



THE ALGOMA ANGLICAN

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ARCHBISHOP CONGRATULATES SON

John dePencier Wright, elder son of Archbishop and Mrs. Wright, having completed his training in the legal profession at Osgoode Hall, Toronto, was "called to the Bar" on March 17 at graduation ceremonies held in Toronto. Mr. Wright will be practising law at Sault Ste Marie with

the firm of Wishart, Noble, Nori, and Reilly.

The above photo shows him being congratulated by his father, the Archbishop of Algoma, five years ago when John had graduated with honours from the University of Western Ontario.

Chapel Given To Thorneloe College

Thorneloe College, the Anglican Arts College and residence within the Laurentian University of Sudbury, has recently received a gift of seventy-five thousand dollars for the erection of a chapel for its faculty and students. Word of the very generous donation was announced early in March. The donors are the sons and daughters of the late Mr. and Mrs. George Parker Fielding, one of the pioneer families of Sudbury, Mr. Fielding having emigrated from Manchester, England in 1886 and established a large farm in Waters township where his son Cecil still lives.

The chapel, designed by Dr. T. Howarth, architect for the Laurentian University buildings, will be commenced this spring and it is planned to have it ready for dedication by the Archbishop of Algoma in time for the opening of the fall term. It is to be a memorial to the Fielding family.

Mr. and Mrs. George Parker Fielding had nine children; two sons, Stanley and Garnet, are deceased, and Mrs. Garnet Fielding, widow of the latter, is associated with the family in making this memorial possible. Other members of the family are a daughter, Amy (Mrs. Frank Matson), and six sons, Frank, George, Sidney, Cameron, Clifford, and Cecil.

Thorneloe, the smallest of the residences at Laurentian University, has accommodation for fifty students; the building of a separate chapel may provide more room for students in the residence or give added space for their library which has now twenty-six hundred volumes and is maintained through the generous grant made to the college by the Dr. Baxter Temple Carmichael Foundation which gave ten thousand dollars to establish the library and five hundred dollars each year to provide for its maintenance.

The total registration of students taking courses with Thorneloe University is far more than the number accommodated at its residence. The response to its capital funds campaign (more than \$240,000 has been given over the past three years), as well as the many gifts for specific purposes, is an indication of the interest shown in the work of the college and the importance of its place in the Laurentian University.

President and Provost of Thorneloe is The Reverend Dr. David Forth.

(See picture on page 3A)

Young Man Leaves For Work In East



CAPT. MICHAEL GUY

A former lay assistant in the parish of St. Thomas', Fort William, Captain Michael Guy of the Church Army, returned for a short visit and to preach at a special "farewell service" held in the church before leaving Canada to take a missionary post with the Overseas Missionary Fellowship working in the Far East.

Capt. Guy was very popular in the parish and especially among the young people during the three years he was assistant to the Rector, Canon E. R. Haddon. It was while there that he felt the call to work overseas, and he was accepted for training at the Philadelphia Candidates' Training School of the Fellowship, later coming back to Toronto to attend a school of linguistics at Victoria College.

The Overseas Missionary Fellowship is an interdenominational society, formerly known as "The China Inland Mission", founded by the famous medical missionary, Hudson Taylor, in 1865. The society usually tries to place its workers in areas where their own Church is represented. Capt. Guy will likely work with an Anglican Mission in Indonesia or the Philippines. He will spend eighteen months in Singapore during special field training before he is assigned to a mission. The OMF has over eight hundred missionaries serving in different areas of the Far East. The young evangelist will remain in the Church Army and work under the direction of Bishop Koh.

Capt. Guy is a native of Barbados; he studied at the Church Army Training Centre in Toronto and after his graduation went directly to the parish in Fort William. The parishioners of St. Thomas' and others who knew him at the Lakehead will follow his new service with their interest and prayers.

Trinity Sunday Ordination

His Grace, The Archbishop of Algoma has announced that an ordination will be held on Trinity Sunday at St. John's Church, Copper Cliff, when Mr. Warren Harding, BA, will be ordered Deacon. The Preacher will be The Ven. G. Thompson, Rector of the parish of Copper Cliff. The Service will take place in the afternoon so

that clergy and laity from other parishes in the area may be able to attend. Mr. Harding worked in this diocese last summer. He is a native of Toronto and was educated at the University of Toronto and Trinity College, where in his final year he has been head of the college student body.

Donations Help Restore Fund

Mr. William Wadley, Treasurer of the Diocese of Algoma, who writes the *Plain Talk* column frequently for this paper, reports that since January his office has received some special contributions towards reducing the deficit in the Algoma Mission Fund. At the end of 1966 the amount still unpaid by the parishes to this fund was \$6,768; but when added to the previous year's defaults, there remained a deficit in the fund of \$12,700, as shown by Mr. Wadley in our last issue. This, it was pointed out, was an improvement over the financial position at the end of 1965; and every effort is being made to "balance the budget" this year.

