

# THE ALGOMA ANGLICAN



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NO. 3

## Parish Vestries Report Progress

We are grateful to the few who responded to our appeal in the January issue for reports of the parish meetings, and are especially glad to welcome those who have been appointed parish correspondents to the diocesan paper.

At the **Lakehead**, the oldest parish, **St. John's**, presented inspiring reports of work accomplished in 1970. Out of a total revenue amounting to nearly fifty thousand dollars, twenty-five per cent had been given to missions and the work of the Church beyond the parish. This parish is looking forward to an urban renewal program in that area of Thunder Bay which will bring more people living and working within walking distance of St. John's than ever before. Next year this church will celebrate the centenary of its founding and plans are underway for a celebration of their anniversary year with special services and events. An historical booklet will be published.

At **St. Stephen's**, Thunder Bay North, The Rev. T. F. Moore presented his first report as Rector, the highlight of the year being his ordination to the priesthood. The parish showed increased church attendance and offerings during the year. A new vestry was built at the church, and several donations had been made, including flags for the sanctuary. The Rector thanked all the workers in the church organizations, including his wife, who is the organist. Mrs. Geo. McKay was appointed parish correspondent for the diocesan paper.

**St. Thomas'**, in West Thunder Bay always has a large attendance at their annual meeting. This year a parish dinner preceded the short service and meeting held on Sunday evening, February 7, and nearly a hundred people were present.

Mrs. Jean McEachren reports a good attendance at the annual meeting of **St. John's, Chapleau**. It began with a luncheon following the morning service on Sunday, February 24; Tom Corston, a member of the parish, now a student at Lakehead University, was the guest speaker at the service.

About sixty parishioners attended the luncheon and meeting. Plans were made for having the church re-decorated this year. One canvass for funds had been conducted and another is underway.

Another parish holding its annual meeting after a Sunday morning service was **St. Peter's, Elliot Lake**; here the meeting was held immediately after the service and before

### ISSUE DELAYED

We regret the delay in the February issue reaching our subscribers; first because of the *Canadian Churchman*, which was not ready for publication before February 10; then due to mechanical difficulties at the printing plant publication of our diocesan paper was held up until late the following week. It is the first time we have had such an unfortunate delay, and the resulting "fold" of the paper has caused some inconvenience.

## Bishop Howe To Visit Diocese

The Executive Officer of the Anglican Communion, The Right Reverend John Howe, will be a distinguished guest at the Algoma Diocesan Synod to be held May 31 - June 2, at Sault Ste Marie, it has been announced by Archbishop Wright.

The Synod Agenda is not yet completed, but it is likely that Bishop Howe will be the preacher at a service in the Cathedral either at the beginning of the synod or on an evening during the sessions.

The executive officer is the third bishop appointed to this post; the first, an American, Bishop Bayne, was succeeded by Bishop Dean of Cariboo, who returned to his Canadian diocese in 1969, after the appointment of Bishop Howe, who resigned his Diocese of St Andrew's in Scotland to take the post, which has its headquarters in London, England.

Bishop Howe, like his predecessors, is called on to travel extensively throughout the Anglican Communion, discharging the duties given him at the last Lambeth Conference and the Anglican Consultative Council, called for by that conference. Before his consecration as Bishop of St Andrew's, he was Vice Principal of Edinburgh Theological College, and before that taught at a college in Africa. He was described by Bishop Dean, his predecessor, as having "an independent, well-informed mind, a sense of humour, a missionary outlook and a theological point of view."

He has taken a prominent part in ecumenical affairs and while in Scotland was Vice-president of the Scottish Churches Council and took part in conversations between the Anglican and Presbyterian Churches. He was also a member of a group working in co-operation with the Roman Catholic Church in ecumenical affairs in Britain.

The Algoma Synod will be honoured by his presence and privileged to share in welcoming this top official whose work represents the co-operation and concern of the whole Anglican Communion.

a pot-luck dinner after the meeting concluded, one way to get everybody there and the meeting over early! All the reports were neatly mimeographed; statistics were compared with those of the two previous years; a large increase was noted in the envelope subscriptions over those of 1969.

Our only report from **Sault Ste Marie** came from **Holy Trinity Parish** which held its meeting on Monday, January 25. It was marked by keen participation and exciting contests for parish offices. Complete financial statements were handily mimeographed into an eight-page folder; this showed the church offerings had increased by seventeen per cent during 1970. The rise in parish membership was reflected in the seventy-five per cent increase budget for *Algoma Anglican* subscriptions.

The first ten years of this parish has been marked by steady growth

and the development of youth leadership gives hope for the future. It is one parish where there is an active group still known as "The Anglican Young People's Association", and one of the few Anglican Churches which continue to have well-attended Sunday evening services.

