

THE ALGOMA ANGLICAN



Anglican Secretary-General Sees Growing Church Unity

Stressing the family character of the Anglican Communion, a group of twenty-two independent branches of the Church in communion with each other, and their growing involvement towards a more comprehensive unity with other Churches, The Rt. Rev. John Howe, a Scottish bishop who is Secretary-General to the Anglican Consultative Council spoke to the Algoma Synod about the conditions and problems faced by the Council, which meets every two years and is made up of select representatives of bishops, clergy and laity from all the member Churches.

The first meeting of the Council was held in March of this year at Limuru, Kenya, and Bishop Howe pointed out that it was the first time since the Council of Nicea in the fourth century that a central council of a world-wide Church did not have a built-in European domination. Its chairman was a Nigerian judge; its vice-chairman an American woman who is a theology professor in Virginia.



BISHOP HOWE

Buy New Organ For Cathedral

Plans are underway for the renovation of St. Luke's Cathedral Hall, Sault Ste Marie. The first stage of the work will include changes in the hall entrance, auditorium, lower corridor and wash-rooms, and moving the kitchen from downstairs to the upper hall. The second part will involve changes in the lower hall and back entrance and changing the present kitchen into a Board room and library.

Faced by the tremendous increase in the cost of rebuilding the present Cathedral organ the congregation has decided to accept the proposal of the Centennial

Bishop Howe, who travels constantly in his job as Secretary-General, said that the conditions of social and financial inequality in the world are seen in terms of people and the frustration they experience as they see one fifth of the world's population controlling and using four-fifths of the world's resources while four-fifths of the world's population makes do on the other fifth. He made the observation that the People's Republic of China would play a very big part in the future of the world in which the Church is going to live and work.

Speaking on Unity, which is one of the important matters before the Church, Bishop Howe said he was often asked if the Anglican Communion was disappearing — his reply to that is that every denomination, Anglican, Lutheran, Roman, or whichever, is temporary and should disappear, and that he could see the Anglican Communion growing through unity into a larger Church family. He stressed that every opportunity should be taken to reach unity by discussion, negotiation, and agreement. Through the ecumenical movement, the Anglican Churches are entering into full communion with other Churches and with the new unions of Churches which have recently taken place.

Referring to the Council's recommendation regarding the ordaining of women to the priesthood the Bishop said it resulted in a "muddled vote" as none of the member Churches had reported on any study of this question as they were asked to do, yet because Hong Kong requested direction about this matter the Council by a vote of twenty-four to twenty-two advised them "to go ahead if bishop and synod think it right".

In closing Bishop Howe said the Anglican Consultative Council was made up of people with great commitment and great experience with a wonderful concept of what the whole Church's work and mission and life is about in the present time. It gave voice to a stirring and purpose which exists in the Anglican Communion and which for some time has been seeking an outlet.

Organ committee to install a new Rodgers 990 Extended Electronic organ. This is a custom made instrument and compares in ability and range with the present organ and has been used a great deal in organ concerts.



The Archbishop with two of his "boys" at synod; Canon Sims, left, and Archdeacon Lindsell, right; both over ninety and still active on duty this summer as usual.

"The calibre of debate has been the highest I have experienced", said the Archbishop as he brought to a close the twenty-fifth session of the Synod of the Diocese of Algoma on June 2. "You have debated some highly contentious issues, but you always spoke the truth in love, as a family". With a vigor and enthusiasm that showed no sign of weariness, it was hard to believe that he had presided as Father-in-God over this diocesan family for just about half of the synod sessions since it was organized in 1906.

In attendance at the synod this year were fifty-seven clergy (seven less than in 1969), and ninety-two laity (one less than in 1969). The number of male delegates decreased by five, while the female delegates increased by four over last session when for the first time parishes were entitled to elect women to synod.

The male choir of St Luke's Cathedral was outstanding in leadership of the worship at the opening synod service on the evening of May 31, but it is always a matter of surprise and regret to the synod delegates who come from long distances to find that so few people of the see city bother to attend the synod service. Rows of empty pews mutely divide the parade of clerical and lay delegates in the front from the interested observers in the back of the cathedral. It may be time for the synod to be held at some other centre in the diocese where its biennial occurrence might provoke a more enthusiastic reception. In Sault Ste Marie it is probably taken for granted, and one time when it would be expected all Anglicans in the city would converge on the cathedral church they are conspicuous by their absence.