Just before this issue went to press the Treasurer reported that recent payments of nearly four thousand dollars have helped towards getting this fund out of the red. Included in the payments was a special contribution of one thousand dollars from St. Paul's Church, Fort William; other contributions, overpayments, and payment of arrears came to more than \$2,300, while the transfer of remaining funds of the former St. Stephen's Mission, Sault Ste Marie brought in over six hundred dollars.

Mr. Wadley wishes to thank all who have responded to this challenge, and states that the goal is to end this centenary year with a "clean slate" in all the diocesan accounts.

Students Face Cultural Problems

A unique seminar, involving three hundred teen-agers from the Sault Ste Marie area schools, took place on a week-end late in February. Dubbed "Operation Understanding", its purpose was to bring Indian and other students together to discuss the problems of their different cultures and attitudes as well as their basic interests. A feature of the meeting was a "hootenanny" led by Alanis Obomsawin, Indian folk-singer from Montreal.

(See picture on page 3A)

At a panel discussion held at St. Andrew's Church, Sault Ste Marie,

host for the seminar, Mr. James Buller, Executive Secretary of the Indian-Eskimo Association of Canada, acted as Moderator while four young people offered some very penetrating observations of Indian-white relationships. With Rolland Nadjiwon and Janet Hamilton, were two Anglican students, Brock Henderson who attends St. Luke's Cathedral, and Ernie Cachagee, a member of St. John's Church at Sault Ste Marie.

Reflecting the good effects of the government policy which seeks to have Indians attend the same schools as other students, Ernie

said that they were accepted on more equal terms than when they lived in residential schools; now Indian students in the higher school grades live in private homes. His counterpart on the panel, Rolland Nadjiwon, however, observed that there is a certain reluctance to mingle with the Indians in the cafeterias and school activities.

Ernie agreed with Brock and Janet that Indians were naturally reserved and shy which tends to give them a lack of self-confidence in meeting others. "The culture of the Indians is different", he said, "they stick with people they know."



—Photo Courtesy Sault Star

PANEL DEALS WITH UNDERSTANDING BETWEEN RACES — left to right: Brock Henderson, Rolland Nadjiwon, James Buller, Janet Hamilton, Ernie Cachagee.

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The Archbishop's Letter



The Church — For or Against

The Archbishop's Study,
April, 1967

My dear People:

The favourite topic of discussion in any group these days is "The Church". I sometimes wonder if it is just because I am a Bishop that people feel they must bring this particular subject into the conversation. I don't think so; from my observations, the laity are vitally interested in its welfare, whether they think of the Church in terms of their parish, their diocese, or as the whole Body of Christ. Many of the laity are perturbed (to put it mildly) by the glib remarks made by certain so-called theologians concerning the Church in this twentieth century.

To despise the Church, to conceive of it as a mere institution that may be discarded, changed, or replaced is to hold a distorted view of Christianity that does not ring true to the New Testament. The truth is we need the Church; we need the Church's teaching; we need the Church's fellowship; we need the Church's ministry, and we need the Church's sacraments.

Having accepted the Lordship of Christ following His Resurrection and Ascension, the early Christians knew that if they were to obey Christ and serve Him, their witness must be through the visible fellowship which Christ Himself had established. There is too much talk about this business of believing in Christianity, but not in the Church. No man can live in isolation. There is no such thing as individual Christianity. There is such a thing as a man's personal relationship to Jesus Christ but always within the fellowship of His Body the Church.

It is a favourite pastime in certain circles these days to tell us what is wrong with the Church. Television personalities, editorial writers, and others can solicit a chorus of criticism telling us that the Church as an institution has failed, that it has become irrelevant, outmoded, far removed from the problems of life.

The Church has its imperfections because it is a fellowship of sinners and not of saints. We must admit that there have been periods in history when it has brought turmoil and reaction. But the Church of God during the past two thousand years has been the means of uplifting the depressed, encouraging the faint-hearted, and giving eternal significance to all living.

ever wonder, as a child, how our Lord came by His new clothes after He had risen and had left His grave-clothes lying like an empty cocoon? ... "Consider the lilies . . . how much more will He clothe you?"

Yes, our heavenly Father will clothe us, too, in His Resurrection garment, in the beauty of the lilies. "Consider the lilies, how they grow."

People who are in the critical spirit and who are ready to despise the Church need to visualize the fate of our society if the Church of God was obliterated. It is the institution—the Divine Organism—that exists to remind men that they are created sons of God and therefore subject to His laws and His sovereignty. As the Body of Christ the Church reminds men that though they may lose control of their world, God has not lost control of it. God created this world in love, and He rules it in love. By raising Christ from the dead He demonstrated conclusively that no concentration of evil can shatter the world from His eternal purpose.

