

# The Algoma Anglican

VOL. 15

OCTOBER, 1971

NO. 9

## Services Held At Summer Cottages

Informal Sunday Eucharists were again held this year in the various cottage areas around Sault Ste. Marie by The Rev. E. B. Paterson, Rector of St. Matthew's Parish. One service was held each Sunday at 9 o'clock in the church while the eleven o'clock service was held at the summer homes of the parishioners in the vacation spots.

Each family took the responsibility for advertising the service at their cottage by posting notices in prominent places or by personal invitation to their neighbours along the beach—Anglican and non-Anglican. All the services were held outside on the lawns, docks, or sun decks because of the beautiful sunny weather each Sunday. The simple "Camp Manitou" liturgy was used and an average of thirty-five attended each of the seven services, after which the host family entertained with a coffee hour.

Fr. Paterson began these services last year as an experiment in taking the sacraments and fellowship of the Church to the people out of town during the summer months. It has been well received by both the parish and the community. While it has been primarily for St. Matthew's parishioners, people from other parishes and other Churches gladly take the opportunity of worshipping in this informal and refreshing way.

## Church Camp Anniversary

On the last Sunday in August at the close of the camping season at Gitchgomee on Sandstone Lake, fifty miles west of the Lakehead, over a hundred people gathered to observe the twenty-fifth anniversary of this oldest youth camp in the Diocese of Algoma.

Founded by two Lakehead priests, The Rev. M. L. Goodman, now Bishop of Calgary, and The Rev. J. S. Smedley, now retired Archdeacon of Algoma, with the late Leslie Irwin in 1944, it was first opened for camping in tents in 1945. Enlarged and greatly improved the following year it has continued as a diocesan summer youth camp ever since with many modern improvements being added from time to time under the direction of an energetic camp committee drawn from the different Lakehead parishes.

Mr. Bob Irwin, son of the late L. C. Irwin, spoke of the history of the camp, tracing its growth from the tenting days to the present complex consisting of a main lodge and fifteen cabins with a chapel catering to an average of one hundred children and youths each season. Presentations were made to Mrs. Dennis Limbrick who with other women formed a camp auxiliary twenty years ago which has helped considerably with the financing and management of the camp, and to Mrs. Les Irwin. Also a token of appreciation was made to The Reverend Mark Conliffe who has been camp director for the past nine years.

## Eighty Year Oldsters Enjoy Team Ministry



Canon Hankinson

At a time when the idea of "team ministries" has become fashionable in the Church two lively octogenarians at St. Mark's Rectory, Milford Bay could show the modern young planners how it works as this month they observe important personal anniversaries.

Canon Hankinson, at eight-eight and still hale and hearty, will be celebrating his twenty-fifth anniversary as priest-in-charge of Milford Bay, while his devoted helper in the parish work, George Brooke, a few years his junior, will have completed thirty years as a Lay Reader on October 29 this year. Strangely enough it was as Lay Reader with Canon Hankinson that he was appointed by Bishop Kingston when they were both at St. Thomas' Church, Fort William.

Canon Hankinson, who was ordained by Bishop Thorneloe fifty-four years ago, was Rector of St. Thomas', Thunder Bay for eighteen years, resigning after those strenuous years to accept the less exacting charge of Milford Bay parish. Here, under his leadership it has maintained consistent progress and has one of the most nicely situated and best kept church properties in the diocese.

After many years of active service in varied capacities as Lay-reader, Sunday School



George Brooke

Teacher, Church Warden, Mens Club President, during the ministry of three different Rectors of St. Thomas', as well as often taking services at Vickers Heights, a congregation which had been established by Canon Hankinson, George Brooke decided to leave his Lakehead home and go to live with his former Rector at Milford Bay. Thus began a "team ministry" of priest and layman which has continued for about ten years enhancing the ministry of both men and being of tremendous benefit to the parish.

Last year Mr. Brooke was away for some time receiving treatment at the Princess Margaret Hospital in Toronto after which he returned to the Lakehead for convalescence, but the call of this Muskoka parish proved too strong and he returned

## Telecare Program At Lakehead

Thunder Bay parishes are helping to get the Telecare ministry underway in the Lakehead metropolis from reports we read in the church bulletins and magazines sent to us from that area. Readers may remember that in the April issue this year we published stories of similar ventures undertaken at Sault Ste. Marie and Elliot Lake in which the

## Mission Stirs To Action

Acting on suggestions made to him at synod where he was elected to the Diocesan Board of Missions, The Reverend Robert Lumley has launched "Algoma Action", a non-structured association of people who wish to take part in some activity of the Church, following a project of their particular interest, whether within the existing diocesan and parish budgets or over and above these commitments, although "Algoma Action" is chiefly concerned with what we can do to supplement mission projects in addition to our parish apportionments.

Fr. Lumley claims that vacuums exist in our present diocesan programs and that a movement such as "Algoma Action" can help to fill them. As a beginning in his own parish he saw young people with nothing to do, then he inquired about needs the Church could fill in the Dioceses of Moosonee and

to become, with the exception of having to give up his job as chauffeur, as active a member of the team as before. This year they have had one of the best gardens in the neighbourhood; church attendance and finances have been on the upswing and the rectory has had new entrances built at the front and back. And no one would think that its two occupants are well along in their eighties!

