time services were held in Mr. Murray's cabin in 1893 to the present imposing building. The events of those years saw many struggles and heart-breaks, many triumphs and joys helping to forge this parish into the spiritual force it is. Guiding the parish through this period is an impressive list—twenty-nine clergymen and five laymen, among them two Archdeacons, four Canons, and who knows how many Rural Deans; men who have taken their part in the various levels of Church government, deanery, diocesan, and national, and have left their mark upon them.

Nevertheless there appears to be one thing missing. In all this time I find no record of one single person from this parish going into the sacred ministry. Surely a parish that has received so much should be giving something of its heritage back to the Church. I hope this is not a measure of the spiritual development of the parish. We cannot go on forever expecting other parishes to supply us with clergy without sending one ourselves to fill up the ranks of that great company of faithful pastors.

High School Students Hear Church Army Men

A group of eighty-three young people, high school students, members of St Thomas', Thunder Bay parish, enjoyed a pot-luck supper arranged by the parish Brotherhood of Anglican Churchmen. Bob Neufelt of the Inter-School Christian Fellowship led a singsong, and short messages to the young people were given by two Church Army officers, Capt. E. Scriver, assistant at St Thomas', and Capt. R. Peddle, assistant at St John's, Thunder Bay.

DINNER HELPS FUND

The Primate's World Relief Fund, which had just made a grant of ten thousand dollars to the relief required for the cyclone victims in East Pakistan, received the profits from a parish anniversary dinner held by St John's Church, New Liskeard in November.

ciple of mobility for the whole diocese.

3. A register containing basic job descriptions of each parish and mission. This helps to provide the round hole for the round peg and also is a parish's protection against disruptions by constant innovations and "new thinking" at every change.

4. The unfreezing of diocesan appointments; That is, Archdeacons, Diocesan Treasurers, Deans, hold office for a limited time and should be elected, much the same as Rural Deans now.

5. A minimum standard of worship and services in the various churches of the diocese, in accordance with the Prayer Book. This is to assure Church people with at least the minimum in worship opportunity and a people's protection against either being hit with esoteria or having Matins foisted on them every second Sunday.

6. A basic standard of clergy accommodation in housing and appliances.

7. A job description and impetus machinery for the three diocesan "activist" committees; e.g., the boards of missions, education, and social service.

8. An integration of the entire Algoma information with that of the other dioceses of Ontario and further with all Canada. This of course cuts across diocesan tribal rites, but it is necessary for clergy to travel in and out of a diocese, if the right man or right parish is available in another diocese. It also opens the door to the mobility of bishops, which may or may not be desirable.

9. Register of special ministries needed or possible within the diocese.

10. Register of speciality ministers, and available laity; e.g., campers, teachers, accountants, part-time or full-time stewardship, etc.

We look forward to next synod where Archdeacon Hinchliffe will shepherd these reforms through and complete the work that he has so energetically begun.

Robert Lumley

Ed. Note:- In contrast to the enthusiasm of the above for the "manpower" plan, we publish this letter received by Archdeacon Hinchliffe from another priest:

While I understand the frustration you may be having in the collection of the Career Planning Summary forms, I cannot bring myself to co-operate in such a humanistic appraisal of the ministry. If you wish to have my career planning summary please refer to the Prayer Book Ordinal.

I feel the summary forms are degrading to the office of both bishops and clergy. I have always felt free to speak frankly with my bishop, to discuss any problem and about where or in what capacity I could best serve in the Church. I can appreciate the fact that this may not be possible in larger dioceses in the same degree as it is possible in smaller areas. However, I object to a committee at 600 Jarvis St. or anywhere else usurping the work I consider belongs to the bishop's office or to his delegated authority.

As a practical alternative for the benefit of those who feel they should be offered better posts, let the bishops advertise whenever a vacancy occurs, inviting applications from clergy who wish to apply—and this has been done in some instances; but I consider the feeding of a theoretical information pool into a computer a stupid waste of money, an invasion of privacy, reducing the sacred office to a mechanical, impersonal process, and of as much value as consulting a ouija board.

## On the Mission Front

# Honduras Fully Supported — But Will Venezuela Project Be Unwanted Orphan Of Canadian Church?

In the December, 1970 issue of this paper we published an article about the work of The Rev. K. G. Rutter, a former priest of this diocese, now Rector of St. Mary's Church, Belize, and Stewardship officer for the Diocese of British Honduras. It was intimated that Algoma should take on the project of supporting that diocese as part of its mission commitment in 1971. However, The Rev. L. M. Hoover, Chairman of the Diocesan Board of Missions, has informed us that this project has been "oversubscribed" by other dioceses, and that Algoma is still committed to helping the Venezuela project, which was called a "failure" in the same article.