How can critics frown upon the Church without questioning God Himself? The Church came into being not because a group of "do-gooders" decided that it should be, but because our Lord said, "I will build My Church, and the gates of hell shall not prevail against it."

We stand up and recite the Creed saying "I believe One, Holy, Catholic, and Apostolic Church". The Church is God's creation; He called it into being and He equipped it as our spiritual home, as the means through which our obedience to Christ should find expression. "No man can have God as His Father who does not have the Church as his Mother". If you claim to be a Christian at all you will know that your place is in the Church. I call you to renewed loyalty to the Risen and Ascended Christ within the fellowship of His Church.

Your friend and Archbishop,

William L. Wright

Anglican World Mission

Appreciate Algoma Response

The Bishop of Huron, The Rt. Rev. G. N. Luxton, Chairman of the Anglican World Mission for Canada, has written this message to Archbishop Wright in which he commends this diocese for its response in 1966 by again over-subscribing to this Fund. He writes:

"A word of warm thanks to you and your associates for your fine response to the World Mission appeal for 1966. It was good to have you go over the top for your diocesan objective, and you helped us greatly; as indeed you have done in all three years of the appeal.

Again our thanks to the Diocese of Algoma, to yourself, and to your Diocesan World Mission Committee. May God give you His blessings of refreshment and renewal."

Felicitations

April 22 will mark the ninetieth birthday of Algoma's oldest priest, the Venerable Charles W. Balfour, who has been sixty-six years in the priesthood and came to this diocese in 1903 to be Rector of Huntsville.

Archdeacon of Algoma for twenty years, he retired in 1947, after being Rector of St. Paul's, Fort William for twelve years. The Balfours reside at 545 Homewood Ave., Peterborough, Ont. THE ALGOMA ANGLICAN joins with his many friends in extending congratulations to Archdeacon Balfour at this time.



Teaching By Symbols No. 16 The Lily

This year we are keeping the Feast of the Annunciation of the Blessed Virgin Mary in Eastertide, so the Lily, which belongs to both festivals, will be our symbol for April.

The earliest use of the lily is as a symbol of purity and chastity, and therefore associated first of all with Blessed Mary. The lily is given a special place in all the early paintings of the Annunciation; sometimes it is held in the hand of the Angel Gabriel; sometimes it grows beside the Virgin, or is placed in a vase standing between the Virgin and the Angel.

The use of the lily as an Easter symbol is of a much later origin. We may connect the two thoughts by following the Collect for the Annunciation (page 271, Prayer Book):

We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His Resurrection . . ."

Many symbols, as we have seen, are taken either from words of Scripture (as the Alpha and Omega) or are based on actual happenings (the Crowning of Thorns). Some have come to us through legends. The lily symbol is different. It is used simply because of what it is; because by being what it is, it tells us something.

First, it tells of the Blessed Virgin Mary in the beauty of her purity and innocence. A lily is graceful, sweet-smelling, and beautiful in its shining whiteness. It is a tiny expression of what God is like; the Blessed Virgin is a great expression of what God is like. While in one sense there can be no comparison between a flower and a human being, yet both are expressions of the Mind of the same God.

In the collect we pray that God will pour His grace into our hearts, "that as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel" — almost as if we were identifying ourselves with Blessed Mary; and of course, so we can, and so we must. She, the flower of the human race, is unique; and yet in each of us the Christ-life must be lived again. He must be born in us; "in the beauty of the lilies", the lilies of purity and holiness and consecration.

The Annunciation collect takes us through the dark winter of the Cross



and Passion, to the new-flowering Lily of the Resurrection. Here again it is because the lily is what it is that it is an Easter symbol. The bulb is a seemingly dead thing, buried in the earth, but God raises it up with new green leaves and new flowers; and below the ground, a new bulb. A little picture of eternal life.

Of course it is not only a beautiful lily that tells of eternal life. All of nature repeats, over and over, "there is no death". The flower dies to form new seeds or bulbs, its petals and leaves wither and die and finally become part of the living earth. Or it may be that the plant will be eaten by a herb-eating animal, and the plant's death will be transformed into the life of the animal. This in turn may be eaten by a flesh-eating animal, and the death of one will nourish the life of the other; and then this other will die and its body go back to the good earth from which will grow new plants. There is no death!