We have reports from three parishes in the city of **Sudbury**: At the **Church of The Epiphany**, Mr. Joe Mason, the parish correspondent reports that forty-six parishioners came out on Sunday evening, January 31, in twenty below weather. An attractively mimeographed twenty-page booklet containing all the parish and organization reports showed 1970 to have been an outstanding year of service. Out of total receipts of \$53,000, nearly forty per cent was spent outside the parish towards missions and social service work.

*Continued, page 4A*

## Record and Print Primate's Sermon

The complete tape-recording of the sermon of the new Anglican Primate, preached on the morning of his installation, has been heard by many people in the diocese. Taped by Chris Rous of Holy Trinity parish, Sault Ste Marie, it was used by the Rector, The Rev. D. M. Landon, who mimeographed it in its entirety, editing it with paragraphs and sub-titles, and distributing it in an attractive folder.

Following a deanery meeting when the tape was used, and after it had been heard by the congregations of Holy Trinity, it was borrowed by The Rev. W. Stadnyk to use in St. Peter's, Elliot Lake. Returning to the See city it was to make the rounds of different parishes, including the Cathedral and St. Mathew's.

Fr. Landon's printing job also was used outside his own parish; the national Church office in Toronto found it was more accurately worded and better edited into paragraphs than the transcription made by the Church House secretaries! Apparently Archbishop Scott, who had very little time to prepare his address for that occasion, spoke extempore, without a written manuscript. Listeners who heard it direct by television, or have heard the tape recording, are agreed it was an inspiring address.

## Churchwomen Plan Annual Meeting

The annual meeting of Anglican Churchwomen of the Diocese of Algoma will be held in Christ Church, North Bay, May 2-4. Registration will begin Sunday afternoon and that evening at 7 p.m. a play entitled "Christ in the Concrete City" will be staged, followed by a social hour.

Monday morning, May 3, The Rev. N. Goater, Priest Assistant, St. Luke's Cathedral, will lead the women in a quiet period, "Christ in our Lives Today". Business sessions will follow and at 11.30 Tuesday morning there will be a Service of the Holy Communion and Installation of officers. We hope to have a detailed program for the meetings in time for our April issue.

In a clear, strong voice the preacher, whose vitality belies his age, concluded, "Lift up your hearts. We are as old mentally and emotionally as our doubts and fears; as eternally young as our faith in God inspires us to be. And beyond our present earthly troubles and trials, and following Jesus Christ, we look for the resurrection and eternal joy." *Continued, page 3A*

### PARISH ARREARS PAID

The diocesan treasurer, Mr. W. Wadley, reports that in addition to the amounts received from the parishes reported in the February issue, over fifteen thousand dollars more has been paid into the three main diocesan funds to cover arrears from 1970.

## New Liskeard Honours Veteran Priest on Ninetieth Birthday

In a great tribute to Canon Harry Alfred Sims on his ninetieth birthday nearly two hundred persons gathered at a dinner held in St. John's Hall, New Liskeard, on the evening of February 8. A huge birthday cake in the shape of the parish church was before the Canon's place at the head table, and as he performed the traditional ceremonies every voice was raised in singing "Happy Birthday". An illuminated scroll was presented to mark the occasion on which Canon Sims was described as "A Churchman with the true spirit of Christianity, A Gentleman with profound belief in human dignity, A Citizen who has enriched our associations, A Father in God as well as in the family of God."

The day previously, Sunday, February 7, Canon Sims celebrated the Eucharist and preached the sermon in St. John's, New Liskeard. He

spoke about "Growing Old, Looking Up, Looking Forward". "Old age," said the man so soon to become a nonagenarian, "like youth, can become a burden or a bonus," and his words radiated the "bonus" he had discovered in life—the hope and joy of the Christian Faith. "Whatever our age," he observed, "it is the altitude of our aspirations and our hopes that distinguish us as Christians."

While reflecting the Canon's Christian joy in life, his sermon also stressed the certainty of life beyond the grave: "The best is yet to be—The Kingdom of Heaven is coming and we are coming into the Kingdom of Heaven, which is the reign of eternal love and joy in the soul. Any infirmities or trials arising from the wearing out of the body notwithstanding, the best is yet to be, in my Father's realms are many mansions, many opportunities, many joys."

## THE ALGOMA ANGLICAN

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### Conversion Mission Unity

#### Excerpts from the Archbishop's Address to the General Synod

The opening charge to members of the General Synod, now due to modern bureaucratic influence called the "President's Address", was given at the session held recently in Niagara Falls by Archbishop Wright, the acting-Primate at that time. His Grace stressed the importance of Conversion, Mission, and Unity as the Church's needs at this time. He said:

"... 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 right 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 for us 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...."