The "Venezuela project," Fr. Hoover feels, should be positively presented because our diocese has been asked to support it in 1971, and he feels that parishes which do subscribe to the "project" method will be concerned. For our information we were handed a report entitled "The Venezuela Decision in Perspective", apparently prepared by the Canadian Church's Department of Missions. It is a long, four page document giving the history of "the involvement of the Anglican Church of Canada in Venezuela". We quote one paragraph:

"The history of the Venezuela project should be viewed against the background of rapid changes on the Canadian and World scenes since the end of World War II. These changes include an awareness of the plight of the Third World and our responsibility to it (with an awakening interest in Latin America); the development of the social sciences and the acceptance of their use in attacking the human predicament; the growth of systematic planning and admin-

istration with its inevitable bureaucratic implications; and the breakdown of the old simplistic approach to human problems as a result of confrontation by the real forces for change (black power, red power, revolution in Latin America, etc.) All these changes have led to a realization that by the time a situation is defined, further change may have occurred, and therefore, there is a pressing need for flexibility, fluidity, and well-defined methods of appraisal and re-direction."

The report goes on and on in the same jargon—never is any mention made of the Gospel of Christ for the souls of men. Frankly, we found the very thorough report written by the editor of the *Canadian Churchman* in the July, 1970 issue gave a factual account of the work done, the persons doing it, and the cost involved, in language the ordinary reader could understand.

The Church House report concludes with the information that in 1971 the financial commitment of the Canadian Church to Venezuela is \$35,000 — "This includes \$23,000 for the support of Bishop Marshall and \$12,000 for support of Mr. George Cram who has chosen to be redeployed. These sums cover salary, cost of living allowance, housing and utilities, travel allowance, episcopal allowance in Bishop Marshall's case, pension and medical, educational grant for children, funds for furlough purposes. Also, there is \$5,000 budgeted for a possible feasibility survey for future work in Venezuela."

This month as parish vestry meetings are held over the country, hard-pressed wardens and treasurers faced with increasing their rector's stipend and travel allowance, will hardly be blamed for

questioning the spending of so much in an area where there is one Anglican parish with a rector who saw his advice ignored by the empire builders of 600 Jarvis St., and has stated the dilemma they caused in the comment: "I suppose I am the only priest in history who thought he might need a curate and ended up with a bishop!"

Undaunted, the expert manipulators of the "Third World" add a punch line to their report to the effect that "for 1972 an additional sum of approximately \$30,000.00 will be available for new projects in the Spanish-speaking Caribbean." Well, at the rate of the present cost of Venezuela, that amounts to about three workers, providing one isn't a bishop.

## ST. LUKES

### Thunder Bay Church Holds Anniversary

Marking the eightieth anniversary of St Luke's Church, Thunder Bay, special services were held on November 29. At 10 a.m. the guest preacher was The Rev. Chas. Ripley, who spoke on the importance of St Luke, the patron saint of the parish. Many former parishioners now living in other parts of this Lakehead city, were welcomed back at a social hour held in the hall after the Service. An augmented choir for the occasion was accompanied by Mrs. F. Beecher, who has been organist at St Luke's while her father, Canon S. F. Yeomans, was Rector, and his two successors. Speaker at the reception was Mrs. F. H. Bonnett, a parishioner for sixty years, who outlined some of the highlights of the parish history during that time. A decorated anniversary cake was cut by Mrs. H. Norman, who had performed similar honours at the golden anniversary celebrations held thirty years ago. Present Rector of St Luke's is The Rev. H. A. Vallis.

## MUSKOKA

### Congregations Join For Confirmation

One of the most interesting Confirmation services held by Archbishop Wright during his late fall visitation to Muskoka-Parry Sound Deanery took place in St James Church, Port Carling, when the Rector, The Rev. J. Watson, presented candidates from all five congregations in his charge; they included young people from Port Carling, Mortimer's Point, Bala, MacTier, and Southwood. The Archdeacon of Muskoka, The Ven. G. W. Sutherland, and the Rural Dean, The Rev. Robt. Charles, assisted in the service. Taking part in the choir, and singing two anthems of their own, were members of the junior choir from MacTier.