Let us leave these thoughts of the harsher side of Nature and return to the Resurrection beauty of the lily. Look at its satiny petals, "white and glistening", like the raiment of our Lord at His Transfiguration. Did you

DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
April 2—Easter 1	White River, Franz, Missanabie	W. Bagot King-Edwards
" 9—Easter 2	Manitouwadje	A. Murray Porter
" 16—Easter 3	Marathon, Heron Bay	Arthur L. Chabot
" 23—Easter 4	Epiphany, Sudbury	Canon S. Maitland Craymer Murray E. Bradford
" 30—Rogation S.	Resurrection, Sudbury	Frederick G. Roberts

Burwash Chaplains Lead In Ecumenical Services

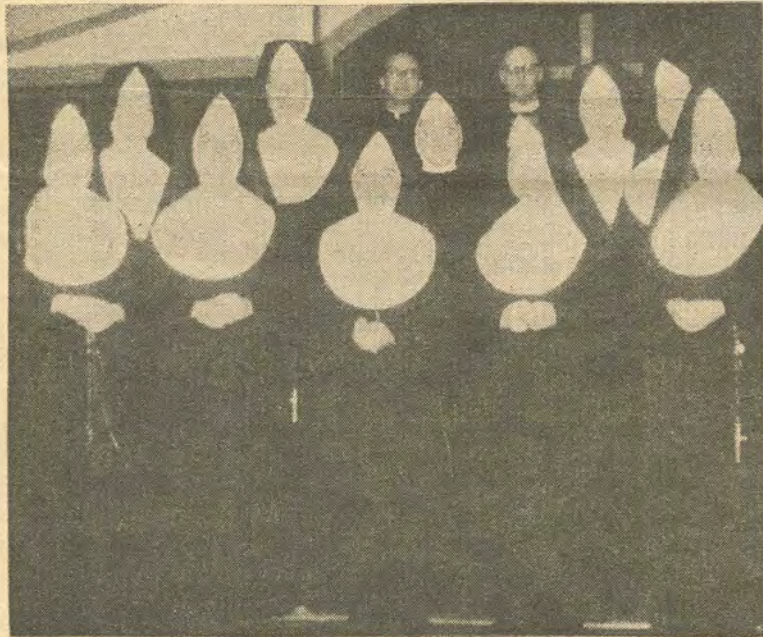
The "Week of Prayer for Christian Unity" was observed by the Burwash Industrial Farm staff this year by having five evenings of "understanding and study" about the different religious bodies that minister to their community. A series of guest speakers, invited by the resident chaplains, brought a fresh approach to the Church's problems. That the people were eager to participate was proved by the attendance each evening and the question and answer period that followed each service, over a cup of coffee.

The first speaker was The Reverend Colin P. Clay, Rector of St. James' Church, Sudbury, who very capably explained the New Theology and New Morality; he also spoke of a theology for the space age, which is with us now. He saw no problem in relating a Christian theology to any type of future scientific age that will develop.

The services were held from Monday, January 23 until Friday, January 27. On Tuesday evening the speaker was Captain Zwicker of the Salvation Army Citadel, Sudbury. The Captain told of the beginnings of the Army and its work along social and spiritual lines. The chaplains at Burwash make much use of the Salvation Army in Sudbury for the purchase of needed articles for released inmates from the Industrial Farm.

The third guest speaker was Father Despatie, Administrator of St. Jean Brebeuf Roman Catholic Church, Sudbury. His subject was the increasing communication through dialogue and study that is developing between Roman, Anglican, and Protestant Churches. He noted that this sort of thing was unheard of a few years ago, and encouraged the different Church bodies to meet together more often. "Anglicans and Protestants," he said, "should study the ecumenical decrees from the Vatican Council, become familiar with the great issues, and then be prepared to discuss them in dialogue." Father Despatie told us that Roman Catholics are encouraged to keep abreast of Anglican and Protestant thinking.

The three resident chaplains Captain Ashwell, Salvation Army; Father Eugene Lacourciere, Roman Catholic; and The Rev. B. R. Brazill, Anglican priest, conducted the remaining services during the week. A special feature of the final service on the Friday evening was the music supplied by the "Singing Sisters" of St. Joseph's Hospital, Sudbury. The service was conducted by the Anglican Chaplain, who summed up the work of the week of prayer by urging everybody to learn and study, and most of all, to pray that our Lord's will may be fulfilled, "that they all may be one".



THE SINGING SISTERS — Roman Catholic nuns who operate St. Joseph's Hospital, Sudbury, led by Sister Clothilde (second from left in 2nd row), with the chaplains, Fr. Lacourciere, on left and Fr. Brazill, on right, in back row.

Book Review

RING OF TRUTH — A Translator's Testimony; by J. B. Phillips (Reviewed by The Rev. L. S. Hoover)

Today we are besieged with writers who would give us the impression that the New Testament is no longer historically reliable. As parish priests we still minister to ordinary people who see the value of a living faith which is within their intellectual grasp. I think in this book the writer strikes a responsive chord.

