



THE ALGOMA ANGLICAN

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Giving Increases But Not Enough To Meet Expenses

A look at the preliminary reports of the Diocesan Treasurer published elsewhere in this issue shows that the total receipts towards the 1967 budget have set a record for an all-time high in giving.

As at January 10, and with still a few year-end balances not yet received, all the four main items listed have been subscribed ninety per cent and over. The Treasurer, Mr. W. M. Wadley, warned, however, against too optimistic a view. "When compared with increased requirements of the funds during 1967, he said it seems likely that the diocese will face another year in 1968 when deficits will have to be brought forward in the major diocesan operating accounts. In other words, the increase in giving has not

caught up with the increased spending.

The Diocesan Executive Committee will meet at Sault Ste Marie on Tuesday, January 30, and a more detailed annual statement will be presented; the highlights of this will be published in the March issue. As our copy has to be in the hands of the printers by the middle of each month, we asked Mr. Wadley for the preliminary statement up to January 10 which we publish in this issue. We regret if some parishes had not yet made their final returns to the diocesan office in time for this report.

Contributions also to the *Anglican World Mission* and the *Primate's World Relief Fund* were not included due to lack of space. These will be published later.

Remember Gillmor's Medicine

One of the most interesting incidents arising out of the publication of "Gillmor of Algoma, Archdeacon and Tramp," is a story told to us by The Reverend Lloyd Hoover, Rector of Sundridge-Burk's Falls parish. He was speaking at a women's meeting at Burk's Falls and referred to one of the many stories related in the book, this one about "The Tramp" calling at a home where a boy was sick and telling the nurse at-

tending him that he had "brought him some medicine." It turned out the "medicine" he had for the boy was a jack-knife!

One of them who heard the story from Fr. Hoover went home and began to tell her husband, but she stopped before the end and asked him to guess the "medicine" which Archdeacon Gillmor gave the boy. "It was a jack-knife," he said. His wife, surprised, asked how he knew: "Well, you see," her husband replied, "I was that boy." He is David Etty, and when he received the "medicine" as a boy, was living at Raymond, in the parish of Rosseau, where Gowan Gillmor was Incumbent. Mr. and Mrs. Etty are members of All Saints' Church, Burks Falls, and last summer celebrated their fiftieth wedding anniversary.

STUDY BOOK VISUAL AID

An excellent visual aid in any study of the problems facing the Indian people of this country, "Two Strangers" is the name of a filmstrip recently purchased by the Diocesan Council for Social Service and now available to groups in this diocese.

"Two Strangers" is a pictorial resource for those using the book, *Right To A Future - The Native Peoples of Canada*, which is recommended for study by the Anglican Churchwomen this year. The filmstrip, which is free to any group for a scheduled time, can be obtained by writing to The Rev. A. R. Cuyler, Box 180, New Liskeard, Ont., and informing him the date you wish to have it.

SPONSOR BOY IN BRAZIL

Through the Christian Children's Fund the Churchwomen of St. Paul's, Haileybury, have "adopted" a fourteen-year-old Brazilian boy and are helping with his education.



-Courtesy Sault Star

Churchwoman Helps In Native Craft Industry

The story of one of the best "centennial projects" we have heard about has just recently been brought to our attention and we think it is well worth mentioning in our diocesan paper for three reasons: first, because it was so truly Canadian, beginning with a Native Crafts display for the Indian Education Exposition held at Sault Ste Marie Armouries last May. The qualifying word "beginning" is the clue cause it has been a continuing project and opens up great future possibilities. The third reason we want to tell you about it is because a prominent Anglican Churchwoman, Mrs. Myrtle Ball, of St. John's parish, Sault Ste Marie, was and is very much involved in its organization and direction.

It all began on February 3, 1967, when a group of young Indian High School students met at Mrs. Ball's home to plan a Crafts display during the Exposition as their "centennial project." They elected a committee with Daisy Diamond as secretary and Steven Bearskin as treasurer. A letter was composed, a copy of which was sent to all the areas from which the students came; Church leaders, schoolteachers, chiefs, or agents were contacted; the students also wrote wherever they could solicit support for their project.

Under Mrs. Ball's direction they were able to enlist a great deal of local support and interest and not only succeeded in presenting the

most talked about part of the Exposition but also were able to arrange a display of Eskimo crafts in the Sault Ste Marie city library. Contributions of articles came from many places; Great Whale River sent four large boxes. Mrs. Ball says in her report that "it was like Christmas every time a shipment of crafts arrived."