This month we proudly salute them as they observe the landmarks in their team ministry.

Keewatin. Putting these together he suggested a "bikathon" to raise money so Bishop Clarke could supply some roto tillers for Indians on James Bay to use in farming. He had only three young people to begin with at Dorset, but they interested others in the project and the result was that they raised over four hundred dollars and had a lot of fun and fellowship in doing it. Another bikathon is being held to support the aircraft ministry among the Indians in the Diocese of Keewatin.

Algoma Action is meant to encourage people to do their own thing in the Church and to do their own Church thing. In a message to the clergy Fr. Lumley says, "We do not lose sight of the main benefits of this activity... in providing interesting activity and encouraging private initiative which can be the means of opening the Church door to many heretofore disinterested and the means of giving new life to many whose devotions were beginning to lack colour."

## Begin Studies For Priesthood

William Ivey, who for the past two years has been a member of St. George's, Thunder Bay, often assisting with the services there, has been accepted as a candidate for Holy Orders from this diocese and is now at residence at Huron College, London, Ontario where he will take a three-year course in Theology.

Mr. Ivey has a wife, who assisted with the St. George's Sunday School, and a young son. Both Mr. and Mrs. Ivey are graduates of the University of Manitoba.

## Conference On Divine Healing

People at the Lakehead will have had the opportunity of attending a conference on Divine healing which was scheduled for the last two days of September. Sponsored by the parishes of St. Thomas' and West Thunder Bay the meetings were at St. Thomas' Church and conducted by The Rev. T. R. Parsons, MBE, a priest of the Diocese of London, England who is active in the Order of St. Luke, and in connection with its work is making a tour through parts of Canada and the United States this fall.

Two evening meetings were arranged and also a Eucharist and address with discussion on the morning of September 30. We hope a report of the event will be forthcoming to offer our readers in the next issue.

## Install New Heating

St. John's, Thunder Bay, which next year will be observing the centenary of their parish, continues to add improvements to their church. This summer they installed a new heating system, using a gas-fired boiler and convector radiators to serve the church, hall, and parish house.

## Priests On Special Duty in England

Two clergy from this diocese made trips overseas this summer for important visits. The Reverend Donald M. Landon, Rector-elect of St. Paul's, Thunder Bay, immediately after taking his last service at Holy Trinity, Sault Ste. Marie on the second Sunday in August, travelled by air to London, England and the following Saturday, August 14, officiated at the marriage of his cousin and godson in St. Mary's Parish Church, Long Ditton, Surrey, acting under the special permission of the Archbishop of Canterbury. Fr. Landon's visit to England was very short as he was back and getting established in his new parish well before the end of the month.

The visit of Canon E. R. Haddon, Rector of St. Thomas', Thunder Bay, was more leisurely and covered a period of five weeks, including a week spent on the continent. His greatest impression was the evident vitality of the Church of England often shown by the large numbers of people at-

tending the services. On Sunday, July 18 he filled two preaching engagements in his home town, Leicester, speaking at the Cathedral in the morning and St. Philip's parish church in the evening.

Canon Haddon also attended services at Coventry, Kenilworth, and Eastbourne. He noted that usually the choirs were given a complete holiday in the summer, but that they were replaced by a voluntary choir from the congregation. At St. Martin's Cathedral, Leicester the Boys' Choir was on holiday but there was a men's choir of twenty voices and their singing was superb. At St. Philip's there was an attendance of two hundred at Evensong with a choir of more than fifty made up of men, boys and women.

In the parish church of the holiday resort area of Eastbourne there were over nine hundred present at Matins and three hundred at Evensong. He visited All Souls', London, where the famous preacher, Dr. John Stott is

Anglican clergy and laity were taking an active part.

Volunteers are carefully screened and trained as counsellors and resource people to help and advise in all sorts of human situations. Workers are organized to maintain a telephone answering service at all hours of the day or night.

Rector and was told by the verger that every Sunday morning and evening the people have to line up to get into the church, a building that holds just over three thousand people. At St. John's Kenilworth, the "evangelical" tradition church in a town of twenty thousand, he found the attendance at 8 a.m. to be quite large in comparison to many of our Canadian churches.

The thrill of being one with the British Church was impressed upon Canon Haddon in an interesting incident when one day he was listening to Evensong broadcast from Westminster Abbey, the singing led by choirs of the Royal School of Church Music which were attending there; during the State Prayers he was surprised to hear the minister say, "Let us pray for the Diocese of Algoma and its bishop, The Most Reverend W. L. Wright, his clergy and people". It was the day on which Algoma was remembered in the Anglican worldwide fellowship of prayer, and many people were joining in intercession for this diocese.

# THE ALGOMA ANGLICAN

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The Archbishop's Study,  
October, 1971.

## The Archbishop's Letter . . .

### The World in Turmoil

These great truths about God and His purpose for man must be proclaimed in every nation, making it clear that they are not peculiar to any one special Church, but are the common property of the whole Christian Church from the far East to the Arctic circle.

Some nations are hungry while others have superfluous food and other goods. In India and the far East conditions are terrible. The world either does not produce enough food for its needs, or it is badly distributed. We must pray and work for economic justice bringing peace to all.