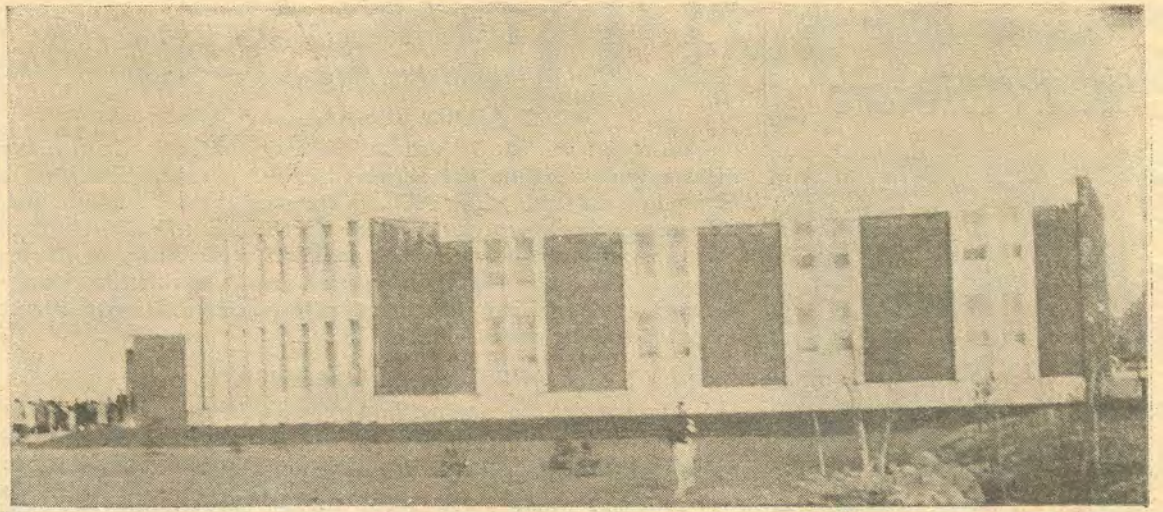
Phillips, whose translation of the New Testament in modern English is very popular, writes of his own experience. He says, "I have found that once one gets to grips with the actual stuff of the New Testament, its vitality is astonishing! I found myself provoked, challenged, stimulated, comforted, and generally convicted of my previous shallow knowledge of Holy Scripture".

This very close contact that J. B. Phillips had with the New Testament during several years of translation convinced him that these books could never have been written at all had there been no Crucifixion nor Resurrection of Christ.

Spiritual certainty is offered by this little book to those Christians who are bewildered by the destructive tone of so much writing labelled Christian today. There is something positive here to offer the people in the pews; something we have needed for a long time.

SERVED TWICE IN DIOCESE

The February 3 issue of the *Church Times* carried an obituary notice of the death on January 29, of The Rev. Donald D. MacQueen, Vicar of Tarvin, Diocese of Chester. Mr. MacQueen had a lengthy service in Canada and was priest-in-charge of Schrieber (1930-33) and of Sturgeon Falls (1949-53).



A seventy-five thousand dollar chapel for Thorneloe College will be built this summer, it was recently announced by The Reverend Dr. David Forth, Provost and President of Thorneloe University, one of the three Church-related colleges within the Laurentian University at Sudbury. The chapel will be located at the right of the college residence shown above.

The money to erect the chapel has been donated by the family of the late Mr. and Mrs. George Parker Fielding, of Sudbury. Mr. Fielding arrived from England in 1886 and became one of the pioneer farmers of the area, operating the well-known Fielding farm in Waters township until his death in 1937. His wife, Agnes Caesar, also belonged to a pioneer farming family in the same locality. The Fieldings have been a prominent Church family and all the members now living have shared in the contribution towards providing this chapel as a memorial to Mr. and Mrs. Fielding.

Dr. T. Howarth, Laurentian University's consultant on architectural design, has prepared a sketch for the chapel which he envisages as being the focal point of Thorneloe; it will be oval-shaped and connected to the residence by a covered walk. The plan shows seating for more than eighty students, and arrangement in harmony with the modern liturgical movement.

In expressing his gratitude to the Fielding family, Dr. Forth said he was pleased that now the college can be of greater influence in the spiritual life of its students, and that the chapel would be a witness of the Church-related life of Thorneloe on the university campus.

Thorneloe University is one of the greatest projects ever attempted by the Diocese of Algoma, and honours the name of its third bishop, The Most Reverend George Thorneloe, who, like our present bishop, was Metropolitan of the ecclesiastical province of Ontario.

Algoma Diocese Represented At London Bridge Cathedral

by

The Reverend Michael P. Thomas

(Formerly Parish Priest of St. Francis of Assisi, Mindemoya)

On Sunday, January 8, my wife and I, at the suggestion of the Archbishop of Algoma, were invited by The Very Reverend Ernest Southcott, Provost of Southwark Cathedral, to take part in the Parish Eucharist in the Cathedral Church. On that day the Diocese of Algoma was being remembered throughout the Church in the Anglican Cycle of Prayer, which is used in every part of the Anglican Communion. It is the custom at Southwark to ask representatives of the particular diocese remembered to take part in the Offertory procession.