It was found that in several places people were eager to develop crafts but had no outlet for selling them. Before they finished the committee found they had two thousand dollars worth of articles on display; they sold over seven hundred dollars worth and sent the money back to the sources. This work has continued and the crafts have been popular at a number of church bazaars and other events. Included in the displays are Christmas cards with the beautiful photograph published above. It is one of the scenes from the pageant "Arrow to the Moon" presented by the Indian students during the Exposition and again in December, and shows Maggie Bearskin as the Madonna.

In expressing her pleasure in working with the Indians in this project, Mrs. Ball foresees the possibility of developing this kind of work as an industry of great benefit to the Indian and Eskimo peoples, and an incentive for them to preserve their artistic talents and pass them on to future generations. A steady production of such

Meeting To Study Work of Prayer

Intended for all those who know the power of prayer, to share the knowledge they have, or who would like to learn more of what prayer means to the Church around the world, an important conference is being planned which will present a unique opportunity to meet with persons from many different countries who will gather in Toronto for two days in April to consider the theme, "Mission begins in Prayer."

This will be the eleventh annual conference of the Anglican Fellowship of Prayer, an international organization which began, and has its headquarters in the United States, but includes in its membership many prominent Anglican bishops, priests, and lay people in Canada, the British Isles, Europe, Africa, and Asia. This will be the first time the conference has met in Canada.

Attention is drawn to the fact that names of all those who would appreciate an invitation to this international conference should be forwarded as soon as possible to the Secretary in charge of registrations, The Rev. J. R. Moore, 43 Poyntz Ave., Willowdale, Ont. As there will be many hundreds of person attending those with special interest should be informed and recommended by their parish clergy so they may be able to share in this important event.

Full details of the conference will be mailed to all those who signify an interest and desire to attend, but it is expected that as many as twenty different groups will meet with leaders in workshops and seminars to think of the scope of prayer in the program of "Mutual Responsibility and Interdependence" begun by the Anglican Congress which was also held in Toronto a few years ago.

The conference begins at noon on Friday, April 26, at the Anglican Diocesan Centre, near St. James' Cathedral, Toronto. The opening banquet will be held at 6 p.m. with The Rt. Rev. G. B. Snell, Bishop of Toronto as speaker. On Saturday, April 27, the theme address will be given by Rt. Rev. J. E. Hines, Presiding Bishop of the Church in the U.S.A. Chairman of the Anglican Fellowship of Prayer is The Rt. Rev. F. H. Wilkinson, former Bishop of Toronto. Director of Publicity for the conference is The Rev. G. P. Parson, Rector of Trinity Church, Port Credit.

handiwork could become a profitable business.

As for the student committee she feels they learned organization, some banking, tasteful arrangement, personal responsibility for the crafts in their care, and salesmanship, as well as the pleasure of working together.



THE REV. J. E. JORDAN

The Archbishop has announced that The Reverend John E. Jordan, Rector of St. Michael & All Angels' Church, Port Arthur, has been granted leave of absence for a year. He will leave the parish in February to take a teaching position at Lakehead University. Mr. Jordan, who is a graduate of Bishop's University, Lennoxville, is a native of Sault Ste Marie, and is mentioned in the recently published biography of Archdeacon Gillmor. He has been Rector of the Port Arthur parish since 1957. A new appointment to St. Michael's will be announced shortly.

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The City Four-square

News of the death of The Rt. Rev. Joost de Blank came as we were preparing this issue for the press; he was to have visited this diocese in September, 1967. Last month in this column we reviewed his last book, *The Return of The Sacred*. Below we publish some excerpts from the sermon he preached at the closing service of the Anglican Congress held in Toronto in 1963. The words are as challenging and prophetic today as they were then.

The city lieth foursquare . . . Revelation 21:16

Here is the Church as St. John saw it. Here is the Church as our Lord sees it. And this is the Church which God has given us in His blessed Son. This is the Church in which every Church here present shares—that beloved congeries of Anglican families within the One, Holy, Catholic, and Apostolic Church, to which we are all wholeheartedly committed.

The picture we are given is of that walled city lying four-square—a perfect cube—and at the heart of the city is the Triune God, our Creator and Redeemer, to whom we bring all honour and glory. Four walls enclose the city, and in each are three gates open to every point of the compass—an image which emphasizes our oneness in Christ, bishops, priests and laity together in an unbreakable unity of loyal devotion.