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."

In referring to "Mission", which was part of the General Synod "slogan" this year, as the Archbishop reminds us in his Letter in this issue, He said:

"...if you want to find out what the nature of the mission is then take a good long look at the ministry of our Lord, Who 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."

In stressing the need for Church Unity in the midst of a world-wide secular civilization, the Archbishop said,

"My great fear is that eventually the only group divided will be the Church of Jesus Christ," but emphasized that unity must always be with truth and holiness: "You must have a firm Catholic theological basis for any ultimate re-union of Christendom.... it is not just for unity — togetherness that we seek, it is for unity in truth and holiness that we work and pray...."

Referring specifically to the Church Union plans that came before the Synod, His Grace stated:

"Church Unity must not be 'hoisted' upon dioceses and parishes without their prior consultation and suggestions. Before any draft plan of union is discussed by General Synod our Church people at the local level must be involved. We will not and cannot in all confidence be stampeded into organic union by breathlessly clutching for a fictitious date of the calendar. Only God will set the date when He feels we are prepared spiritually to accept His will for unity and not before...."

Neither local experiments nor proposals for limited occasions of inter-communion can by-pass or be a substitute for full communion on a basis of catholic and apostolic order and integrated ministries."

Finally the Archbishop mentioned the practical possibilities of unity rather than the attempting of organic union:

"It is even more necessary for us to see unity in the context of renewal. When in any locality the members of our various churches meet, 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 the service of the community. This is one way that churches find themselves on the road to 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."

## The Archbishop's Letter

The Archbishop's Study,  
Lent, 1971

### Mission and Change

My dear People:

General Synod sessions have just been concluded as I write this. On a sign in front of the members were the words, "Mission and Change". Someone remarked that "Change" was being stressed at the expense of "Mission". Much talking! But it gives me a clue for this Lenten letter as I reflect upon the hours of debate and much talking.

What is the Church's role at this hour? Lent is a time for reflecting and a period of sustained study and prayer. Well, here is something to think about — What should I do; what should I ask you to do as a member of Christ's Body? What can the Church do in a time of unusually crucial change to be most helpful in giving stability to society, in directing people in the right way?

There are two answers that represent the extreme points of view. The first is that the Church should keep out of all public affairs. The people who represent this point of view believe that the Church should keep out of every issue that is not specifically religious; that as a Church it should take no part in the struggle for a "just" society; express no opinion about foreign policy, pollution, abortion, overpopulation. Their sincere opinion is that the Church is here to save individuals from sin, not the world from disaster. This is the answer of those who take one extreme point of view.

The other is that the Church should get into it — become more and more involved in the world and what is going on in the world. They believe that the Church cannot save individuals as individuals unless they do something about the society they live in. These people say, "forget the church buildings — get out into the factories, the schools, the homes; take part in demonstrations; go where the action is."

These two extreme points of view crowd in upon me but neither of them completely satisfies me, for if the Church keeps out of the world altogether it loses the tension that it must have. If, on the other hand, the Church becomes too involved in the problems of the world, it is likely to lose the dimension of eternity, and becomes not much more than a glorified social agency. There is a third way and it

balances the other two and it appeals to me. The Church can be relevant without becoming relative. The Church can be related to the situation in which it exists, while at the same time it must not lose its identity, its character. Such terms as "Identify", "get with it", leave a false impression. There is such a thing as being so flexible that you become flabby. Not everything depends on human initiation, not even on human effort. A great many things depend on human response to something that is breaking through from the outside, so to speak. In plain English, God the Holy Spirit comes and works through us, to guide us, empower us, sustain and encourage us.

I suppose the simplest way of expressing what I wish to convey is that the Church has the difficult task — the balancing act of keeping one foot in the world and one foot in heaven.

The Church's primary purpose is not to promote any particular program but to proclaim and demonstrate the Will of God in terms we can understand and for the day in which we live.

I am all for Mission. I am all for change when change may be needed; but I am all for the Church — the Church which compels me to look upwards to the Giver of all grace and power and then leads me from the mountain top to the problems of the city, or refugees, or unemployed, or the aged.

Reflect upon this during Lent. Establish or re-establish a strong personal base in which to strengthen the lines of communication between yourself and God in prayer and sacrament. You cannot water the garden without the sprinkling can filled with water; you carry the sprinkling can filled with water in order to refresh and give growth to parched areas. It is a two-way traffic. Similarly in the Christian life the same principle holds true.