The Cathedral stands on the bank of the River Thames just by the southern end of London Bridge. By English standards it is a comparatively small cathedral, but it is a gem of architecture. One hears so much about "South-bank religion" that we wondered what strange and outlandish rite we might find within, but we were pleasantly surprised.

The altar stands at the end of the nave in the centre of the crossing. When the procession entered the choir was followed by seven priests—the entire cathedral chapter, robed in golden copes. They took their places on either side of the celebrant, who was wearing the traditional Eucharistic vestments—facing the congregation. The service was a con-celebration, and the Prayer of Consecration, as well as the Absolution and the Blessing, were said together audibly by all the priests.

At the Offertory, instead of a ciborium and cruet, we were handed a loaf of bread and a bottle of wine. These were carried in procession to the celebrant—who was referred to as "the president"—and they were included in the Consecration later in the service.

After the Eucharist we were invited to the chapter house where members of the chapter and congregation met for rolls and coffee, and a general chat. We were introduced to the Provost, who is something of a character. Well over six feet in height, with bushy hair, he greeted us in a broad Canadian accent. This is hardly surprising, for although he has lived in England for thirty years now, he was

born and educated in British Columbia and spent his early years as a member of the congregation of St. James' Church, Vancouver.

Having a diocesan representative present certainly linked the Church overseas with the Church at home. As Provost Southcott said in his letter to the Archbishop, "we believe it helps to strengthen the fellowship between the different parts of the world-wide Anglican Communion." Personally, we are sure that this is right, and we were very pleased to represent Algoma in this way.

SERVER DESIGNS COVER

"The Church in Centennial Year", a special design for the Sunday bulletin used by St. James' Church, Gravenhurst, has been drawn by Jerry Smith, a member of the Servers' Guild of the parish. His arrangement of symbols integrated within the Canadian centennial emblem was chosen from several designs submitted by members of the Guild.

World Mission Expo

One of the most ambitious missionary educational programs attempted by any parish in the diocese is planned by St. Matthew's, Sault Ste Marie for the first week in April; an active group have been working and preparing and they have arranged to display many interesting items including costumes from Korea, Scriptures in several different languages, Eskimo carving, etc. The committee plans to show scenes from a century of mission work among the native Indian people in this diocese, some of the hardships of missions in the Yukon (where Bishop Stringer ate his boots!), overseas scenes from Japan, India (work among the lepers), and Africa.

The educational project, called "World Mission Expo" is part of the parish's tenth anniversary celebrations.

W.A. ANNIVERSARY

Members of St. John's, Port Arthur branch of the Woman's Auxiliary marked the seventy-third anniversary of its beginning on March 14 by honouring all their Life Members and inviting all the Churchwomen in the parish to attend.



ALANIS OBOMSAWIN, INDIAN FOLK SINGER, LEADS STUDENTS IN HOOTENANNY.

—Photo Courtesy Sault Star

Priest For Sixty Years



THE VEN. J. B. LINDSELL

The second priest of this diocese to have attained the sixtieth anniversary of his ordination. The Venerable John Burder Lindsell, passed this landmark in March still quite active for his age and looks forward to attending the synod again this June.

The senior priest is, like Archdeacon Lindsell, an "Archdeacon Emeritus" of Algoma, The Venerable Charles Wilfred Balfour, now living at Peterborough, Ont. and who has been sixty-six years in the priesthood.

Archdeacon Lindsell recently visited his birthplace in England, using the aeroplane as a means of travel for the first time in his life. He is only "semi-retired", living at Gravenhurst, and still taking regular services at two places along the highway east of Parry Sound, as well as helping occasionally at his parish church.

After beginning a law career following family tradition, he came to Canada and entered the ministry in the Diocese of Qu'Appelle in Saskatchewan. After five years in that province he came to Algoma as Priest-in-charge of New Liskeard before moving to Gravenhurst, where after three years in charge of the parish, he became Chaplain of the Sanatorium, and in 1939 was appointed Archdeacon of Muskoka.

Known as a delightful raconteur, he referred to his long life during last year's Clergy School with the following story: A little boy asks his grandfather, "Grandpa, was you in the Ark with Noah?" — "No, of course not", replied his grandfather; "then," said the boy, "how come you wasn't drowned?" His many friends throughout the diocese salute "The Archdeacon" as he celebrates his diamond jubilee.

Scouts and Dads At New Liskeard

The first Father and Son banquet for the 4th New Liskeard Scout Group was held in St. John's parish hall during Scouting Week. The Rector, as Group Chaplain, welcomed the fathers. The supper, served by members of the Ladies' Auxiliary, featured the observance of Canada's centennial year. Grace was said by the Rector's son, Rick Cuyler, who is one of the three scouts from New Liskeard who will be attending the world scout jamboree next summer in the U.S.A.