We realize that the compass points which represent the Church's universality cannot be thought of exclusively in geographical terms. Some have come to a knowledge of God as their sun was sinking in the west, in their older years or in the old age of their culture. They have come to bring their wisdom and learning and tradition to be laid at Christ's feet, and He has gladly received them into His city. Through the eastern gates have come many in the conquering spirit of youth, some young in years, some young in nationhood, with exciting aspirations and high endeavour. They have come with all their impatience, with all their hatred of compromise, and they have enriched the Church. Some have been wafted in by southern breezes. For them the whole life has been without undue difficulties. They have come with all their zest, with all their enthusiasm, and God has gladly welcomed them home. Still others have come from the icy north, where life is grim, where there is an arduous struggle for survival, where people are oppressed or where they are discriminated against—and in Christ they have found salvation, they have found liberty and understanding and dignity. The Church would be immeasurably poorer without them.

There is still another way in which we can think of the city foursquare and its twelve gates. Into our common heritage have come the contemplation and mysticism of the East, the energy and activism of the West, the gaiety and spontaneity of the South, the discipline and determination of the North. And all are needed in the city of God.

The picture would be unrealistic, unrelated and sentimental if it did not go on to talk about the Church in its continuing work, its continuing prophetic and pastoral ministry in which we are all to share. In the same Revelation passage we read that "the nations of them that are saved walk in the light of it; and the kings of the earth do bring their glory and honour into it, and we read of the city's river, "a pure river of water of life . . . on either side of the river . . . the tree of life . . . and the leaves of the tree were for the healing of the nations."

God in His reconciling work uses His Church as an agency for healing throughout the world. Everywhere the Church goes it has to be the bearer of peace and good-will. First in its own life it has to demonstrate effectively Christ's atoning work, and then it has to carry this reconciliation to the world outside. The Church as an institution must be the community in which God's reconciling work is both done and seen to be done. Directly the Church is segregated in any particular it has failed. The Church is the agent of reconciliation, called to bring peace, first among races, but also among nations, between workers and management, within the home, and perhaps especially in the world of adolescence and the often almost non-existent relations between age and youth.

The Church has to be actively engaged in those places and among those people where power is exercised and where today sovereignty and authority are to be found. Here the Church has to come with its gospel, to declare the good news of God in Jesus Christ our Lord. It may be in the political field, it may be in the economic field, but everywhere the Church goes offering Christ, Christ Who seeks to reveal Himself in terms that men can understand, Christ living alongside men, giving Himself to them and for them, rising again with them and seeking to bring them to the newness of life which is theirs in Him.

If the Christian faith is to capture the allegiance of the new society, its servants will have to go humbly where today's prophets are to be found—in the research centres of astrophysics, in the laboratories of biochemistry, in the strange half-world of modern psychological powers and techniques—and wherever men are working on the frontiers of human knowledge.

The magnitude of the task to which God sets us may well scare us. But we can do no other. Our vision is not of a few select souls escaping the wrath to come, but of the whole world redeemed by the love of God. We go out from here to baptize the whole of life into Christ, so that all may feed upon His life-giving Body and Blood.

This is the work to which we are called. Wherever we go the city lieth foursquare with its gates open to every corner of the compass. And every gate is a pearl, that "pearl of great price" which is our Blessed Lord Himself.

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
February 4—Epiphany 5	St. Matthew's, Sault Ste Marie	Harry Morrow
February 11—Septuagesima	St. John's, Sault Ste Marie	Frank Coyle
February 18—Sexagesima	Christ Church & St. Peter's, Sault Ste Marie	Archdeacon Charles Noble
February 25—Quinquagesima	All Saints', Sault Ste Marie	Warren Banting
March 3—Lent 1	Holy Trinity, Sault Ste Marie	Donald Landon

The Archbishop's Letter

The Archbishop's Study,
February, 1968

My dear People:

There is no more democratic incident in all history than that which shows the King of kings girding himself with a towel and washing His disciples' feet. It may be a fantastic observation, but I believe it is in the call to service that there lies the only religious appeal that will ever win the modern world for Christ.

Many of our readers have known the name of Gowan Gillmor for years. Here was a man who rendered yeoman service in the Master's cause up and down the diocese, and he did it the hard way. Of course there have been others, and at present there are others who in a similar manner are depicting the meaning of "a regal soul" by their humble service.

In mentioning Gowan Gillmor, there is now on sale a biography of his life and witness which has been beautifully depicted by Mr. E. Newton-White and aptly illustrated by his daughter, Muriel. A copy of this book should be in every home within the Diocese of Algoma.

TRUE ROYALTY

Each parish has re-enacted the Bible story by taking a towel and washing the disciples' feet. It has been one of the most romantic episodes in the life of each parish to view the long procession of faithful souls, young and old, who have worshipped faithfully and witnessed constantly to the great truths of our Church. Men and women, boys and girls of devotion who have laboured faithfully in Christ's Church and who today are marching forward, undergirded by fervent prayer.

