



THE ALGOMA ANGLICAN

VOL. 12, NO. 3

MARCH, 1968

Is Parish System Taken For Granted?

From the reports received by the Editor up to the time this issue goes to press the annual vestry meetings held during January were not as well attended as in other years. In some cases the "weather" was given for an excuse, while in other parishes the Rector may have been left wondering whether the poor attendance reflected a satisfied feeling with things as they are, or a lazy indifference to the affairs of the Church. In contrast to this, all the reports we have re-

ceived show encouraging figures of growth in the parishes; we hope more will send us accounts of their annual meetings so the highlights can be published in the next issue.

A notable exception to the sparse attendance was the annual meeting of the *Church of The Epiphany, Sudbury*; the antidote provided was to hold the meeting in conjunction with a parish dinner, with His Grace The Archbishop as guest speaker. This is an idea that might well be copied by other parishes, although they could not expect the Archbishop to make this a habit!

Over two hundred attended the Epiphany meeting presided over by the Rector, Canon S. M. Craymer, who presented a brief resume of the work done through the year by the clergy and wardens. Mrs. Norman Church was re-elected Vestry Clerk; Mr. William J. Lougheed was appointed Rector's Warden, and Mr. W. J. P. Thompson was elected People's Warden. Nearly one hundred men of the parish were appointed as Sidesmen with Ralph Gallienne as Chairman, assisted by twelve vice-chairmen.

The ninety-fifth annual meeting of St. John's Church, Port Arthur, took only about one and a half hours this year, setting a record for the prompt dispatch of parish business. The Rector, Canon Alvin J. Thomson presided, and Melvin Miller was re-elected Vestry Clerk.

The People's Warden, Edward J. Butler, presented the financial reports and noted that despite extensive work done to the Parish House and the purchase of a new Rectory, the debt had been kept below fifteen thousand dollars because of the gratifying response of the congregation in meeting their pledges. The 1968 budget for the amount of \$49,500 was unanimously accepted by the Vestry meeting.

The Reverend Peter Hill, Assistant Curate, reported on youth activities, and reports of the various parish organizations were presented. The people were reminded that the parish would be one hundred years old in 1972 and a special committee will be appointed to prepare a program of centenary observances.

Officers appointed and elected for 1968 included, Rector's Warden: J. E. Swingler; People's Warden, E. J. Butler; Envelope Secretary, W. M. Kosny; Chairman of Sidesmen, A. E. Northan. Several men were elected to the Board of Management and other committees. Refreshments were served after the meeting by a group of the Anglican Churchwomen.

A small but enthusiastic group of *St. Matthew's, Sault Ste Marie* parishioners at the annual meeting held after Evensong on Sunday, January 28, heard that the bank loan had been reduced by the greatest amount for any one year so far and that the revenue was more than three thousand dollars more than the previous year.

The Rev. H. Morrow, Rector, appointed Mr. Bernie Smith his warden for 1968, and Mr. Lawrence Brown was elected People's Warden. Treasurer is Mr. J. Priddle, and Secretary of the Advisory Board is Mrs. A. Stableforth. A budget of more than fourteen thousand dollars, excluding debt reduction payments, was adopted for this year and a motion was carried that the parish strive to assume full self-support by January, 1969.

In his annual report to the congregation of *St. Peter's, Elliot Lake*, the Rev. W. R. Stadnyk stated that 1967 will be remembered as the year when the lights began to come on again in Elliot Lake. The steady exodus from the parish which began in 1959 finally stopped and during the summer and fall there have been many newcomers; year-end statistics show more Anglican families than there has been for several years.

(Continued on Page 3A)

Young Students Receive High Scholastic Awards

INDIAN SCHOLARS

Two former students of Sault Ste Marie high schools have received top scholarships to help them study in their chosen professions. Awarded by the Department of Indian Affairs were a nursing scholarship to *Helen Barkman*, a student nurse in her third year at Plummer Memorial Hospital, Sault Ste Marie, and a Cultural Scholarship to *Ernie Cachagee*, who is attending the Vincent d'Indy School of Music, Montreal.

Both these students were active in young people's and school activities; Miss Barkman's home parish is St. Clement's, Sachigo Lake, over two hundred miles north west of Sioux Lookout, where her father, Alex Barkman, is a Lay-Reader. This is the second year she has received the nursing scholarship. Mr. Cachagee was born in Chapleau. He was president of the Indian Student Group in his final year at high school. Active in music, he was a member of the school orchestra and drama club. At St. John's Church, Sault Ste Marie he sang in the choir, often as a soloist, and was president of the AYPAs. Last year he wrote the first act of *Arrow to the Moon*, a pageant of Indian life, mentioned in our last

issue. His ambition is to teach music.

ATHLONE FELLOW

Another Anglican student who has been a server at St. George's Church, Port Arthur, for several years, was among the forty-five Canadians recently named as winners of the Athlone Fellowships; he is *David Stirling*, son of Mr. and Mrs. Peter Stirling of Port Arthur, who will be continuing engineering studies in Britain. David, who took his first year in engineering at Lakehead University, is in the graduating class at the University of Manitoba, Winnipeg.