Besides the choir, whose contribution we have mentioned, and *The Archbishop's Charge*, which is reported elsewhere in this issue, the other feature of the opening service was the institution of The Rev. J. F. Hinchliffe, former Archdeacon of Thunder Bay, to an honorary canonry in the cathedral. Canon Hinchliffe had recently resigned as Rector of St Paul's, Thunder Bay to become Rector of Christ Church, Lively in the Archdeaconry of Nipissing. He was ordained thirty-five years ago in the Diocese of Niagara and has served with distinction in this diocese since 1943 in the parishes of Copper Cliff, Huntsville, and St Paul's, Thunder Bay, as well as being a member of the diocesan executive committee, a member of the Provincial and General Synods, and as Archdeacon of Thunder Bay. He is one of the Archbishop's examining chaplains.

Thorneloe Remains Church College

The most contentious issue debated by the synod was the request of Thorneloe College for a continuing grant of ten thousand dollars a year from the diocese. After a fine presentation by the Provost, Dr Peake who had to leave for England immediately after, the Thorneloe grant got a rough treatment when it came up for debate and finally received only a conditional nod from the synod.

Dr Peake referred to the excellent record of Thorneloe students this year and laid before synod their need for a girls' residence, more

library facilities, and additional space for offices and classrooms. He said that "Church-related colleges can survive and will survive" when reference was made to the policy of his predecessor as expressed at the last synod.

On the next day the synod passed a motion that a grant of ten thousand dollars be set aside for the next two academic years but that this be subject to the approval of the executive committee after examining the financial need of Thorneloe.

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College Leases Shingwauk Hall

With the official signing of the lease taking place in the cathedral after the Eucharist on the second morning of synod a transfer of the Shingwauk Hall and property for the use of Algoma College came into effect. The property on which the hall is situated is leased for a period of ten years when the college will have the option of a further five years; the terms are for thirty thousand dollars a year with the right to renegotiate after ten years. The house, cemetery and chapel are not included in the lease. Property south of Queen Street will be used by the college for a parking area under a five-year lease and then to be renewed annually in event the diocese should wish to sell this portion of the property.

Referring to the fact that Shingwauk had served for nearly a hundred years as a centre of education for Indian children, The Archbishop stated that Algoma College will offer courses stressing Indian culture. In assuring the Indians that their heritage would be preserved, he said, "as their Father-in-God I shall always see to it that they have the opportunities which are rightfully theirs."

Plans Made for Lay Evangelism

It was a refreshing change for the synod to hear something about evangelism, even if the members were confused about what was in the mind of those proposing the idea. After a rather indirect presentation with the help of a Bible Society filmstrip, the synod decided to give the proposal a night's thought. The following afternoon they had a more practical resolution presented to them, viz., "that this synod give the Diocesan Board of Missions its approval to conduct a number of pilot lay evangelism courses in the diocese at the invitation of the parishes." The possibilities of such a program are tremendous and Algoma may be unique in giving the go-ahead signal for such a movement. Its development should be followed with keen interest throughout the diocese, even though we noticed no crowding around the microphone in this debate. Perhaps the delegates were surprised that religion should be considered at a synod.

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Synod Priorities

by Muriel E. Newton-White

There was a rather startling contrast between the priorities given in the opening addresses at Synod and those that became evident during the sittings. We were asked to give priority in our thinking to three key issues: Conversion, Mission, Unity. We gave it to administration and finance.

And how could we do otherwise? Our administrative structure has to be held together, and it has to be financed, and therefore it has to be discussed. But I am distressed about this. Of course I have a personal prejudice against finance. I can't even see why two and two will not make five, let alone why ten dollars is so much to give but so little to receive, or why ten is chicken feed to spend on an evening's entertainment but a huge amount to put in the plate on Sunday.

But I am willing to admit that my resentment is wrong. I will even say that I realize that Church finances are sacramental. They are not cold hard figures, but the extension of the offering you and I make on Sunday morning, the offering that has been placed on the altar beside the bread and wine.

Therefore business matters have every right to be given our full and reverent attention. But we must remember that they are no more than an outward and visible sign that stands in grave danger of being left an empty shell if we neglect the inward and spiritual grace. We must make sure that we still have something for the structure to house and for the finance to upkeep.