May this Lent bring to us all a fresh discernment of our Lord's will for us in a time of change.

Your friend and Archbishop,

*William L. Wright*

## Blessed Are the Poor

by Muriel Newton-White

What is our mental picture of a "blessed" person? Is it not someone happy, generous, outgoing, loving? someone strong, healthy, clean, prosperous?

Contrast this with the "blessed" person of Psalm 146. The psalmist begins with "blessed is he who hath God for his help", and "he whose hope is in the Lord his God". Then he lists a few of those who need both help and hope, and whom he calls "blessed": those who suffer wrong, the hungry, those in prison, the blind, the fallen, the righteous (the one "positive" in a list of "negatives"!); the strangers, the fatherless, the widows.

How different would be our own list of "blesseds"—ours would surely include those whom everyone likes, the free, the well-adjusted, the happily-married, the children of secure homes.

But those whom we would list do not need either help or hope because they have everything — and how wretchedly poor, to have no need of help and no further use for hope! How sad to have no need of God's "helps" that are the fulfillment of the "hopes" of His blessed ones.

God's action-words are so strongly attractive; he feeds, frees, gives, raises up, loves, cares for, upholds.

Of course, really we are all among the needy ones, eligible for God's help; our ideal "blessed person" is nothing more than an ad-inspired myth. But as long as we hold to this myth, making an idol of well-being and prosperity, and as long as we are ashamed to admit that we belong under any of the negative headings in the psalmist's list, we are cutting ourselves off from being included among the blessed; for how can God give us help that we do not want to receive?

### EXECUTIVE TO MEET

The spring meeting of the executive committee of the synod is expected to be held March 15 and 16 at Sault Ste Marie. Among several items to be considered the disposal of the Shingwauk Hall property will likely receive attention now that the Government of Canada is definitely returning it to the Diocese according to the agreement made when it took over the operation of the school.

## Anglican Council of North America

The executive of the Canadian Council of Churches (of which Archbishop Wright is Vice-President) meets in Toronto on March 23. The following day His Grace will preside at a meeting of the executive of the Anglican Council of North America and the Caribbean, also to be held in Toronto. The Archbishop is President of the Council.

**Editorial**

**The Plan of Union  
And Union Plans**

The long and repetitious dissertation on Church Union published in the February issue of the national insert distributed with this paper was offered for the study and comments of Church members.

We find it impossible to conceal our dismay and disappointment that in all the plethora of pietistic phrases it contains there is no guarantee of continuity with the Catholic and Apostolic Church of the ages; neither is there a guarantee of the acceptance and upholding of the "Faith once and for all delivered to the saints"; things which the Solemn Declaration of the Anglican Church of Canada says we are determined to transmit "unimpaired to our posterity."

The Plan of Union does nothing but cover conciliar congregationalism, that product of the 1925 "union", with a veneer of pseudo-episcopacy. To accept it would destroy our sacred heritage preserved with such cost at the Reformation and passed on to us through much persecution by our fathers; to accept this would cause our children and our children's children to hang their heads in shame as history records such an abject betrayal.

As this document is studied we hope it will be in the light of the ancient Creeds, and even compared with the *Thirty-Nine Articles of Religion*, which, in spite of all their need for revision are still superior

**SIMS . . . Continued from page 1**

During the service the Choir sang a paraphrase of one of the Canon's favourite hymns, "Dare to be a Daniel," in words adapted by Muriel Newton-White in honour of Canon Sims:

*"Standing by a purpose true,  
Heeding God's command  
Watchman, steward of the Lord,  
Throughout Algoma's land.*

*Strong and brave to preach the Word,  
Firm to take a stand,  
Telling, singing of the Lord,  
Throughout Algoma's land.*

*Helpful to the needs of all,  
Swift to understand,  
Showing forth the love of Christ  
Throughout Algoma's land.*

*God has kept his servant true  
Safe within his hand,  
Blest in all his ministry,  
Throughout Algoma's land.*

*Dare to be a Christian!  
Dare to stand alone!  
Dare to have a purpose firm, and  
Dare to make it known!*

The Choir was on hand to sing it again at the birthday party the following night. They were assisted by the Boy Scouts and junior choir in a program honouring the beloved priest. The Canon was handed a letter of congratulation from the Archbishop along with numerous telegrams, cards, and letters from friends who could not be present. A presentation of a colour television set was made, and also a purse of money, from his many friends.