We are justified in pausing a moment and asking this question, Why? What is the motive that drives people forward to re-enact our Lord's act of humble service in the washing of the disciples' feet? It is because each soul is of infinite value in the sight of God.

The Church is a body which cares deeply for man and all his needs because it is founded upon the fact of the Incarnation. If the Son of God entered human life as man there can be no part of human life to which the love of God does not penetrate. The Church is pledged by its very nature to be the channel of that love. The goal is the re-making of man into the shape for which God created him.

Man is made in the image of God. This is what gives lustre and meaning to all Christian "social service." It is the emphasis that must be placed upon the value of the individual. A concrete example of this principle is seen in the world-wide interest being shown in the "heart transplants"

being carried out in South Africa and the United States. When such an operation is performed two individuals are specifically involved, and what a thrilling adventure for the surgeons concerned!

The most relevant word that the Church can speak to modern man is one that will restore his individuality and give him back a sense of his dignity and worth as a human being. A man must be loved in order to know his worth as a human being. The kiss of individual approval is placed on each one of us at our Baptism. In the Prayer Book Service we are told that "Christ declared His good-will towards them, for He embraced them in His arms, laid His hands upon them and blessed them."

In the Eucharist the Real Presence of Christ is manifested to each individual. There is tremendous scope for this love in all parts of the world at the present time. When five-eighths of the world's population is starving the call still comes to those who live in an affluent society to relieve the necessities of those who are less fortunate than we are.

How can we fulfill our destiny and emulate the "true royalty" as shown by our Lord? However humble your lot in life; however restricted your opportunities; however commonplace your tasks, there is always something you can do for God. There is a towel always ready at hand, a word that you can speak for Christ, a cup of cold water you can give in His Name, a hand that you can stretch out to lift the burden from a brother's weary back.

Within the membership of the Church Jesus offers you a towel. He calls you to consecrate your daily life to service. There is some bit of commonplace, ordinary work you can do for your Church, your neighbourhood, and indeed in the far reaches of the earth for the spread of the Kingdom throughout the world.

The glorious life of Christ will be manifest through us in proportion as we strive to follow His example.

When Queen Victoria was worshipping in St. Paul's Cathedral, London, to give thanks for the recovery of the Prince of Wales, Tennyson wrote a very beautiful poem and this was the first line:

O loyal to the royal in thy self.

True royalty expresses itself at its best in faithful service no matter where God has called us to work.

Your friend and Archbishop,

William L. Algoma

"A copy of this book should be in every home within the
Diocese of Algoma" — Archbishop Wright.



Expressions of appreciation for the story of Gowan Gillmor are being received daily.

A limited supply of the book is available. Obtain your copy before it is sold out.

Price: \$3.00

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Order from The Synod Office, Box 637, Sault Ste Marie, Ontario

Make all cheques, money orders, payable to Diocese of Algoma.

Discuss Women's Work At North Bay Meeting

Report of a "Workshop Conference" for women held at North Bay just before Advent, November, 1967; given by Mrs. Vera Young of Haileybury to the Anglican Churchwomen of that parish, and published by the Rector in his parish magazine.

Workshop for Women. It has a very formidable sound, but it is the best therapy for stimulating the mind. Granted we were all wilted roses by Thursday evening, but it was satisfying, though exhausting.

Wednesday evening a film on "Women on the March for Freedom and Equality" was shown and the following questions were asked: "Have we modern women got it?" "What are we doing with it?" Some felt modern woman was looking for recognition, equality, similarity, but still retain her femininity; to sum up, fulfillment. Others felt too much was made of fulfillment, and that we had become brainwashed by Betty Friedan; yet what else could be derived when she definitely wants these very things.

Fulfillment to me means satisfaction with what you are doing, in your capabilities, whether staying in the home, cooking, sewing, and in general raising a family. It can come too by working in the community, at a job, at service work, Church work, hospital auxiliary, caring for the sick, invalids, or shut-ins. This is all up to us as individuals as to how much we can do and with what intentions we have for doing it.

I got into a discussion with one of the clergy about the "voice of women," that women wanted to be heard, and above all, listened to. He said that if women wished to speak they should learn to talk first. That wasn't what I meant and referred to women on the march against war and anything else the suffragettes stood for, and the present day women who picket supermarkets to make themselves heard. He said women disgraced themselves by such tactics. I disagreed, and pointed out that this was the method to which we had to stoop in order to get men to pay attention.

We carried this topic into allowing women a seat on synods, and I told him I was

against this because we would be taking this responsibility from the men who would be inclined to use the excuse that they have to take time off from their work to attend, and therefore will elect women to represent the parish. It was here that the clergyman informed us that the motion to allow women in synod had come up year after year and finally to get rid of this thorn in the side they voted affirmative. He himself disapproved of having women represented and said that one half of the men felt the same way. If this is the case, what sort of voice will women have at synod? What will she have gained?