Our choice of priorities is not peculiar to synod but is a reflection of that of our parishes and of our personal lives. It is no evidence of lack of commitment or sincerity, though it is, perhaps, a sign of lack of trust. "Seek ye first the kingdom of God, and all these things shall be added unto you" are words that are meant to be taken literally. Therefore, it is not being unbusinesslike to ask that "business" be given second place.

If we took the Archbishop at his word and truly gave priority to Conversion, Mission, and Unity, many of the thorniest problems of administration and finance would disappear. Because money that has to be dragged from half-hearted churchmen is gladly given by dedicated Christians to support a living Church. Further, while clergy and church-workers whose ministry is barren and frustrating will understandably look for material benefits in compensation, those whose ministry is spiritually fruitful and fulfilled are far more likely to be indifferent to material things; in plain terms it costs less to upkeep them.

One hesitates to say such things for fear of being accused of "selling" Conversion and Mission as a solution to financial problems. (It would be an unfair accusation, because if finances were one's main concern it

would be much simpler to drop the Church and take up gambling on the stock-market.) We should not be afraid to take our Lord's words literally. Until we realize that "all these things SHALL be added unto us" we will be held back from giving priority to spiritual concerns by the fear that while we do so the structure will collapse over our heads. We must realize that the great danger is that the foundation will give way beneath our feet.

Happily, there was one outstanding part of synod that was not cumbered with a load of administrative care but was concerned with the foundation instead of the structure; the report of the Diocesan Board of Missions.

This contained an exciting recommendation that "pilot lay evangelism courses should be held, at the invitation of rectors and parishes." It was unfortunate that we choked on the word "evangelism" — when will we realize that it is *not* the private property of Billy Graham? We spent so long time talking about what it is not that there was no time to talk about what it is.

If it is what I think—and I pause here for station identification; I consider myself an Anglo-Catholic—if it is what I dare to hope for, something to help us towards our own Conversion, to guide us in our Mission to others, and to bring us closer in Unity with God and with each other—then here is something concrete to which we can give priority. What are we going to do about it?

Diocesan Announcements

The Reverend Donald Mackenzie Landon, MA, LLB, STB, Rector of Holy Trinity Parish, Sault Ste Marie, has been appointed Rector of St Paul's, Thunder Bay, effective August 15. Fr Landon returns to the parish where he served a three year curacy following his ordination to the priesthood in 1959, succeeding Archdeacon Hinchliffe. He has been Rector of Holy Trinity for almost ten years and served as Clerical Secretary of the synod for three sessions. A native of Toronto, he is a graduate of the University of Toronto and Trinity College in Arts, Law and Theology.

On Trinity Sunday, June 6, the Venerable Gilbert Thompson, rector of St John the Divine, Copper Cliff, announced his retirement from the active ministry to take effect later this summer. A graduate of the University of Western Ontario and Huron College, he was ordained in the Diocese of Huron in 1930. After serving with the Columbia Coast Mission for two years he entered Indian School work and for twelve years was principal of the Bishop Horden Memorial School at

The Archbishop's Letter

My dear People:

Part of my Charge to the twenty-fifth session of our diocesan synod dealt with three questions which I consider to be of timely interest: Conversion, Mission, Unity. The committee on the Bishop's Charge recommended that this section should be printed in THE ALGOMA ANGLICAN, though the editor had already published excerpts from it in the March issue. It follows that General Synod had the opportunity of hearing my views on these subjects. I trust my observations will be of some help in your consideration of these questions.

1. Conversion

Brethren of the Clergy and Laity, never be fearful or ashamed of that word "Conversion". There is no conflict between conversion and the sacraments. Conversion means awakening to and using the mighty blessings which the sacraments bring to us. Conversion does *not* mean belittling the Church as a divine organism; it means the awakening to loyalty and enthusiasm and love for the Church which Christ Himself loves and which He founded to continue His work in the world.

In my opinion the chief need of the Church is *not* more organization. The first great need of all those who are baptized into the membership of Christ's body is more real conversion, and it is time we got our priorities in the proper order. Am I wrong in saying that there has been too much cold, academic, merely intellectual religion during the past few years, as though Christ were only an abstract idea or a problem to discuss? The intellect must, of course, have its full place, but it is still true that the deep things of the spirit may be hid from the wise and prudent and revealed unto babes.