The Leaping Wolf badge, one of the last of these to be awarded, was presented to Danny Sheperdson by Akela Betty McKenzie. A toast to Scouting was proposed by Group Committee Chairman George Ninacs and responded to by Canon H. A. Sims, who received the first Gilwell Wood badge issued in Canada. The evening's program was brought to a close by the fathers and sons joining in a rousing Cub game and "campfire".

PLAIN TALK

by William Wadley, Diocesan Treasurer

WHAT ABOUT SPECIAL APPEALS?

Last month we talked about the increasing difficulty in reaching our budget totals for the Apportionments and Assessments, etc., but in addition to these funds which maintain the ongoing work of the Church at diocesan and national levels there has been considerable support given to a number of direct special appeals for missionary objectives. It is interesting to note that with few exceptions these extra appeals are supported by the parishes which are already meeting their commitments for apportionments and assessments in full.

ANGLICAN WORLD MISSION

Let us examine the response in Algoma to the financial side of the Anglican World Mission program. Of the original minimum national objective of \$500,000, this diocese accepted as its minimum share two and one-half per cent of this national total, or about \$12,500. In the first year, 1964, parish quotas were arrived at by taking one-seventh of their missionary objective, the proportion that the total World Mission goal bore to the Algoma Mission total at that time. No further revision of these amounts have been made, each congregation being free to seek its own target figure.

The results to date have been most creditable. While some of the first enthusiasm has faded, we find that in many parishes the level of support has been increasing; at least half the parishes last year, I would say, gave more to Anglican World Mission than they had the previous year. This I interpret to mean that they have found ways to make this program a part of their Church life. Some have special envelopes in the pews; a number earmark a proportion of the money received through Lenten Self-denial folders; others plan educational projects related to the World Mission program; many include a basic minimum goal in their parish budget.

PRIMATE'S WORLD RELIEF FUND

This fund is actually of longer standing and has become a well-established feature of many parish programs, yielding on the average between one-third to one-half the total raised for Anglican World Mission by the same congregations. The effectiveness of this fund is limited only by the amount of resources made available to it. A report was circulated in all parishes during March showing the different ways in which the Primate's World Relief Fund was applied during 1966.

An interesting local experiment has led to an increasing number of memorial donations to this fund. In Sault Ste Marie, with the co-operation of the local funeral directors, the Synod Office staff prepare memorial cards for the bereaved and send receipts to the donors. A sample memorial card will be gladly forwarded to any rector, warden, or parish treasurer who writes to the synod office requesting it.

CHRISTIAN STEWARDSHIP AND MONEY MANAGEMENT

In a future talk we hope to deal with some of the ways in which we in our local congregations can carry out a program of responsible management of the resources entrusted to us, personally, parochially, regionally, and nationally.

RECOGNIZE LONG SERVICE

At the annual vestry meeting of the parish of St. Paul's, Fort William, held in January, Mr. E. G. Charnock presented his thirtieth annual auditor's report. A faithful churchman and a long-time member of the diocesan synod, Mr. Charnock was presented with a small token of the appreciation of the Wardens and people of St. Paul's parish for his years of service. He received a standing ovation from all present at the meeting.

SYNOD DELEGATES

Up until the time this issue goes to press there were still about twenty parishes which had not reported the names of their synod delegates. Some of these parishes probably were in default of their payments to the Diocesan Expense Fund, which according to synod rules disfranchises the lay delegates. They may, however, pay any arrears before the time of synod if they would have their parishes represented.

Pro and Con —Why not "Moonlighting" Clergy?

In regard to some of the "far out" ideas of ministry in "A Church Without God", the book by Ernest Harrison reviewed in our last issue, we received among other letters some interesting comments from a young priest, who wishing to remain anonymous, shall be referred to simply as "Pastor X".

Pastor X asks, "What is the distinction between secular and sacred?"—he writes that he is doing some "secular" work besides the usual work of the priesthood. In his part-time job he is earning some extra cash, which he implies is needed, but what he regards as more important, it gives him an insight into how his parishioners earn their daily bread.

"That clergy should be so-called spiritual experts, and persons of leisure, seems to me entirely wrong", he says, and then proceeds to outline his vision of a Utopian Church: "I would prefer that every Churchman had a "secular" job and that from among the Body of Christ some with the training and talent would be responsible for Counselling, some Spiritual Ministry to the sick, some Christian Education of adults and children, some Administration, some Repairs and Maintenance, and some the Ordained Priesthood of Preaching and Praying."

Each of the responsibilities mentioned above he sees as paid positions for part-time workers but none deriving their full income from them. The Priest or Bishop would be in Holy Orders for life as Catholic Christianity conceives ordination.