It was in a time of world turmoil like our own that one of the greatest books was written. St. Augustine, living in North Africa, heard of this fall and sack of Rome by the Goths. This calamity impressed the whole world. A wave of horror, hate and dismay swept over the minds of men as the news became known. St. Augustine set himself to reassure Christians by writing "The City of God". It is the story of two cities: the earthly city built out of love of self to the contempt of God; the heavenly built out of love of God to the contempt of self. Eventually the former will vanish, but the latter will survive, eternal and indestructible.

In the meantime the man-made city can serve the purpose of God by the preservation of good-will, justice, mercy and peace. It may even be used for the attainment of peace eternal, for, as St. Augustine writes, this is "the highest good, the greatest wish of the world, and the most welcome when it comes." We must keep ever before us the vision of the heavenly city. This will remain even if all else is destroyed.

I am afraid this has been a rambling letter with disjointed thoughts, but I feel constrained to put on paper the thoughts which have come expressing the ultimate power and supremacy of God and man's challenge to respond.

With warmest best wishes,  
Your friend and Archbishop,

*William L. Wright*

My dear People:

The above is the understatement of the year. I don't need to elaborate. Name the country and there it is. Pakistan, India, Ireland, United States of America, South Africa; yes, even Canada. Nations are divided. The world is divided. Smaller nations are seeking their own independence. They resent economic explorations into their countries by the stronger and more affluent. "Underdeveloped nations" in some cases prefer to preserve their "poverty culture" rather than accept inroads of economic development from without.

What is the shortcoming of excessive nationalism? Surely it is a diseased and perverted form of patriotism. Patriotism is a noble quality and has produced devoted service and self-sacrifice. The man who has no love for his country is not likely to make a good citizen of the world. Patriotism is gratitude to the land in which we were born, to its people, to its history, to the village or town in which we have our home. But division is rampant today.

Has the Church a message for such a time? The critics reply "no", but that is to be expected. The Church is a minority, in many countries a very small and uninfluential minority; nevertheless it must declare in an uncompromising way the will of God for nations as well as for individuals. The Church declares that above all states there is the sovereignty of God, the Lord not of one nation alone, but of all peoples and races.

He requires justice between the nations of the earth. He is, as revealed by Christ, the Father; so nations should live as members of one great family. They are not all equal, and they possess different gifts, but he gives each nation the opportunity of making its distinctive contribution to the good of the whole human race. And as God is the Father, He demands that mercy and pity be shown and that people live in unity and peace.

We are particularly called to help those refugees who by the hundreds of thousands, yes by the million are dying from frustration and starvation. The total mission contribution of the Church demands sacrificial dollars from all Church people. We must not be guilty in this diocese of not meeting our missionary obligations which also include the Primate's World Relief Fund.

## A Thanksgiving Meditation

This month we observe the day of national thanksgiving. To many it is just a holiday, an occasion for another "long weekend". Few will pause to offer thanks to Almighty God for the blessings we enjoy in this great land of Canada. As an appropriate meditation for Thanksgiving we present this message from the pen of The Rev. D.A.P. Smith, Rector of West Thunder Bay, printed in his parish magazine, *The Mission Bell*. — Editor.

Appreciation and gratitude are the very heart of living well. How many of us, I wonder, can recall the surging thrill of our first train ride — or was it an aeroplane ride, or a spin on a bicycle? What a tremendous experience that was! Yet how do you feel about that sort of thing today? It is just another everyday experience.

This is how we react to most occurrences, isn't it? Yet each has a tremendous significance. How much more meaningful and joyful life would be if we remembered to be thankful for each experience each time each day. It is so easy to take life for granted.

That is why little exercises in saying "thank you" are so important, like saying Grace before meals. That is why going to Church each Sunday is so important. It is no accident that the service we have most often in Church is called the "Eucharist." Eucharist means Thanksgiving. It is so

easy to forget to say thank you to God. Each time we come to the altar we come in humble thanksgiving for the goodness of God.

Each one of us should examine our sense of gratitude. We should ask ourselves if we really appreciate what we enjoy. When was the last time you went out of your way to do something for someone else, just because the other person had been good to you? When was the last time you did something for your parish? It, after all, relies totally upon our free-will offerings of money, time, and talent. When we give to the parish we actually give to ourselves for we are the parish. Maybe we should think of a gift to the parish as a gift to God.

God continues to bless us with food, health, happiness, and friends. What a tragedy it is not to appreciate them and enjoy them to the full by taking them for granted and forgetting to make a deliberate "Thank you"!

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There is a special Collect, Lesson, Gospel for Thanksgiving Day on pages 307-309 of our Canadian Prayer Book; a General Thanksgiving on pp. 14 and 663, as well as other thanksgiving prayers through the book. See "Grace at Meals", page 735. Let the Prayer Book teach us how to give thanks.

### Diocesan Appointments

The Archbishop announces the appointment of Canon E.R. Nornabell, formerly Rector of Espanola and now on the retired list to be Priest-in-charge of Christ Church Port Sydney.

The Reverend Noel L. Goater, Priest-assistant at St. Luke's Cathedral, to be Rector of the Church of St. John the Divine, Copper Cliff as of October 1, 1971, succeeding The Venerable Gilbert Thompson who has retired.