I believe it is lack of faith in Christ Himself as Redeemer which has made the Christian religion for many today a vague and irrelevant thing. If we firmly believe that our Lord is mixing with us in all the challenges of daily life; that He is in our midst here; that He is real to us as we approach Him in prayer and sacrament, then we shall not be hesitant in responding to the Church's missionary call or her social program; we shall not rest with greed or injustice in human relationships.

I am pleading for a mighty emphasis on personal conversion to Christ within the framework of our love for and loyalty to His Church. As we accept the challenge of strengthening our spiritual fibre we can never afford to overlook the lessons which the early pioneers of our Church in all parts of Canada have bequeathed to us—determined loyalty to Jesus Christ expressed in sacrificial love for the Church.

If we are to do Christ's work on all the frontiers of society we must first of all have a Church filled with men and women of all ages who know not only all about God, but know and love Him personally and who are thus set on fire to do His work in the world.

Moose Factory as well as Priest-in-charge of Moose Factory and Moosonee and Rural Dean of James Bay in the Diocese of Moosonee. He came to Algoma in 1945 and after four years as priest-in-charge of Gore Bay parish he became rector of Copper Cliff. He has been Archdeacon of Nipissing since 1957.

Captain Roy Dickson of the Church Army has been appointed lay-assistant in the parish of St Michael and All Angels, Thunder Bay. A member of Grace Church parish, Montreal, he has served in the Church Army in the Diocese of Toronto as a group leader in youth work at St Stephen's Community House, Toronto.

Believe me, He can and will do exceedingly abundantly above all that we ask or think.

2. Mission

We are called to share in the ministry of our Lord. That is the commission which He gives to each one of us today if we dare face it—and it is a mission of joyful sharing. And if you want to find out what the nature of that mission is, then take a good long look at the ministry of our Lord. He said, "I am amongst you as He that serveth". The business of the Church ought to be the service of God and man and not the service of herself. The call is for us to move out of our ecclesiastical ghettos and to witness to what God has done; to communicate the Good News, the Gospel to the world. And when we speak of the world we mean every facet of life—racism, population explosion, pollution, malnutrition, unemployment, anarchy and war. So long as the Church is primarily concerned with preserving her own life it is inevitable that she will concentrate upon ministering to the dying segment of society and avoid her true calling. I am often reminded of that statement familiar to some of you—"too often our Church life is a charmed circle of irrelevance bathed in a dim religious light."

I believe our young people possess the vision and idealism to translate their zeal and loving concern to these avenues of contemporary need. We may well be proud of their efforts and desire to be living witnesses of our Lord in this aspect of mission. The work tours sponsored and shared by the teenagers and others have aptly demonstrated the dedication of our youth to work in Canada and outside.

Mission is joyful sharing. I have been fortunate to attend world-wide Church meetings in other countries less favoured than Canada. I shall never forget the radiance in faces of our African and Indian brothers and sisters, expressing true discipleship. Christian joy was predominant. We are all one family in Christ.

We must not be like the people on a small island off the coast of Maine of which it was said that the inhabitants earned their living by taking in each others' washing! Let us share the spiritual exhilaration of matching the needs of the hour as they are presented to us in this synod. Let us shake off our bigotry and prejudices in the demanding and inspiring task of making the Church relevant to the world.

Some will say this will cost money. What did you expect? When we received the Blessed Sacrament what did we get? A Body that was broken; Blood that was poured out. Can you and I get away with an inexpensive faith? The sign that was placed on our foreheads at Baptism was the Sign of the Cross—"in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto our life's end."

3. Unity

The world is developing a united, world-wide secular civilization and the Church must be prepared to serve this kind of a world. This means the Church of God must be united; otherwise there is a very real possibility that this emerging catholic world universe may develop outside the world Church unless she is prepared to meet extremely rapid and radical changes on a world scale. My great fear is that eventually the only group divided will be the Church of Jesus Christ. The greatest challenge is not that the Church will be persecuted or suffer but simply that it will be ignored.

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A Few Pictures of the Twenty-fifth Algoma Diocesan Synod



Synod delegate and Lay Reader, Thos. Menzies of Bala, with Mrs. Menzies as they observed their golden wedding anniversary on the first day of synod.

Women May Be Church Wardens

Another office formerly reserved for men fell before the growing movement of women's integration at the synod when without any debate or recorded vote a motion was passed to delete the word "male" to qualify Churchwardens.