The next day a skit "Angelica Anglican" was presented—based on the assumption by others that Angelica wasn't doing anything within her Church and community. She was the type that came to church as a child until Confirmation and then left because there wasn't anything to interest her. She re-appeared when she married and brought her children to be baptized as it was the thing to do, and then disappeared again.

Is Angelica someone we know? Do we have responsibility for her? The general consensus was that this applied to almost the entire Church. It is up to everyone as individuals to respect people as persons and not as future prospects for organizations, particularly us as we deal with Anglican Churchwomen. If a person feels she is working within her capacity but does not wish to attend our meetings, we must take this into consideration and respect them for their efforts no matter how small.

A word for all of us who are Anglican Churchwomen: Get to know each other on a more personal basis, sharing our thoughts and ideas. Have a positive frame of thinking; you never know what your talents are until you try. To accept people as themselves and to show an interest in them we face this question put to us by one of the delegates: "Are you an Anglican first and then a Christian, or are you a Christian first and then an Anglican?" Give this some thought. It's surprising how some reacted to it.



—Courtesy Sault Star

Here shown decorated for the festive season, the large dining room and living room at Bishophurst, ninety-three year old episcopal residence, saw four hundred guests between 3 p.m. and 6 p.m. on New Year's Day, during the annual reception.

For the ninety-third year, the traditional New Year's Day reception was held at Bishophurst, Sault Ste Marie, Jan. 1, 1968, when Archbishop and Mrs. Wright welcomed more than four hundred guests to their home. All members of the family were present except the Archbishop's elder daughter and her husband, Mr. and Mrs. Jan de Zeeuw, who live at Thompson, Manitoba. John, the elder son, is a member of a law firm in Sault Ste Marie; Peter is a business executive in New Toronto, and Jane, the youngest, is a student at Bishop's University, Lennoxville, P.Q.

The stately old residence, built through the generosity of a lady in England for the first Bishop of Algoma, has been the home of six families since 1875; Archbishop Wright and his family have

lived there for more than twenty-three years.

Among the guests attending the reception this year were Mayor Alex Harry of Sault Ste Marie, and Mrs.

Harry, and several officers of the military reserve, including Colonel William Maddox who made the presentation of the Canadian Centennial medal to Archbishop Wright.



—Courtesy Sault Star

ARCHBISHOP WRIGHT RECEIVES CENTENNIAL MEDAL—from left to right: The Archbishop; Col. W. A. Maddox, Militia Adviser for Northern Ontario; Mr. Alex Harry, Mayor of Sault Ste Marie; Mr. Harold Tolley, City Clerk of Sault Ste Marie, who also received a Centennial Medal.

Returning to Algoma in 1946 he was appointed to the parish of Blind River where he remained until 1951. He served for a while as Rural Dean of Algoma. He was transferred to the Diocese of Ontario where he remained for ten years, until he became Rector of Cayuga in the Diocese of Niagara. He is survived by his wife and daughter and three grandchildren; also by a brother and sister in England.

The Requiem Eucharist was held in the Church of St. John the Divine, Cayuga, celebrated by the Assistant Bishop, The Rt. Rev. C. R. H. Wilkinson, assisted by Archdeacon Hill and Canon Heuther, Rural Dean.

DEDICATE CRIB

At Holy Trinity Church, Sault Ste Marie, the Rector dedicated a new *Nativity Tableau*, a memorial to the late Kay Day, at the 9 a.m. Eucharist on Christmas Day.

Priest Served As Soldier And Padre

A former priest of this diocese, The Reverend Edwin Wrightson, died on November 16, 1967, at the Rectory, Cayuga, Ont., the parish to which he had been appointed in 1961.

Born in Yorkshire, England, he studied at the University of Leeds. Serving in the first World War, he attained the rank of major, but was severely wounded. Following the war he emigrated to Canada where he entered training for the priesthood in the Diocese of Huron. He turned to Algoma, however, and was ordained by the late Bishop Rockborough Smith.

Fr. Wrightson served in several parishes, including Emsdale, Little Current, and at Espanola. Here, while acting as Chaplain to the Veterans' Guard at the POW camp he received a commission as Chaplain to the first Canadian hospital ship, and served with the Armed Forces until after the end of the war.