Canon Sim's service in the Church began in 1903 with the Church Army in England in the Diocese of Hereford. Five years later he came to Algoma, to the Silverwater Mission on Manitoulin Island, later being ordained Deacon and Priest. In 1914 he came to New Liskeard and later served in the parishes of Cobalt, St. Paul's, Fort William; St. John's, North Bay; St. Peter's, Kirkland Lake; St. John's, Chapleau, before his retirement in 1950. He has the record of never missing a service through illness, and still is active, either assisting each Sunday at his parish church or relieving clergy who are on vacation, or in parishes during vacancies.

in theological clarity to the existentialist drawl of twentieth-century humanism that fills the *Plan of Union*. And if this is only the "first draft", then we can only reiterate what another prominent churchman has said, that we should now consider a "parting of the ways" so that we can be mercifully delivered from another "draft"!

In any consideration of the Plan we should be careful to avoid the introduction of more sinister "local plans of erosion" which are ready to hasten the implementation of union on a congregational basis.

In Muskoka the United Church presbytery has offered a complete scheme that "anticipates Church Union with the Anglicans". In it they suggest "simple amalgamation" of congregations, which involves "transfer of property", and it states that "there is no reason why this couldn't happen between different denominations". Or, using a softer approach, with the same result, they suggest "a federated congregation — community church" — a gimmick that was used prior to 1925 by which "community churches" found themselves absorbed into the union that followed. The Muskoka presbytery's idea of ecumenicity "has as its logical conclusion, visible organic union of the churches, as mutual faith and concern are expressed institutionally." Needless to say they are thinking in terms of a "profitable" institution.

But is "organizational efficiency" to be the "great American dream" that inspires Church Union? Is the hall-mark of Christ's followers success — or faithfulness? Deeper questions than are suggested by contemporary conditions should influence our thinking and our judgment in these matters.

**Meetings Hear  
Synod Report**

First-hand reports of the General Synod session have been given at meetings of Church members in different parts of the diocese by the delegates who attended from Algoma. Canon Haddon of Thunder Bay, an alternate delegate, pinch-hitted for Canon Craymer; other delegates were nearly evenly divided between Sault Ste Marie and Muskoka. Dean Nock, after serving as Clerical Secretary for several years, was elected Deputy-Prolocutor. The other clerical delegates, Archdeacon Sutherland and Father McCausland, have been active on the synod committees; the Hymn Book claiming the attention of the Archdeacon's musical ability, and the Union Liturgical Committee drawing on Fr. McCausland's experience.

Mr. Wadley, Diocesan Treasurer, and Mr. Lee, Diocesan Registrar were among the lay delegates as was also Dr. David Gould, who made an outstanding contribution during the debate on abortion by suggesting a commission including physicians and moral theologians be appointed to give the whole problem a thorough study before the next synod.

At Sault Ste Marie a combined meeting of the Deaneries of Algoma and Mississauga heard reports from Dean Nock and Dr. Gould, as well as listening to the tape recording of the new Primate's sermon. About thirty-five priests and lay representatives were present and discussed such topics as the Anglican procedure for voting on union, the new hymn book, abortions, boycott of South African goods, ACW integration.

A Chapter meeting of the Muskoka-Parry Sound Deanery attracted forty people to St. Thomas' Hall,

**Ecumenical Service  
Held at Sudbury**

by Jos. Mason

The Church of the Epiphany, Sudbury, took a very active part in the Week of Prayer for Christian Unity this year. On Sunday, January 17, the guest preacher at the 11 a.m. Eucharist was The Reverend Simon Davis, S.J. of the Department of Religious Studies, University of Sudbury. Fr. Davis said we must have better understanding among ourselves and that to be effective in a world split by racial, economic, political, and religious strife, we must first put our own house in order. He saw the Christian Faith and the believers in the Prince of Peace as the only hope for peace and understanding in a world divided by many ideologies.

The Epiphany was also host to an ecumenical service, the participating churches being Knox Presbyterian, St. Andrew's United, First Baptist; Christ the King, St. Anne's and St. Mary's Roman Catholic. Combined choirs from Epiphany, United and Baptist sang as an anthem an appropriate selection, "Bridge over troubled waters". The Marian Singers of Sudbury, led by Mrs. Chrissie Nemis, sang three selections; they were accompanied by The Rev. L. Sutherland at the organ and Nina Snow, guitarist.

The congregation heard short addresses by The Rt. Rev. B. F. Pappin of Christ the King Church and Dr. C. H. Forsyth of St. Andrew's. The Rev. B. Smith of First Baptist led in a responsive prayer. The service ended with The Rev. Geo. Bell of Knox Church leading everyone present in making the following commitment:

"We accept anew our calling to make visible our unity in Christ. We commit ourselves to serve one another in love, not only in word but in deed. In the coming year we will strengthen our efforts for common action, prayer, and worship. Come, Holy Spirit, help us in this task. Amen."