CANON HINCHLIFFE

Mission to Seamen — a program carried on by the Church along the fifteen miles of waterfront at Thunder Bay at the head of the Great lakes, is in full swing this season with a lay worker, Mr W. A. Tozer, in charge. We hope to publish some further news of this season's activities in a later issue. Canon Alvin J. Thomson, Chairman of the Mission to Seamen reported to the diocesan synod about the work being done and Mr Tozer, who was a lay delegate from the parish of St John's, spoke briefly. A feature of the report was a special presentation made to Canon J. F. Hinchliffe who had served as Chairman for several years. Appropriately he was given a ship's barometer in appreciation for his work in directing the Mission program while he was Archdeacon of Thunder Bay.



Left side shows processions to and from cathedral; top, the Canons; upper centre, the Chancellor and Registrar followed by the Dean and Archbishop. Lower centre, some of the cathedral choir; bottom, a few of the lay delegates with Mrs. Yeomans, ACW president in the foreground. Right side: top, delegates seated at tables in St Andrew's United Church hall where the synod was held. Upper centre, the



clerical and lay secretaries, Fr J. Turner and D. H. Murray; lower centre, Union Commission secretaries, Dr Craig and Canon Latimer. Bottom left, delegates voting with Canon Thomson in foreground and Fr F. G. Roberts, scrutineer, seated. Bottom right, Mr Wadley, Diocesan treasurer, addressing the synod.

The Archbishop's Letter — Synod Charge Continued from page 2A

God forbid that we should be left talking to ourselves about ourselves and wrangling over matters which do not seem to affect a half-starving, population-exploding world. On the other hand unity must be associated with truth. You must have a firm Catholic theological basis for any ultimate reunion of Christendom. Unity must always be associated with holiness. As the gifts of unity, holiness and truth derive from our Lord Himself, so their responsible and dedicated use must be in obedience to His will. It is not just unity—togetherness that we seek, it is for unity in truth and holiness that we work and pray for

that is Christ's gift to us. But it is more than ever necessary to see unity in the context of renewal. When in any locality the members of our various Churches meet and discuss, their right course is not to discuss questions (exclusively) about unity in themselves but rather how each of our churches can better be doing God's will in the nature of its fellowship, in its worship, in its evangelism, in its service of the community. This is one way that churches find themselves on the road of unity facing the same questions and very often discovering the same answers as they face God's demands upon them. The

service of the poor and hungry and every work of reconciliation in the human scene lie within the ecumenical task. As for the Anglican, United Church, Disciples of Christ conversations, it is imperative that all levels of the churches begin to send in their comments and criticisms on the First Draft as soon as possible in order that the Commissions can carry on the work of revision and report this to the ninth meeting of the General Commission in December, 1971. It was an excellent synod, and there was wonderful participation, Bishop Howe's presence and presen-

tation of the world-wide Church will long be remembered. There was an excellent attendance and the laity were prominent in debate. As we look to the centenary of our diocese in 1973 may each of us so prepare for a timely observance which will express God's love and concern and call forth greater devotion in the future.

Your friend and Archbishop,

William R. Algoma

The Past Lives On At The Lake of Bays Regatta

(A Whimsical Account of How it Began)

Every year the Anglican-sponsored regatta has been one of the interesting events in the Lake of Bays parish, Muskoka, exciting a great deal of community participation among the villagers, both natives and summer visitors. Having often wondered how this regatta began, we were fortunate to receive a report on the event written by one who apparently has made some extensive research in the area similar to antiquarian studies he made over a decade ago on Manitoulin Island.—Editor.

The forty-first annual Lake of Bays Anglican Regatta takes place this year at Ronville Lodge, Ten Mile Bay. This very popular and well organized regatta has its origins in the life of the early settlers of North Lake of Bays, as the ancient archives reveal.

It centres around St John's Church, Fox Point, which was built close to the water in Church Bay, as all transportation was by water in those days.

The church became infested from time to time by bats. This was one problem which the Vestry had to solve; there was also the problem of people arriving late for service as the records of 1862 show — or is it 1682? The date here is difficult to decipher.

The Incumbent and Church wardens of the day decided to kill two birds with one stone and decreed that the family arriving last for service would have the job of clearing out the bats.