Parish Returns, continued from page 4A

	1967	1966	1965	1964	1963	1962	1961	1960
SUPERIOR								
Manitouwadge	468.00	468.00	261.00	261.00	26.10	26.10	232.00	232.00
Marathon	500.00	602.45	582.00	582.00	17.10		443.00	443.00
Heron Bay	81.00	81.00	45.00	45.00	8.10	9.00	27.00	27.50
Nipigon	412.00	412.00	261.00	261.00	32.40	33.30	185.00	185.00
Red Rock	654.00	436.00	411.00	274.00	31.50		300.00	232.78
Dorion	15.00		30.00		4.50	4.50		
Schreiber			480.00		53.10			
Wawa	876.00	802.00	489.00	489.00	62.10	62.10	496.00	495.87
Hawk Jct.	105.00	105.00	60.00	60.00	13.50	13.50		
White River		20.00	159.00		21.60		184.00	100.00
Franz	15.00	15.00	9.00	9.00	2.70		6.00	6.00
Missanabie	60.00	60.00	27.00	27.00	5.40	5.40	24.00	24.00
Renabie								
	3,186.00	3,001.45	2,814.00	2,008.00	278.10	153.90	1,897.00	1,746.15
THUNDER BAY								
Fort William:								
St. Luke	1,000	800.00	948.00	948.00	109.80	109.80	519.00	519.00
St. Paul	6,040	6,159.22	2,925.00	2,925.00	630.00	630.00	1,302.00	1,302.00
St. Thomas	4,000	4,455.02	1,917.00	1,917.00	238.50	238.50	737.00	744.00
Port Arthur:								
St. George	1,336	1,434.06	828.00	828.00	68.40	68.40	514.00	514.00
St. John	5,900	5,900.00	2,973.00	2,973.00	270.00	270.00	1,199.00	1,199.00
St. Michael	300	75.00	1,320.00	1,320.00	171.00	171.00	650.00	650.00
St. Stephen	10		281.00		39.60		60.00	67.00
West Thunder Bay	890	500.00	465.00	465.00	105.30	105.30	477.00	477.00
	19,476	19,323.30	11,657.00	11,376.00	1,632.60	1,593.00	5,458	5,472.00
Non-Parochial					117.20		367.00	365.42
TOTALS—								
Asked	90,992.00		56,839		6,263.10		28,120.00	
Paid		86,602.06		51,531.50		5,839.63		26,660.47
		95%		90%		93%		95%



—Courtesy Sault Star

Four of the Cathedral choir boys, Andy Whicher, Bobby Peeling, Christopher Clement, and James Gould sing carols during the Christmas Services.

Christian Giving Is More Than Tithing

by The Rev. M. Conliffe

I do not preach tithing as such because I do not believe it has ever been a recognized Christian practice or teaching. In the Old Testament it was a stipulated levy, imposed on a people who were gradually learning about God and His dealings with men; but in the New Testament there is a virtual disappearance of any mention of the tithe, because, as St. Paul points out, there is now " . . . a more excellent way."

Before pursuing this point may I say that there are dangers in tithing for the sake of tithing or even on the basis that it is scripturally sound. I list some of them here in a quotation from a booklet on stewardship facts: " . . . the paying of the tithe might also disclose a declining scale of motivation such as the acceptance of a levy; an attempt at face-saving; doing what others are doing; doing penance to erase a guilt complex; or as an alternative to giving money to an 'already too voracious' government." The author, perhaps more Christian than I, does not mention the spiritual pride sometimes demonstrated by those giving the tithe, nor the subtle suggestion by some tithers that they already have one foot in heaven. These are dangers in making tithing an end in itself.

To return to the more excellent way: these are the words which St. Paul uses just before writing that great chapter on Christian love (I Corinthians 13). In the same vein, we must keep in mind that our Lord taught that our conduct

must not only be in keeping with the Ten Commandments but must go beyond them as we " . . . love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength; and our neighbour as ourself." In short, commitment of all we have and are in His service. The old legal guidelines are superseded by the greater and more excellent way—the Christian Way.

In the New Testament we read such phrases as "unto half of my goods;" "sell what you have and give to the poor;" "she gave all that she had," "give away all one has and deliver one's body to be burned." All these make the tithe look rather insignificant. However, I'm not belittling the tithe, because if every Anglican family were to tithe, the amount of money raised in each parish would increase by three or four times what it now is, and just think of the financial assistance we could give to missions then. What I am driving at is that the Christian concept of stewardship, based on the spirit of the above quoted texts, is one in which the believer, aware of all he has from God, gives freely and increasingly, with gratitude and joy.

I must admit that the majority of us have not reached that stage of commitment, and still ask the often heard question, "How much should I give?," or "What is my duty?." The answer then may well be to start with the tithe, i.e., aim for it and work up to it; then once we get there use it as a jumping off point towards true Christian stewardship. Tithing when practiced is a good beginning, but only a beginning. Christian stewardship is a "more excellent way."