### Archbishop of Canterbury Gives Trinity Lectures

The Most Reverend Michael Ramsey, whom so many will remember from his visits made in this diocese five years ago, is an honoured visitor in Ontario this month as he has been chosen to deliver the Larkin-Stuart Memorial lectures at Trinity College on October 18, 19, 20. Archbishop Wright, as acting pro-chancellor of Trinity will be in attendance. Archbishop Ramsey will take part in a number of other engagements during his stay in Canada.

The theme of his lectures at Trinity will be "The Crisis of Faith Today". Given annually, the lectures are sponsored by



The Most Reverend  
MICHAEL RAMSEY

Trinity College and St. Thomas' Church, Toronto in memory of Canon Cecil J.S. Stuart and Mr. Gerald Larkin both of whom gave long and faithful service to the college and the parish. Canon Stuart was Rector of St. Thomas' for twenty-five years. He was a summer resident at Windermere and often assisted at the services at Christ Church there. Mr. Larkin was a generous benefactor of Trinity College as he also was of the Society of St. John the Evangelist at Bracebridge.

### The Archbishop's Itinerary

- October 1-4: Canadian House of Bishops, Edmonton
- October 7: Address, Huron College Students, London
- October 8-9: Diocesan Executive Committee, Sault Ste. Marie
- October 10: 7 p.m., St. John's, Garden River
- October 12: Society of St. John the Evangelist, Bracebridge
- October 13: St. Mark's, Milford Bay
- October 14: 3 p.m. Church of Our Lady, Southwood
- October 14: 7.30 p.m., St. James', Port Carling
- October 15: St. John's, North Bay
- October 19-20: Trinity College, Toronto, Archbishop of Canterbury's Lectures
- October 22: Ottawa, Seventy-fifth anniversary, Diocese of Ottawa
- October 24: 10.30 a.m., St. George's, Thunder Bay-Sixtieth anniversary of parish
- October 24: 7 p.m., St. Thomas', Thunder Bay
- October 25-27: Visitation of Deanery of Superior

### Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Oct. 10-Trinity 18	Collegiate Church of St. John the Evangelist, Bracebridge, and Muskoka Missions	Rev. John McCausland Rev. David Hemming Canon Roland Palmer Rev. Norman Thornton Rev. John Hawkes Rev. Lawrence Frith Rev. Horace Garrard Rev. Peter Palmer Rev. Roy A. Locke Ven. John Lindsell
Oct. 17-Trinity 19	St. James', Gravenhurst	Rev. John Watson
Oct. 24-Trinity 20	Bala, Mactier, Port Carling, Southwood, Mortimer's Point	Rev. Robert Charles
Oct. 31-Trinity 21	Rosseau Parish, Gregory, Port Sandfield	Canon William Hankinson
Nov. 7-Trinity 22	Milford Bay, Beaumaris	

# Ministry Over Half-Century Summer '71 in Lake of Bays Mission



Canon Cyril Goodier

The retirement of Canon Cyril Goodier from the charge of Christ Church, Port Sydney has been announced by the Archbishop. He will be succeeded by Canon E. R. Nornabell.

At eight-three years of age Canon Goodier has been one of Algoma's "grand old men" who have continued in active service though officially retired. He has been at Port Sydney for more than eight years and is relinquishing his work because of failing health.

Born in Lancashire, England, he came to Canada in 1908 and after a few years farming in Saskatchewan followed his trade as a carpenter in Hamilton, Ontario. Here he came under the influence of Canon P. L. Spencer and began to read for Holy Orders. In 1918 he was accepted by Archbishop Thorneioe as a lay-missionary at Elk Lake. After three years he entered Bishop's University at Lennoxville, P.Q., graduating with the title of Licentiate in Sacred Theology.

Returning to Algoma in 1923 as a deacon he was appointed to Kirkland Lake and the following year ordained to the priesthood. His parish at that time included all the area north of New Liskeard and south of the height of land. In the middle of the mining town on a

## Drive Made For Subscriptions

The Anglican Churchwomen and the Clergy are being asked to canvass their parishes in an effort to find nine hundred new subscribers for The Living Message, a monthly magazine which was the official publication of the Woman's Auxiliary to the Church for many years. Recently, under the able editorship of Mrs. H. E. Taylor, its format and style were transformed into a more outgoing journal of opinion.

Mrs. T. Koning, Communications Chairman for the Algoma Diocesan Board of Anglican Churchwomen has issued an appeal to the Clergy, Deanery ACW Chairmen, and the Chairmen of parish women's groups to interest people to sell new subscriptions. They are asked to report the results of their promotion drive to her by October 31.

## Hold Sixtieth Anniversary

St. George's Parish, Thunder Bay, which was founded in 1911, is holding sixtieth anniversary services on Sunday, October 24. They are at 8.30 and 10.30 a.m. and Celebrant and Preacher at the latter service will be the Archbishop of Algoma who will be making his visitation to Thunder Bay Deanery at that time.

rock given by Harry Oakes he built a shack that became his parish centre from which he visited the surrounding mining communities and the mission of Englehart. The beautiful "St. Peter's-on-the-rock" in Kirkland Lake stands today on the same rock where Canon Goodier built the first St. Peter's and which was opened on Christmas Day, 1925.

For health reasons Goodier left this northern mission and spent the next two years as a curate in the Diocese of Wakefield in England, returning to Algoma in 1928 and becoming priest-in-charge of Milford Bay. While here he married the daughter of his old mentor, Florence Amy Spencer who had just returned from ten years missionary work in Japan.