"I hope they'll have tea afterwards," said Michael to Maureen, as they waited behind a pile of stacked chairs in the corner of the hall. "It's almost as bad being a church-hall mouse as being a church mouse—there's never much to eat."

"I'm afraid they won't be having tea this time—it's just a business meeting," said Maureen mournfully.

Bracebridge where they heard the three delegates from that area speak on different aspects of the synod. Mr. E. P. Lee, QC gave a legal viewpoint on some of the changes carried out; he stressed the fact that the diocese was still considered to be the unit of the Church, despite the centralization of offices at Church House. He mentioned that he was better impressed by the calibre of the youth delegates at Niagara Falls than those he had seen at Sudbury the year before.

Archdeacon Sutherland spoke of the new emphasis on missions, and also gave the meeting a briefing on the new hymn book which he felt would be well accepted by churches across Canada. Fr. McCausland dealt with the matter of Church Union and explained the voting technique to be used when the time came to decide on the acceptance of a plan of union. "Now is the time", he said, "for parishes to begin setting up a roll of membership so it can be ready when the time comes to use it."

**Primate's World Relief  
and Development Fund  
Receipts for 1970**

<b>Algoma Deanery: \$2,291</b>	
Echo Bay	\$ 7
St. Joseph Island	25
Sault Ste Marie:	
All Saints	64
Christ Church	59
St. Peter	30
Holy Trinity	298
St. John	32
St. Luke	1,533
St. Matthew	241
<b>Manitoulin Deanery: \$319</b>	
Espanola	70
Nairn	22
Webbwood	22
Whitefish Falls	38
Gore Bay	39
Manitowaning	83
Spanish River	45
<b>Mississauga Deanery: \$390</b>	
Chapleau	42
Elliot Lake	338
Thessalon	10
<b>Muskoka Deanery: \$1,815</b>	
Bala	76
MacTier	41
Port Carling	100
Bracebridge	177
Sand Lake	10
Gravenhurst	50
Huntsville	365
Milford Bay	252
Parry Sound	336
Port Sydney	108
Rosseau Parish	101
Sundridge	91
Burks Falls	83
South River	23
<b>Sudbury Deanery: \$1,469</b>	
Capreol	3
Copper Cliff	224
Garson	95
Lively	35
Onaping	53
<b>Sudbury:</b>	
Epiphany	761
Resurrection	297
<b>Superior Deanery: \$380</b>	
Manitouwadge	56
Marathon	62
Nipigon	115
Dorion	15
Wawa	80
White River	51
<b>Temiskaming Deanery: \$2,109</b>	
Temagami	\$ 21
Englehart	178
Haileybury	126
New Liskeard	444
<b>North Bay:</b>	
Christ Church	734
St. Brice	163
St. John	441
<b>Thunder Bay Deanery: \$2,613</b>	
St. George	132
St. John	1,000
St. Luke	25
St. Michael	51
St. Paul	481
St. Stephen	50
St. Thomas	250
West Thunder Bay	402
Special Donations:	601
Diocesan A.C.W.	462
<b>Total from diocese \$ 12,452</b>	

"I can't make head nor tail of it," said Michael, peeking out from behind a chair leg. "They're supposed to be talking about Church business, and the Church is supposed to be about God—isn't it?—and yet they never mention His Name."

"You're right. I think it must be one of their taboo words these days."

"Perhaps," said Michael, "but they can say it if they're reading from the books in church, and they can sing it in hymns. Don't you remember hearing them when we lived in that hole down behind the back pew?"

"I guess that's different. They never just say His Name in ordinary conversation. I suppose they believe some dreadful calamity will happen if they do."

"It doesn't, though," said Michael. "See that man over there, the big one reading out a lot of figures and things?—I was outside under the cedar hedge when he got out of his car and I saw him slip on the icy path. Then he said God's Name—loudly—and nothing happened."

"Well, said Maureen thoughtfully, "perhaps it's safe to say it after something bad has already happened."

"Or do you suppose it's only when they're talking about Church affairs that it's taboo," wondered Michael.

"I don't know; it really doesn't make sense, does it? People are funny . . . Oh, Michael, your tail is showing! Bring it in quick before any of the ladies see it."

## Reported Statements False Says Lakehead Ex-Theology Professor

The front page news of the January 1971 issue of THE ALGOMA ANGLICAN is that "Prominent Theologian Condemns Present Church Union Schemes". "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."

I wish to protest these statements most vigorously.

1. On a point of fact no evidence is given for the truth of the statement that the present U.S.A. and Canadian ecumenical movements and their leaders derive from the Latitudinarians. When one thinks of the individuals involved and the history of the ecumenical movement during this century, the statement is evidently falsifiable, and almost certainly patently false.