PUPPET PLAY PRESENTED

At Holy Trinity Church, Sault Ste Marie, on the Sunday after Christmas, the sermon took the form of a puppet play directed by The Rev. F. R. Coyle, Rector of St. John's and Rural Dean of Algoma. The play was "A Tale of St. Nicholas"; those taking part were Fr. Coyle as Narrator and Thaddeus, Bob Andrews as Nicholas, Laurel Cartmill as Elena, and Katy Coyle as Thekla.

Nine-tenths Of Apportionments Paid More Parishes Still To Report

DEANERIES		Diocese Expense		Algoma Anglican		Parish Pension	
ALGOMA	Algoma Mission Apport'mt. Paid	Assess'mt.	Paid	Assess'mt.	Paid	Assess'mt.	Paid
Echo Bay	114.00	108.00	108.00	17.10	17.10	74.00	74.00
Garden River	42.00	45.00	45.00	10.80	10.80	62.00	62.00
St. Joseph Island	700.00	399.00	399.00	57.60	57.60	385.00	385.00
Sault Ste Marie:							
All Saints	800.00	882.00	882.00	114.30		514.00	514.00
Holy Trinity	600.00	798.00	500.00	136.80	136.80	427.00	427.00
Christ Church	650.00	333.00	333.00	54.00	54.00	225.00	225.00
St. Peter's	600.00	309.00	309.00	44.10	44.10	225.00	225.00
St. John's	1,200.00	903.00	725.00	118.80	118.80	455.00	455.00
St. Luke's	9,000.00	4,840.00	5,000.00	345.60	345.60	1,450.00	1,450.00
St. Matthew's	1,000	555.00	555.00	99.90	100.00	243.00	260.00
Shingwauk	150.00	53.00	53.00	4.50	4.50		
Sault North	150.00	81.00	81.00	21.60	21.60		
	15,006.00	9,306.00	8,108.00	1,025.10	910.90	4,060.00	4,077.50
MANITOULIN							
Espanola	901.00	519.00	519.00	43.20	43.20	299.00	299.00
Nairn	100.00	57.00	57.00	10.80	10.80	57.00	57.00
Whitefish Falls	180.00	120.00	120.00	9.00	9.00	67.00	67.00
Webbwood	70.00	39.00	39.00	9.00	9.00	45.00	45.00
Gore Bay Parish	714.00	414.00	414.00	60.30	49.56	444.00	450.00
Little Current	500.00	657.00		45.00	45.00	464.00	
Sheguandah							
St. Peter's	36.00	21.00	21.00	6.30	3.60		
St. Andrew's	12.00	9.00	9.00	.90	.90		
Sucker Creek	27.00	15.00	15.00	2.70	2.70		
Manitowaning	737.00	429.00	429.00	44.10	44.10	303.00	303.00
Mindemoya	458.00	267.00	267.00	39.60	39.60	143.00	143.00
Spanish River	18.00	12.00	12.00	22.50	22.50	20.00	20.00
Walford	18.00	12.00	12.00			5.00	
McGregor Bay	200.00						
	3,771.00	2,571	1,845.00	293.40	279.96	1,847.00	1,384.00
MISSISSAUGA							
Biscotasing	30.00	15.00	15.00	6.30	6.30		8.00
Ramsay	33.00	18.00	13.50	4.50	3.60		6.00
Tophet	6.00	3.00	3.00				
Blind River	867.00	504.00	504.00	18.90	18.90	301.00	301.00
Massey	90.00	54.00	54.00	11.70	11.70		
Chapleau	2,100.00	1,227.00	1,227.00	99.90	99.90	501.00	501.00
Thessalon	744.00	435.00	435.00	31.50	31.50	313.00	313.00
Bruce Mines	84.00	48.00	48.00	10.80		48.00	
Desbarats	42.00	21.00		5.40			
Elliot Lake	882.00	516.00	473.00	82.80	82.80	303.00	275.00
	4,878.00	2,841.00	2,772.50	271.80	254.70	1,466.00	1,452.00
MUSKOKA							
Bala	468.00	261.00	261.00	34.20	34.20	238.00	238.00
Mactier	189.00	105.00	105.00	16.20	16.20	144.00	144.00
Bracebridge	1,890.00	928.00	928.00	127.80	127.80	494.00	494.00
Emsdale	177.00	99.00	99.00	18.90	18.90	72.00	72.00
Kearney	90.00	51.00	51.00	14.40	14.40	60.00	60.00
Novar	63.00	36.00	36.00	12.60	12.60	52.00	52.00