Three years later the Goodiers moved to Gravenhurst where he was parish priest for five years. His next sphere of work was at Sturgeon Falls where he ministered for ten years until his appointment to St. Paul's, Haileybury where twelve years later he "retired", but returning for occasional duty in the diocese and in March 1963 to succeed Canon Pinnington at Port Sydney, filling out a ministry of more than fifty years, almost all of which was spent in the Diocese of Algoma.

## Mouse Tales

The first golden leaves of autumn were drifting down from the Manitoba maples, dancing across the lawn and pattering gently on the path.

"Look, Maureen!" said Michael as they looked out from behind the Michaelmas daisies in a sunny corner by the church wall. "Here are all the people coming to church again. Their God must have come back."

"Do you really think their God goes away for the summer, Michael?" asked Maureen. "How can they get along without Him? We couldn't do without ours."

"But our God is different, and we are different too. He is everything to us."

"Yes, I know", agreed Maureen. "His love gives us our food and nest, and our fur to keep us warm, and we need Him every minute to protect us from cats and dogs. We live in His love, in the light and warmth of the sun, and we depend on His wisdom which brings each of these leaves down when it's time has come and will raise a new one to take its place in the spring. Our God can't take a holiday. How can theirs?"

"It's like I say, Maureen, He can't be the same God. See, those people don't need a God like ours—they have all they want without Him, and they're quite safe as they're too big for cats and dogs to eat. Anyway, I don't think they would taste very good, even to a cat."

"But they don't look as happy as we are, do they?"

"I guess not. Perhaps when the summer is over things are not so good for them and they need God just a little so He comes back once a week to make sure they're alright."

"Maybe you're right, Michael. But there are always just a few of them who come back here in the summer. What do you think they come for if He isn't here?"

"I don't know—unless perhaps a few of them know our God and come here to talk with Him while their own is away. Coming to think of it, those who come then are usually the nicest ones, more like us."

"Perhaps that's it", agreed Maureen, and if so I wish more of

them knew Him so they would all be like that. I think, Michael, they really do need their God just as much as we need ours, even if they don't know it. He shouldn't go away and leave them."

"Maybe He doesn't like them and has to take a long holiday to get away from them."

By this time the last of the feet had gone up the path and through the big door and all was quiet. Then—"Listen, Michael," said Maureen, "they're singing, and their singing is beautiful, like the song of the birds and of the wind in the trees—they must know our wonderful God after all, or they couldn't sing like that."

"I don't—oh, Maureen, down the hole with you, quick; here comes the cat!"

—M.E.N.W.

Summer in the Lake of Bays Mission was a mixture of the usual visiting and services interlaced with specialties.

The first of these was at St. Ambrose, Baysville on June 6 when under the leadership of Adrian VanSeters a flower service was held with the church completely decorated and during the Eucharist the congregation brought flowers and filled a cross.

The rectory was painted inside and outside during May, so the rest of the black-fly month of June was spent on the lake with canoe classes, and closing ceremonies of the local public schools.

June 27 we welcomed Archbishop Wright and Mrs. Wright at Dorset when Brian McKinnon, Michael Jackson, Laurie Green, Linda McKinnon, Allan Graham, Sheila Lumley were confirmed. The latter paddled bow in a four-mile mixed doubles canoe race at Dorset sponsored by the Anglican Action Association to protest the ecological imbalance of Paint Lake Creek. We lost the protest, but nineteen canoes had a fine race.

The July and August schedules of Sunday Eucharist called for 9 a.m. at St. Ambrose, Baysville; a twelve mile boat ride to St. James', Port Cunnington for 10 a.m. Following this eight more miles by water to St. Mary Magdalene's, Dorset for 11.15 a.m., and Even-song at St. John's, Fox Point for 7.30 p.m. The general attendance this summer was "full house" except towards the end of August.

July saw Anglican Action Associations sponsor and operate swim schools at Dwight, Dorset, Glenmount. Seventy-two, mainly local children, took part and at Dorset seven passed tests for Royal Life Saving Awards.

The swimming passed on to some overnight canoe tripping and to the first of our regattas at Dorset, July 24. It rained—it poured, but we did not postpone. The people turned out. Phyllis Briscoe, Ruby Hayward and Dot Lock had their bake sale; Margaret Lumley, Dolores Hall and Jeanine Dunn ran their pop and novelties tables. The canoes came, paddlers arrived from Thorold to Sault Ste. Marie, and one of the best ever regattas, for racing and excitement, was held. Promotional work for the Deanery Camp required some transporting and a visit to Pitman's Bay on Mary Lake.

The Baysville regatta was next on August 7; this time the sun shone. Georgie Moeller and Vivian Mitchell took over a table of dolls and pop to one side of the river while Grace Van Seters and Verna Vanclief had a craft table on the other where Rose McKinnon with her daughters ran the bake table. Ruby Jackson saw that people paid for their programs. On the South Muskoka River again great racing and good sport.

These two are relatively new regattas, but on to the forty-first annual Lake of Bays "Anglican"

regatta at Ronville. Here again the Church fete atmosphere was present with Mary Elder and Winnie Campbell selling the world famous Port Cunnington cooking, Art Boothby and Mary Bone and June Cunnington disposing of pop and ice cream, and Francis Welch, surrounded by barbecue, guitar and camera exhorting the spectators to purchase programs; the connection with not quite clear.