The Archbishop referred to the beauty of the churches in the parish, and noted that the exterior of St James' where the service was held, had recently been repainted. His sermon to the candidates and the congregation was based on the words of Psalm 122, "I was glad when they said unto me, let us go into the house of the Lord". Referring to the experience of the pilgrims who went to the temple at Jerusalem, he told his hearers that they could in their Christian pilgrimage experience the *peace*, the *presence*, and the *power* of God.

Following the service the Arch-

## Congratulations

### Veteran Priest Still Serving



CANON HARRY A. SIMS

Because the *Canadian Churchman* will not be publishing the February issue until after the General Synod meetings, and because we find it is sometimes slow getting the paper through we are taking the opportunity this month to salute Canon Sims, one of the grand old men of the diocese, on the occasion of his ninetieth birthday, which falls on February 8.

Canon Harry Alfred Sims, although officially retired for several years and living at New Liskeard, has kept very active by taking services in the Deanery of Temiskaming whenever needed in case of illness or absence of a parish priest. He has always kept in good physical condition by taking lots of exercise. He is often remembered as the inventor of the game of "disking", an indoor recreation to help keep his parishioners interested in sport.

A native of England, where he served in the Church Army before coming to Canada, Canon Sims was ordained to the diaconate in this diocese sixty years ago, on June 11, 1911, being priested the following year. He served on Manitoulin Island, then at New Liskeard and Cobalt. He was Rector of St Paul's Thunder Bay, from 1921 to 1927, and Rector of St John's, North Bay for the next ten years, later becoming Rector of St Peter's, Kirkland Lake from 1937 until 1947. When Kirkland Lake was transferred to the Diocese of Moosonee, Canon Sims remained with Algoma, becoming Rector of Chappleau until 1950. He was made an honorary Canon of Algoma in 1941.

Since his "retirement" he has demonstrated a real ecumenical spirit at times by holding services in other churches than those of his own communion when their congregations have been without pastoral care. Canon Sims, however, has never administered Holy Communion to other than Anglicans. An old-fashioned Churchman, he has demonstrated in his ministry an evangelical zeal combined with a devotion and loyalty to the Faith of the Church. His many friends will wish him continued health and happiness as he reaches this milestone in his life.

bishop and the newly-confirmed members were guests at a reception held in the church crypt where refreshments were served by the Churchwomen.

## Parishioners Embarrassed

### Editor Called To Task For Suggesting Aid To Parish

In the November issue of THE ALGOMA ANGLICAN a surprising suggestion is offered concerning funds that may come to the diocese from the sale of property in the Sault. So many questions and so much feeling have been aroused by this article that it needs to be stated that this proposal was not in any way suggested or implied, directly or indirectly, by anyone in our parish, nor would we for a moment entertain such a proposal. We would strenuously oppose such favouritism to one parish as being unfair and improper within our diocesan family.

The proposal, in short, was unmentioned by us, was unsought by us, is unwanted by us, is opposed by us, and has caused us considerable embarrassment. We stand with and share the concern of everyone who has been bothered by this article.

Donald M. Landon, Rector, Holy Trinity Church, Sault Ste Marie.

#### Editor's reply:

The editor of this paper sincerely apologizes to the Rector and people of Holy Trinity parish for the embarrassment caused by his remarks and for the concern it has caused in other parishes. We regret having singled out Holy Trinity as a parish which we believe should be helped through the Church Extension Fund to liquidate its debt still owing to the bank, and which, as the article stated, has involved paying interest exceeding that of the principal.

The news item went on to state that Holy Trinity is not the only parish in the See city burdened with a large debt, and certainly no implication was intended that other church extension parishes there or in other parts of the diocese should not receive the benefits from any available revenue in the extension fund.

If our remarks in the news item aroused feeling, we hope that the parish financial returns published in the same issue also aroused some feeling, especially the ratio in which parishes pay their share of the Algoma Mission Fund. At the last synod an attempt was made to relieve the burden of debt from parishes because it was claimed the clergy were penalized by a minimum stipend as a result. This is not always the case, but more often the Mission Fund is penalized and it is left to other parishes to keep their priests at a minimum stipend while they are carrying an unfair proportion of the diocesan load.

Is it not rather poor stewardship that when diocesan funds, according to the latest report of the executive committee, published in the December issue, are *begging for a place to be spent*, some parishes are paying more in bank interest than most parishes are paying to the mission fund? In the same issue as the offensive news item the advisory finance committee asked for suggestions—we felt we were making one, believing each parish owes a debt of responsibility to the whole Church, and the Church should be concerned about the work of each parish.