Sand Lake	74.00	21.00	21.00			40.00	40.00
Sprucedale	96.00	57.00	57.00	5.40	5.40	67.00	67.00
Gravenhurst	1,829.00	1,221.00	1,221.00	107.10	107.10	488.00	488.00
Huntsville	2,565.00	1,425.00	1,306.25	153.00	153.00	686.00	628.76
Grassmere	100.00						
Ifracombe	36.00	21.00	21.00				
Newholme	12.00	6.00	6.00				
Ravenscliffe	25.00						
Lake of Bays	276.00	156.00	156.00	16.20	16.20	88.00	88.00
Dorset	253.00	141.00	141.00	13.50	13.50	88.00	88.00
Cunnington	258.00	144.00	144.00	18.00	18.00	88.00	88.00
Milford Bay	387.00	216.00	216.00	27.90	30.00	160.00	167.04
Parry Sound	2,901.00	1,611.00	1,611.00	116.10	116.10	671.00	671.00
Port Carling	315.00	171.00	171.00	23.40	23.40		
Gregory	350.00	225.00	225.00	17.10	17.10		
Port Sandfield	78.00	42.00	42.00	4.50			
Mortimers Pt.	60.00	33.00	33.00	3.60	5.00		
Port Sydney	441.00	246.00	246.00	45.90	45.90	36.00	36.00
Rosseau Parish	621.00	558.00	558.00	63.00	63.00	464.00	464.00
S.S.J.E. Missions	202.00	48.00	49.00	49.50	49.50		
Sundridge	531.00	297.00	297.00	35.10	35.10	439.00	452.00
Burks Falls	610.00	339.00	339.00	27.00	27.00		
Magnetawan	84.00	48.00		8.10			
South River	266.00	204.00	204.00	13.50	13.50		
Eagle Lake	36.00	18.00	18.00				
	15,283.00	8,728	8,519.25	972.00	962.90	4,375.00	4,337.80
SUDBURY							
Capreol		438.00	54.25	28.80	2.00	311.00	150.00
Coniston	615.00	360.00	360.00	27.00	27.90	270.00	270.00
St. George's		168.00		17.10		155.00	
Copper Cliff	3,000	1,164.00	1,067.00	87.30	87.30	659.00	603.10
Monetville	6.00	4.00					
Garson—							
St. Mark's	500.00	477.00	477.00	46.80	46.80	217.00	217.00
Good Shepherd	100.00	84.00	84.00	13.50	13.50	19.00	19.00
Lively	975.00	651.00	651.00	50.40	50.40	406.00	406.00
Onaping		357.00	357.00	43.20	43.20	256.00	256.00
Azilda	210.00	120.00	120.00	18.00	18.00	130.00	130.00
Sudbury:							
Ascension		867.00	867.00	61.20	61.20	235.00	235.00
Epiphany	8,628.00	5,034.00	5,034.00	268.20	268.20	1,305.00	1,308.00
St. James	750.00	489.00	489.00	72.00	72.00	312.00	312.00
French River	36.00	21.00	21.00				
Resurrection	872.00	1,092.00	501.50	97.20	97.20	495.00	495.00
	15,692.00	11,326.00	10,082.75	830.70	787.70	4,770.00	4,401.00
TEMISKAMING							
Cobalt		222.00	222.00	47.70		60.00	
Temagami	114.00	63.00		15.30		30.00	
Englehart	1,134.00	504.00	504.00	82.80	82.80	450.00	450.00
Haileybury	925.00	768.00	768.00	85.50	73.80	445.00	528.00
New Liskeard	1,572.00	864.00	793.00	161.10	161.07	504.00	504.00
North Bay:							
Christ Church	1,610	969.00	969.00	120.60	120.60	615.00	615.00
St. Brice	2,018	900.00	900.00	75.60	75.60	400.00	400.00
Phelps	10	6.00	6.00				
St. John	4,964	2,481	2,481.00	194.40	194.40	754.00	754.00
Powassan	380.00	198.00		48.60		130.00	
Callander	190.00	90.00	90.00	47.70	47.70	130.00	130.00
Chisholm	51	24.00		7.20		18.50	
Restoule	35	30.00		11.70	13.50	7.50	7.50
Sturgeon Falls	634	330.00		47.70		288.00	
Cache Bay	63	87.00	87.00	9.90	9.90	36.00	36.00
Warren		60.00		3.60		12.00	
	13,700.00	7,596.00	6,820.00	959.40	779.37	3,880.00	3,424.50

For Deaneries of Superior and Thunder Bay and Totals for Diocese,
See Page 3A.