Pastor X believes that more imagination is needed to solve the Church's financial and manpower problems, and he suggests the worst problem may be clericalism. His letter reveals that he and his wife lead a very busy life; both deeply involved in community works, besides having a family of their own, and he adds, "We are both nervous and emotional wrecks".

Pastor X is probably just a typical priest of the go-go generation; we remember words our Lord spoke to Martha about getting all stewed up about "good works"; but he is probably doing more good than if he spent his time sipping tea with other men's wives; in the small town where he lives his work can be so organized that the ministry may not suffer, but few clergy have such opportunity.

Besides the persons like Pastor X, there is a strange breed becoming more numerous each day, the chap who has "quit the ministry"



left, Archdeacon Sutherland; right, Canon Hankinson

CONGRATULATIONS TO NEW ARCHDEACON is given by his former parish priest: Canon W. A. Hankinson greets The Ven. George W. Sutherland, recently appointed Archdeacon of Muskoka-Parry Sound. It was when Canon Hankinson was in charge of St. Thomas' parish, Fort William that Archdeacon Sutherland as a young man often helped in the country churches in what is now the parish of West Thunder Bay by playing the organ and teaching Sunday School. His mother, Mrs. J. Sutherland, is still very active in the Church at the Lakehead and is Deanery Secretary for the Junior Auxiliary.

Archbishop's Itinerary for April

- April 2: 9.30 a.m.—Onaping
- 11.30 a.m.—Azilda
- 7.00 p.m.—Resurrection, Sudbury
- April 3: 7.00 p.m.—Monetville
- " 5: Ontario House of Bishops, Toronto
- " 6: Provincial Synod Council, Toronto
- " 7: 7.00 p.m.—St. George's, Trenton, Ont.
- " 12: 10.30 a.m.—Anglican Foundation, Toronto
- " 16: 11.00 a.m.—St. James', Gravenhurst
- 7.00 p.m.—Trinity Church, Bala
- " 17: 7.30 p.m.—All Saints', Huntsville
- " 18: 7.30 p.m.—Lake of Bays Parish
- " 19: 9.30 a.m.—Executive Committee of Synod, Parry Sound
- " 20, 21: Society of St. John the Evangelist, Bracebridge
- " 23: 11.00 a.m.—Parish of Espanola
- " 24: General Synod meeting on Women's work—Aurora, Ont.
- " 26: Divinity Convocation, Trinity College, Toronto
- May 1-3: W.A. (Anglican Church Women) Annual Meeting, Church of The Epiphany, Sudbury
- " 4: Ascension Day

EXPO PROJECT EXPLAINED

Speaker at St. Luke's Cathedral branch of the Brotherhood of Anglican Churchmen for their March meeting was Mr. Robt. Andrews, one of the leaders of the Diocesan "Voyageur" camping program for young men, who outlined the proposed trip from Manitou to Montreal.

Editor's Note:—We regret that due to lack of space this issue does not have the rest of the story of "Voyageur II" begun in March. This, together with other news items, has been held over until May.

THE LAYMAN'S HOUR

A hour's retreat for the men of the Deanery of Algoma was conducted by His Grace, the Archbishop on Sunday, March 12, from 3 p.m. to 4 p.m. at St. Matthew's Church, Sault Ste Marie. This is the second year that the laymen have taken part in this Lenten exercise.

to take some other job or profession, but who blithely expects to fulfil a priestly role in his spare time without the demands of ordination vows.

We sometimes wonder if these latter are the "hermits" of our age; in olden time it was comparatively easy for a hermit to find seclusion; the world's lonely spaces were plentiful and accessible. Today's "hermit" can more easily "get lost" in the high-rise apartments of the secular city where the inhabitants are becoming de-personalized. We suspect the early hermits, followers of St. Paul of Thebes, sought in obscure places to escape from persecution. Is the modern so-called "involvement" with the world sometimes an escape from an identification with the Cross? What do the readers think?

Rural Dean



THE REV. R. F. G. CHARLES

Because the former Rural Dean, Canon Geo. W. Sutherland, was appointed Archdeacon of Muskoka-Parry Sound, the Deanery of Muskoka became the first to choose a new Rural Dean for the ensuing two-year term: he is The Reverend Robert Frederick George Charles, Rector of Rosseau since his ordination to the priesthood in 1959.

The new Rural Dean, who has been chairman of the Diocesan Board of Missions for the past two years, was born at Cardiff, Wales; his wife is also from Wales, and they have two children, Margaret Jean, presently teaching school at Sault Ste Marie, and Laura Megan, (12) with her parents at Rosseau. A later vocation to the priesthood, Fr Charles received his theological training at Seager Hall, Huron College, London Ont. from which he obtained the title of Scholar in Theology. Previous to coming to Canada he saw service with the Royal Air Force as an aero-engineer in World War II.