2. While it is not clear precisely who or what is under attack, historically, "Eighteenth century England", "Latitudinarians", and "Liberal Protestants" are mentioned. Anyone interested in an unbiased interpretation of the first might read N. Sykes, *Church and State in England in the 18th Century*, Cambridge Univ. Press, 1934. This much misunderstood, m a l i g n e d, little known area is here given fair and scholarly treatment. Or, if he wishes an understanding of the 17th and 18th century ecumenism let him read N. Sykes, *William Wake, Archbishop of Canterbury, 1657-1737*, 2 vols., Cambridge Univ. Press, 1957.

"Latitudinarians" is a term applied to the group of Cambridge divines who in the mid 17th century sought to meet the main intellectual challenges of the day, mechanistic views of man and nature and Hobbit power politics—still our problems, rather than become embroiled in Laudian ecclesiastical absolutism or Calvinistic Biblicism. They rightly perceived what were the main theological questions of the day; that they were philosophical in character, and that Church existence, Biblical affirmations, ecclesiological theory presupposed answers to these questions. Belief in the Church presupposes belief in Christ; belief in Christ presupposes belief in God. Their situation is ours today. They comprised Benjamin Whichcote, Ralph Cudworth, John Smith, Henry More, Nathaniel Culverwel, John Worthington, George Rust, Peter Sterry, John Glanville. They sought to reconcile true religion, sound learning and contemporary science. The best account is still, John Tulloch, *Rational Theory in the 17th Century*, Edin., 1874. A good selection is C. R. Cragg (Ed.), *The Cambridge Platonists*, N.Y., Oxford Univ. Press, 1968, in the editing of which I had a small hand.

3. These terms are used pejoratively by Casserley to prejudice us against those to whom he applies them in the 17th, 18th, and 20th centuries. This emotive "swear-word" use is supported by false statements. Their vigorous controversies with Descartes and against Hobbit theories, and their many weighty voluminous writings prove they lacked no "theological seriousness". The founder, Benjamin Whichcote, in his relations to his students, More in his relations with Lady Conway, and Ralph and Damaris Cudworth in their relations with John Locke prove they were not "lacking in pastoral zeal." *The New Catholic Encyclopaedia*, Washington, 1967, a source not likely to be prejudiced in their favor, correctly observes, "they set much store by prayer and holy living." As for their alleged counterparts, contemporary ecumenists, I am confident their records will bear them in good stead.

4. I do not know what the editorial policy of THE ALGOMA ANGLICAN is. This is not the first instance of prominence being given to this kind of thing, prominence in prejudice, not in theological understanding and scholarship. The first essentials of a good secular newspaper are accuracy of report and fairness in comment. *A fortiori*, must these characterise a good Church newspaper. The onus on a paper like THE ALGOMA ANGLICAN serving a vast rural area where, by and large, access to informed opinion and learned libraries is at a minimum is all the more urgent and grave.

As for the origins of deep concern for Church union, they go back as far as St. Paul's first Epistle to the Corinthians, and are enshrined in our own Prayer for the Church in the Communion Service and in the Prayer for All Conditions of Men. If we give prominence to these, we shall not feel happy about giving prominence to statements of the above kind by alleged "prominent theologians."

William S. Morris, BA, PhD, DD.  
Lakehead University

### Editor's Reply

Dr. Morris' letter, taking strong exception to a single paragraph in the report of The Rev. Dr. J. V. L. Casserley's address, really confuses the Church union plans now being considered in Canada and U.S.A. with "ecumenism". The other paragraphs of the report clearly showed that Dr. Casserley was advocating ecumenism—a world-wide Church unity, in contrast to unions which would establish "national" Churches.

We thank Dr. Morris for his enlightening note on the origin of the Latitudinarians; however the item quoted referred to the eighteenth century successors of the Cambridge Platonists. It is only fair to point out that the "ecclesiastical absolutism" ascribed to the martyr Archbishop Laud was no more arbitrary than the policy of the "liberals" in their suppression of the Church's convocations. It should also be remembered that other scholars besides the Cambridge group wrote against the materialistic theories of Thomas Hobbes, defending the Catholic Faith as well. Indeed "the many voluminous writings" of the Latitudinarians cannot be compared in importance with those of scholars who certainly were not of their following, Bishop Pearson, William Law, Joseph Butler, to name a few.

Dr. Morris accuses us of "giving prominence to prejudice without theological understanding and scholarship". For the last we make no claims of competence; the second lies in the area of controversy; but we challenge anyone to show where we have been in any degree unorthodox in our opinions. As for the first it is a human failing from which we are not immune. However, our editorial policy has always been to provide a forum where opinions are freely expressed, but which may be questioned or refuted within the bounds of respect.