Forty-two canoes went to the start for the men's singles; the racing was robust, the memory of bat-clearing was obviously present (see July issue of this paper). Clare Emberson's Foxwoods paddled off with the team trophy won for the last number of years by Ted Hungerford's Luminas. George Arnold's Ronvilles won the cup for distributing the most number of programs, also the Ronvilles had the distinction of not

finishing last for the first time. Charlie Cunnington's Ports are waiting for next year when they will check the guest list before agreeing to the date of the regatta.

Bob Palmer was the commodore at Ronville and he had previously on July 19 been the auctioneer at the Port Cunnington Auction sale.

Art Boothby saw the completion of his gift to St. James-aluminum siding placed on the entire building greatly enhancing the church. Each Sunday at Port Cunnington Frank Welch of St. Thomas', Toronto and a vestryman at St. James' gave up the hopeless job of explaining to the people why the Rector was late and drove to the dock to bring him the last uphill furlong so that he would not be too late. We appreciate his seeing that the boat engine was repaired and also a new sign erected at the church.

## Primate's World Relief and Development Fund

Contributions received to Sept. 10, 1971

### ALGOMA DEANERY:

Garden River—St. John's	\$ 5.00	
Sault Ste Marie: Christ Church	25.00	
St. Peter's Holy Trinity	15.00	
St. John's	49.00	
St. Luke's Cathedral	100.75	
St. Matthew's	676.00	
St. Joseph Island	69.84	
Echo Bay—St. George's	60.00	
	34.54	1,035.13

### MANITOULIN DEANERY:

Espanola—St. George's	46.00	
Nairn—All Saints'	15.00	
Webbwood—St. John's	17.00	
Whitefish Falls—St. Augustine's	36.00	
Manitowaning—St. Paul's	63.00	
Mindemoya—St. Francis'	17.00	
South Bay Mouth—St. John's	7.00	201.00

### MISSISSAUGA DEANERY:

Chapleau—St. John's	58.00	58.00
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### MUSKOKA DEANERY:

Port Carling—St. James'	100.00	
Bracebridge—St. Thomas'	165.00	
Gravenhurst—St. James'	30.00	
Milford Bay—St. Mark's	183.00	
Parry Sound—Trinity	196.50	
Port Sydney—Christ Church	23.00	
Orrville—St. Thomas'	17.00	
Rosseau—The Redeemer	62.00	
Gregory—Christ Church	9.00	
Sundridge—St. Paul's	105.00	
Burks Falls—All Saints'	59.00	949.50

### SUDBURY DEANERY:

Copper Cliff—St. John's	25.00	
Garson—St. Mark's	21.12	
Sudbury: Ascension	150.00	
Resurrection	14.50	
St. James'	234.90	445.52

### SUPERIOR DEANERY:

Marathon-Trinity	21.85	
Hawk Junction-St. Giles'	7.83	
Manitouwadge-Holy Spirit	20.15	49.83

### TEMISKAMING DEANERY:

Englehart-Christ Church	266.05	
Haileybury-St. Paul's	60.25	
Cobalt-St. James'	6.50	
Temagami-St. Simon's	14.00	
New Liskeard-St. John's	20.00	
North Bay: Christ Church	117.19	
St. Brice's	20.00	
St. John's	222.00	725.99

### THUNDER BAY DEANERY:

St. George's	139.00	
St. John's	400.00	
St. Luke's	50.00	
St. Michael's	220.00	
St. Paul's	311.90	
St. Stephen's	362.80	
West Thunder Bay	220.75	
Special Offerings and Memorials:		\$1,704.45
		\$301.00
		\$5,470.42

# A Layman Comments On The Proposed Plan Of Union

Mr. Edward F. Mantle, a member of Holy Trinity Parish, Sault Ste. Marie, submitted in May of this year a criticism of the Plan of Union, First Draft, issued by the General Commission on Church Union in February. His thorough study of the document was published by the parish and distributed among the congregation. Because it is the duty of all Church members to study the Plan and offer their comments and criticisms, we publish for wider circulation this presentation by one of Algoma's laymen.—Editor.

Because he finds the document lacking in a true concept of the Church, Faith and Ministry, Mr. Mantle first states the Anglican position on these matters as shown in the Scriptures and Book of Common Prayer:—

The Christian Church is in a sense a living sacrament, "the blessed company of all faithful people" living and departed, who collectively signify the mystical body of Christ.

It is the eucharistic community, which is nurtured by the "holy mysteries of the Body and Blood of Christ . . . which are verily and indeed taken and received by the faithful in the Lord's Supper". (Prayer Book)

The perpetual re-presentation of the Holy Sacrifice is the principal act of Christian worship and has been since the Apostles' time, for "they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in prayers." (Acts 2:42).

The Church through all ages is the dispenser of all other sacraments and means of grace through the sacred apostolic ministry. One cannot exist without the other for the two are inseparable. The bishop is the head and chief Shepherd of the Christian community, divinely commissioned through unbroken apostolic succession. Priests and Deacons are his deputies—dispensers of the word and sacraments to the local congregation.