Needless to say the congregation accepted this decision with great enthusiasm and many close finishes resulted in black eyes, skinned knuckles, and paddles with somebody else's blood on them. The Incumbent of the day was often called to the dock to adjudicate the finish. He found that this aspect of his ministry was more complex than met the eye because his flock were devising ways of avoiding the bat clearing without either winning the race or actually cheating.

There were the English settlers in Ten Mile Bay on the Ronville farm, who after losing week by week, cut out a trail over the ridge and walked. However one Sunday they lost their way and stumbled across some Presbyterians and had to listen to an hour-long sermon. This shattering experience for Anglicans sent them back to travelling by canoe. Since they always seemed to lose they sold out to another family also lately arrived from England. They discovered that if four travelled in a canoe and all paddled it gave them a better chance of avoiding the bats and also if they tipped they had a good excuse for being late without penalty.

The settlers at Point Ideal had the furthest to come but seemed to be always first to arrive. The Port Cunningtons put in an objection when it was discovered that the Point Ideals practised on Saturdays and even rigged a sail on their canoes!

It took a wedding to solve this difficult problem. In those days the ladies sat on the bottom of the canoe while the men paddled. The Ports came up with a winning play. They made their women paddle as well. This introduced a new element into the race and gave them an edge over the Foxwoods of Fox Point.

The Foxwoods always seemed to be caught in the middle of a job at Church time, so the son of the house was made to keep watch for the arrival of the Incumbent, but to stay behind the Point so that the Port Cunningtons across the bay would not be tipped off as well. This was difficult, but by standing on the gunwale he could see over the Point for the clergyman's arrival then paddle back furiously to warn the family to start for St John's.

Observing the devious ways of the English was a group of Irish settlers in Haystack Bay on Lumina Farm. They were determined not to be outdone by the Saxon, and enlightened as their name suggests, they came up with a new method of canoeing. The Irish mind in its brilliance perfected the method of departing from a place without having ever arrived! The paddler had to sit in the stern seat and facing the stern, travelling in the direction from which he has come and away from the place he is going to. Consequently it was never established as to whether the Luminas were arriving late or leaving early.

This whole bat scheme fell apart when it was discovered that the faithful were spending their collection on side bets, even the Incumbent having to paddle a furlong or two just to win his pay.

These notes from the archives of St John's, Fox Point are unfortunately incomplete as most of them have been ruined by bats.

Each year you may see a revival of these old customs on a week-day afternoon while the bats sleep in the belfry of the old church in the bay. This year the regatta is scheduled for Wednesday, August 11, at 2 p.m. at Ronville Lodge, Ten Mile Bay. As part of their outreach to summer visitors the Anglicans will stage regattas at Dorset on July 24, and Baysville on August 7.

News Stories Needed For Each Issue

Other articles have been held over until the September issue. Deadline in getting news items to the editor: August 10.

The Archbishop in his Charge to the Synod referred to the diocesan paper and said, "Let us never forget its primary function—

to be a news medium for all parts of a wide-flung diocese where all may be kept in touch with events which concern all." The editor cannot do this unless the news is sent to him from the parishes in every area of the diocese. Please let us know what your Church is doing.

Earth Resource Is Deans' Study

The Very Reverend Frank F. Nock, Rector and Dean of St. Luke's Cathedral, Sault Ste Marie, was one of four Canadian priests attending the annual Deans' Conference for North America, held this year at St. John's Cathedral, Spokane, Washington, from April 29 to May 3. Others from Canada were the Deans of Calgary, Edmonton, and British Columbia. A guest at the conference was The Very Rev. W. H. A. Cooper, Provost of St. Peter's Cathedral, Bradford, England.

The theme of this year's conference was Natural Resources and Man. Since Spokane is in the midst of mining, lumbering and agricultural country there were field trips including lectures and discussions headed by experts in the fields of mining, forestry, agriculture and water. Each evening concluded with a meditation based on the discussions of the day and led by a Jesuit priest. The weather was excellent and the hospitality unlimited. The conference next year will be hosted by the Deans of the Dioceses of Newark and Garden City (Long Island).



S.S.J.E. Central Council

Fathers-Superior in the Society of St. John the Evangelist from England, United States and Canada, together with their assistants, comprising the central council of the order, met at the Mission House in Bracebridge where the council was held during the last week of May. The Superiors gather together about every five years and this was the first time the council had been held in Canada.

The Rev. G. C. Triffitt, Superior General, said that at the mother house at Cowley, Oxford, England,

they are finding that more young men are entering the religious life.