In this forum the editor makes no apology for his headline describing Dr. Casserley, the internationally known lecturer and author as a "prominent theologian."

### HONOUR HOSPITAL CHAPLAIN

During the annual banquet held by the Board of Governors of Sudbury Memorial Hospital to commemorate the fifteenth anniversary of its opening an engraved scroll was presented to Canon S. M. Craymer expressing sincere appreciation for seven years of devoted service he has given as hospital chaplain.



The Rev. Don Landon Receives Trophy from Sault Ste Marie Carnival Queen.

Again at Sault Ste Marie, and for sweet charity's sake, the great annual classic Hockey (?) game between the news media representatives and the "Flying Clergy" (we understand the "Flying" doesn't refer to their performance on the skates!) drew a record crowd of five thousand people on February 5. They again saw a near miracle take place as the clergy beat the media 5-4. Fr. Lalonde, apparently one of the few who could play hockey, scored the winning goal in overtime. Probably the other goals were by the news media men, who dazzled by so much holiness on the ice, likely drove the puck in the wrong net! Besides, Fr. Don Landon, Captain of the "Flying Clergy," the other Anglican priests on the ice were Fr. Eric Paterson and Fr. Peter Hill, the next largest number of players after the Roman Catholics. Dean Nock was "trainer" again this year, and had a busy time administering the smelling salts on the sidelines. Other clergy sold programs. All proceeds are donated to charities and are allocated by a trust fund. The game is the jolliest kind of public relations one can imagine and Sault

### Archdeacon Has No Faith In Computer

Dear Father Editor:

Flattered as I may be by Fr. Lumley's description of my exalted position in connection with the manpower scheme, I must temper his enthusiasm. The reason is as follows:

Fr. Lumley will have heard of "the god with the feet of clay". There are many such in our generation. One is the computer. Did you ever get into an argument with a computer? If you have been in one for the last two years with nothing but frustration, ask Canon Craymer how he won the fight.

For my part, having a name subject to mis-spelling and mis-pronunciation, I could hardly blame the complicated mechanism of a computer, but my faith is completely shaken by "Enchif", "Hensilf", "Hnsif", and a multitude of other variations, the most delightful and erroneous one being "Richcliff"!

What would a poor computer do to help achieve all the aims of career planning? To ask one to sort and classify the twenty-five hundred individuals who make up the Anglican priesthood in Canada would surely be, to paraphrase an accusation from another context, "Cruelty to dumb machinery"

It comes as a distinct surprise, therefore, to be called a "promoter" of the manpower scheme.

James F. Hinchliffe

Ste Marie is proud of its communications men, both religious and secular. We wonder why other cities don't have similar competitions. Come on clergy and newsmen of Thunder Bay, Sudbury, and North Bay: are you going to let Sault Ste Marie counterparts think they are the only ones who can play hockey?

### Parish Reports . . .

Continued from page 1A

One item in the statistics reveals something of the outreach of the Church in the community—a total of 665 Private and Hospital Communion, which reflects the Rector's ministry to the sick and as a hospital chaplain.

The parish accepted a healthy increase in the missionary apportionment to be paid in 1971, from \$7,200 to \$8,000. The Epiphany parish shares its church with the congregation of St. Andrew's United Church; their building situated close by the Church of the Epiphany, was condemned and they have had many setbacks in getting a new building underway. Their service is held at 9.30 a.m. every Sunday and the arrangement has worked very harmoniously.

One woman was among the fifteen members elected to the Select Vestry; this is the first time a woman has been chosen to sit on this committee. The same synod delegates, Mrs. R. H. Warren, Mr. D. Cowcill, and Mr. R. Cook, were re-elected.

The Church of the Resurrection held their meeting the same night, Monday, January 31, and we must thank our faithful correspondent, Mrs. Jim Mitchell, for sending the news of the parish. New officers and a Vestry Board were elected and a stewardship campaign began which is planned to conclude with a "Victory Sunday" celebration on March 28.

The parish will be host to the members of the Girls' Auxiliary from many parishes in the diocese during the March school break and plans were made for hospitality; it is expected nearly two hundred will be attending.

Sunday evening, January 24, was chosen as the time for the St. James' parish annual meeting. The keynote sounded by the Rector was a parish "outreach" to work for the return of lapsed members and to welcome new members into the congregation. Total offerings showed a six per cent increase over 1969 and hopes were expressed that the parish would be able to meet all its commitments in 1971. The meeting was concluded with a wine and cheese party.