A Church without the traditional episcopal hierarchy is unthinkable. "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests and Deacons . . . that these orders may be continued . . . no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon except he be . . . admitted by the form hereafter following or hath had formerly Episcopal Consecration or Ordination." (Preface to the Ordinal, Prayer Book, page 637). Authority in the Church is transmitted through the bishops as a group. It is to this body that we turn for guidance and authority in matters of faith and practice.

We believe that the Anglican Church, though unfortunately separated from the other historic Churches of Christendom, shares with these Churches a common origin and structure and has maintained the essential elements of a true branch of the ancient Catholic Church.

## The Faith

No one can deny that great abuses were rife in the sixteenth century and these stood in urgent need of reform.

Unfortunately the moderate voices which called for true reform were only too often stifled and instead of reform we find revolution. Generally, we find in the confessions of the leading Protestant reformers only a vestigial form of Christianity—dust and dry bones devoid of true devotion and spirituality.

In the English Church the forces that initiated the schism from the mainstream of Western Christendom were political rather than theological. Thus, we find in the first Book of Common Prayer (1549) a truly catholic spirit, whereas subsequent editions exhibit some undesirable erosions of ancient practice brought about through the work of continental "reformers" who had brought their doctrines from abroad. It is noteworthy that many of the changes introduced during this period were vigorously resisted by a large segment of both clergy and laity. This was in many ways a "reluctant reformation" largely lacking in popular support.

The Prayer Book of 1662 represented a return to a more traditional position.

What then shall we use as a measure of correct belief?

We believe that the essentials of the Faith are contained in (1) the three ancient Creeds, (2) Holy

Scripture, (3) the ecumenical councils before the schism between East and West, and (4) the traditions of the undivided Church.

Undeniably, the beliefs and practices encompassed by these standards are not always given due emphasis by all within our Anglican Communion and certainly not by Protestant bodies generally. We feel, however, that any plan of union must be so framed as to one day claim the serious and favourable consideration of the great majority of Christians whose roots are in the Latin and Greek traditions. We also believe that these standards are acceptable to a great many Anglican Churchmen without compromise of either faith or conscience.

## Objections to the Plan

Having established certain criteria, we can now proceed to examine some of the features and specific articles contained in the Plan of Union which we find disturbing and unacceptable.

Article 17, which defines the Apostolic Ministry, appears to equate it with "other forms of ministry" and to this we cannot agree. The Apostolic Ministry is an essential and integral feature of the Church. Also disturbing is the use of the word "presbyter" rather than priest. We are well aware that both words signify one and the same office in the Christian Church. It seems odd, however, after the many centuries during which this office has borne the title "priest", that the commissioners have found it necessary to adopt the term "presbyter".

We suspect that they are playing with words in an effort to gloss over terms and titles which they feel may have a distasteful connotation to a segment of the "new" Church membership. This is only one example of this type of subtle dishonesty and compromise to be found in the Plan of Union.

Article 55 states "we are able to become visibly one because in the essentials of faith and practice we are already one". This astounding statement represents either a deliberate falsehood or a statement by men lacking firm convictions. Further comment on this article is impossible.

Articles 56 and 58 reflect the false declaration made in Article 55.

Articles 60 and 61 propose a comprehensive approach far beyond our present Anglican

position and practice. What limits does one place on diversity? Is there one truth or are there many truths?

Article 80 (last sentence), on Baptism, departs from the concept of infant baptism which has prevailed in Churches of a Catholic tradition from ancient times. This compromise of traditional belief and practice concerning this sacrament again becomes obvious in Article 226(c), where clergy who do not agree with infant baptism are excused from administering the sacrament to infants at all, but are instead instructed to find another "presbyter" to do so!

Such a ludicrous position illustrates the complete irresponsibility of Article 55, "in the essentials of faith and practice we are already one."

Article 109 commences by recognizing the episcopate as an historical feature of the Church's "continuity with the Apostles' fellowship", then states that "God

has granted authority . . . to the ministries of all the uniting Churches". Again, such a view of the episcopacy falls far short of our concept of a divinely instituted Church of which the episcopal hierarchy is an integral part.

This section concludes by stating that the "new" Church neither implies, excludes, nor requires any theory or doctrine of the episcopate . . ." This sounds rather like a roundabout way of stating nothing positive at all!

Article 115 contains two disturbing items. (1) We are uncertain of the meaning implied in the statement "that the (new) Church seeks to enable . . . the French sector within the Canadian Society to develop its own specific character and witness." Are not most of these people already Christians in the tradition of their forefathers? Is some unwarranted meddling contemplated here? (2) The "provision for representative government in which the lay members are a majority . . ." again suggests a view of the role of the episcopate which is considerably diminished from that which has traditionally been held since ancient times.

Articles 117-124, in the section on "Organizational Units" again display the attempt to avoid terminology which may prove unpopular. Really, what is wrong with the ancient and honoured titles by which Christians have defined ecclesiastical jurisdictions for many centuries? Why avoid terms such as "parish", "diocese", "archdiocese"? Why "National Assembly" instead of "Synod"? A change in words or titles can mean little or nothing. Such changes can also speak volumes about those who introduce them and their reasons for doing so.