Members of this year's council are shown above, from left to right: Fr Williams, former American Superior, Cambridge, Mass.; Fr Campbell, Superior, St. Edward's House, London, England; Fr Pederson, Superior, Cambridge, Mass.; Fr. Upson, Superior, Boston, Mass.; Fr. Triffitt, Superior-General, Oxford; Fr. Wain, Asst. Superior, Oxford; Fr McCausland, Superior, Bracebridge, and Fr Hemming, Asst. Superior.

Synod Tables Report on Diocesan Re-organization

A report containing guide lines for far reaching changes in Northwestern Ontario's diocesan administration was presented to synod by a sub-committee on the study of diocesan boundaries. Described by its sponsors as an unemotional approach and study of statistics to guide us into action, it showed an exhaustive research of material giving reasons for creating a larger Diocese of Keewatin with headquarters at the Lakehead and moving the centre of Algoma's work from Sault Ste Marie to Sudbury.

Unfortunately time for debate on this important submission was wasted by a reading of the whole report which was quite unnecessary if the delegates had studied it beforehand. Not having time to deal with it, the whole report was referred to the executive committee, but not before a few misgivings

had been expressed about its proposals. Apparently Algoma was not ready for such drastic changes. Tom Corston, a young Lakehead University student and delegate from Chapeau referred to the changing history of that parish, "While we were in Moosonee", he said, "we were someone — in Algoma

we are not so popular". He proposed that Chapeau either be given back to Moosonee as Timmins is only 126 miles by highway, or be made a part of Superior Deanery as it is now only eighty-six miles from Wawa by paved highway. He said, "We are tired of being nowhere".

Comments on Church Union

A brief but critical look at the proposed plan for Church Union in Canada on the first day of the Algoma Synod revealed no enthusiasm for the Draft Plan. Two members of the laity spoke in favour of union without a plan—one would have us "all together in one great Christian Church". Another, who claimed he was "an Anglican by marriage", said he "couldn't care less" what Church he attended and was "not worried whether it had bishops or not". One priest claimed he had enjoyed wonderful fellowship with other Churches in a parish where he worked and had even con-celebrated the Communion with ministers of other bodies.

A number of questions were asked Canon Latimer and Dr. Craig, the two co-secretaries of Union Commission, the first from a Thunder Bay delegate who said there was no interest in Church Union in that area, so why should we proceed towards it? Canon Latimer replied there were Biblical, sociological and economic reasons while Dr. Craig advised they buy the Union filmstrip for five dollars to provoke interest.

The Rev. Robt. Lumley charged the *Plan of Union* had departed from the doctrine of the Church expressed in the *Principles of Union* and that it was based on the premise that the Church was a human organization. He said, "The Plan is outstanding in the way which it has balanced many differences of expression and influence as contained in Protestant fellowship, and gentle in its liberal, non-critical attitude to mankind, and as such epitomizes the liberal Protestant mind." Visibly shaken by the way in which this graduate of Trinity College, Dublin, had pointed out the disparity between the two documents, Dr. Craig was quick to quote from the Plan that the Church was a divine creation. He said the Plan was "not liberal Protestant but Catholic evangelical." It would have been interesting to have heard the reaction of members of the Council for the Faith, which was formed by Catholics and Evangelicals who oppose the terms of union.

Perhaps the most penetrating questions came from The Rev. D. M. Landon regarding the office of bishops in the "new" Church. Fr Landon favoured keeping the traditional functions which bishops have held and are not preserved by the Plan. Dr Craig replied that "it all depends on where you sit", and in summing up at the end said, "If you believe that we have to have a plan of union that is perfect you are putting a steel case around that Church", which seems a shibboleth that might have been used back in 1925.

Thorneloe

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A motion from the parish of Gravenhurst of which the synod had received due notice, to transfer the Thorneloe Grant from the diocesan assessment to the apportionment, where it would be optional for parishes to subscribe towards it, was passed by the synod by the slimmest of margins, 52 to 50. No one mentioned that at the executive held just before synod the "project" plan for raising parish apportionments had been abolished in the diocese. So what difference does it make whether it is included in assessment or apportionment? According to the diocesan canon *Of the Mission Fund* the apportionment is to be calculated on a similar basis as the assessment, although we wonder when the diocese is going to start applying that rule.