Article 168 refers to "the truths emphasized by the sixteenth century reformers"—Which "reformers"? We cannot refrain from questioning the soundness of this statement, for the "sixteenth century reformers" embraced so many opposing philosophies that to make such an unqualified statement falls close to being ridiculous. Never was bigotry more rife, nor were doctrines more diverse, than during the sixteenth century. To whom then among these "reformers" shall we look for the "truth"? Calvin? Zwingli? Waldo? Luther?—There are a host of others who came forward, each with his own singular brand of

truth. Were not those who sat at the Council of Trent also reformers?

Too often those who have been called "reformers" were really revolutionaries who tore the Church assunder.

Articles 170-176 speak of authority in the Church, particularly the authority of tradition. We find little fault in this section but would suggest that the development of tradition may be a continuing and present reality. Revelation has not been confined to any one period in history. The development of the Faith is a living, growing manifestation through those councils which have been (and may in future be) truly "ecumenical". We question, however, the suggestion made in Articles 174-175 implying that all denominations of Christians are able to possess equal and valid traditions.

Articles 220 and 229, pertaining to Confirmation, state that "a Bishop or presbyter may preside".

Traditionally, since the earliest times, the chief minister of the sacrament of Confirmation has been the Bishop. It is noteworthy in the two accounts of the receiving of the Holy Ghost in Scripture (Acts 8 and 19) which are read in the order of Confirmation (Book of Common Prayer, pp. 557, 558) that the Apostles were the agents who administered this rite.

True, in the Eastern Churches we find that the sacrament of Confirmation is administered by the priest, following Baptism. However, even here the Bishop remains the chief agent, for the sacrament is administered by chrismation using chrism (oil) blessed by the bishop.

We feel that perhaps undue emphasis is placed (and has been in the past also) on the reaffirmation of baptismal vows. While this is certainly desirable, the principal significance should be the imparting of the Holy Spirit through the laying on of hands.

## Section V

It is in this section that the full reality of the commissioners' concept of the "new" Church and its government becomes abundantly clear.

Every informed Anglican should read and re-read Section V of the Plan of Union. Here, the real inconsistency of the proposed system, the departure from a traditional and catholic concept of the Church, its "authority and hierarchy" are fully revealed.

What we find is an emasculated episcopate shorn of all authority. Here are no shepherds of the flock, chief ministers of the faithful or successors to the Apostles, but rather ministers of a district, lacking a collective and decisive voice in the "National Assembly".

They are subject in the "National Assembly" to a council comprised largely of laymen and presided over by a Moderator who may not even be an ordained minister (see Articles 256,a and 259,a). Indeed, the bishop, far from being consecrated to his office as a chief pastor and overseer to his life's end, is instead subject to re-appointment at regular (seven year) intervals. (see Articles 234, 272).

## Discussion and Conclusion

We need proceed no further in analyzing the Plan of Union. Perhaps we have been overly negative in our appraisal of the

document for it contains much to commend it, particularly as noted earlier in the section "Declaration of Faith". Article 186, for example, on the nature of the Eucharist is generally compatible with catholic doctrine. A belief in the Real Presence is stated, albeit not as positively or emphatically as it could be. Several other articles could be cited which are in essential agreement with traditional statements of faith.

What we object to in the Plan of Union is the attempt to merge two Churches with deep doctrinal differences and radically differing views and emphases on such matters as the sacraments and preaching. In doing this the commissioners have not faced these differences honestly and frankly, but have attempted to gloss them over; to compromise not only the organizational structure of the Church(es), but also the deeply rooted convictions of the membership. The whole spirit of expediency evident in the document is reminiscent of a proposed merger between two industrial corporations.

The most unfortunate aspect of the whole scheme is that the end result, should it become a reality, is that three Churches will emerge instead of one. Many persons, on both sides, faithful to their convictions, will be unable to enter this union.

Unfortunately, what the commissioners have perchance failed to realize, is that a more real and lasting union may well develop with the passage of time, not only with the United Church and Disciples of Christ, but with all other Christians. There is today an unmistakable trend towards a more traditional and catholic emphasis in matters of both faith and practice amongst most of the Churches which trace their roots to the sixteenth century reformation. None can deny but that we have come a long way along the road to a greater understanding during the past quarter century. The commissioners on Church Union, have in our opinion, been carried away on a wave of enthusiasm and have attempted to bring about organic union prematurely.

As far as Anglicans are concerned we would do well to remember that we have other links with other Christian bodies with traditions more like our own. These links may be seriously impaired by any ill-advised merger with groups having radically different roots and traditions. The Old Catholics and Polish National Catholic Church are two such groups which come to mind. Perhaps more important are the numerous conversations which have been held with the historic Eastern Churches for nearly a century. While these have not yet borne fruit, there have been glimmerings of hope. And what of Rome? No serious advocate of the ecumenical movement can side-step this question for any true re-union of Christendom must surely include Rome also.

While we are not in agreement with the present Roman doctrines concerning Papacy, it is in truth easier to rationalize the Papal claims of authority than it is to rationalize the concept of Church and hierarchy presented in the Plan of Union.

Organic union at this point in time is not, in our opinion, prudent or desirable. That we should meet and worship together frequently and strive to understand each other at all times is right and proper. In time, a real union in faith could perhaps be achieved.

Regretfully, we must declare that if union is consummated according to the present plan, we will be unable to remain in the "new" Church for to do so would be to live a lie.

**"Regretfully we must declare that if union is consummated according to the present plan, we will be unable to remain in the "new" Church for to do so would be to live a lie"**