New Rector For Lakehead Parish



THE REV. M. S. CONLIFFE

His Grace the Archbishop has announced the appointment of The Reverend Mark Conliffe as Rector of the parish of St. Michael and All Angels', Port Arthur. He has been Rector of the neighbouring parish of West Thunder Bay since November, 1962, and previous to that was Assistant Curate in the mother parish of St. Michael's, St. John's, Port Arthur.

Born in Barbados, where his father, The Rev. C. C. Conliffe, was a Rector for many years, Mark and his elder brother, David, who is a priest in the Diocese of Montreal, were educated at McGill University and Montreal Diocesan College.

While in charge of the West Thunder Bay parish Fr. Conliffe has given active leadership in work of the summer camp at Sandstone Lake. During the five years this parish has shown excellent progress and a new rectory was built at Rosslyn, a more central location from which to serve the suburban and rural areas of Vickers Heights, Rosslyn, Slate River, Kakabeka Falls, and Murillo.

Mrs. Conliffe is a native of Belfast, N. Ireland; they have three children, Mark, Michael, and Caroline.

To Be Ordained Priest March 25



THE REV. W. J. HARDING

This month, on the Feast of the Annunciation of our Lady, The Reverend Warren John Harding, BA, STB, will be raised to the priesthood in All Saints' Church, Huntsville, where he has been serving since his ordination to the diaconate last year.

Mr. Harding was born in Toronto and received his education at the University of Toronto, Trinity College. In his final year in Theology he was elected "head of college", a distinction he shares with five other priests of this diocese.

The candidate will be presented for ordination by the Rector of the parish, The Ven. G. W. Sutherland, Archdeacon of Muskoka, and one of the Examining Chaplains to the Archbishop of Algoma. It is expected the preacher at the Service will be the Rev. Dr. Eugene Fairweather, Professor of Theology at Trinity College.

TEEN FUN-IN

An evening of fun for teen-agers has been arranged on Friday evenings at St. Matthew's Church Hall, Sault Ste Marie. Twenty-four attended the first "fun-in" and they decided they would like to see the program continue. The parish will try to have two couples act as chaperones each week. Dancing, games and refreshments are provided.

Diocesan Announcements

MATRIMONIAL COMMISSION

His Grace the Archbishop has announced the appointment of the following persons to study and advise regarding the applications for re-marriage under Parts III, IV, and VI of the new Marriage Regulations:

The Very Rev. F. F. Nock, Dean
Mr. D. M. Lawson, Q.C., Chancellor
Mrs. Kate Atkins
Mr. A. Van den Bosh, Registrar of the Commission

DIOCESAN SURVEY COMMITTEE

Appointed by the Archbishop to the Diocesan Survey and Structures Committee, as requested in a motion passed at the last synod, the following to represent the four Archdeaconeries:

The Ven. J. F. Hinchliffe, Chairman, and
Mr. G. A. Grisdale (Thunder Bay)
The Ven. G. H. Thompson, and
Mr. D. Cowcill (Nipissing)
The Ven. C. B. Noble, and
Mr. D. H. Murray (Algoma)
The Ven. G. W. Sutherland, and
Mr. F. C. C. Boland (Muskoka)
The Archbishop of Algoma, ex-officio.

The Dean, Archdeacons, and Rural Deans met with the Archbishop in Sault Ste Marie following the meeting of the Diocesan Executive Committee, when plans were formed for the diocesan activities during 1968.

CLERGY CONFERENCE

A meeting of all the clergy of the diocese will be held at Elliot Lake, May 20-22. It is anticipated that two theme

speakers will be in attendance—a priest and a layman. The Ven. W. J. Robinson, Archdeacon of Trafalgar in the Diocese of Niagara and Rector of St. George's Church, Guelph, will lead the discussions on "The Parish Ministry Today". There is excellent accommodation for such a gathering in Elliot Lake and further details will be sent to the clergy in the near future.

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Wilderness and Wild Beasts

At the beginning of Lent we will most likely be hearing sermons preached on our Lord's forty-day temptation in the wilderness. We will hear and think about the three temptations that came to Him: about the devil, with the controversy over his existence or non-existence; and about the angels who ministered to our Lord. Usually these sermons are based on St. Matthew's (the Gospel for the first Sunday in Lent) or St. Luke's stories of the Temptation.

St. Mark's brief account is easily overlooked. It is contained in two short verses: "... and immediately the Spirit driveth Him into the wilderness, And He was there in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered unto Him."

This account isn't much more than a simple list of the influences that our Lord came under during His retreat: the Spirit, the wilderness, Satan, the wild beasts, the angels. We are told very briefly that the Spirit drove Him, Satan tempted Him, the angels ministered to Him. But St. Mark, who is noted for never wasting words, repeats "in the wilderness" twice, and he feels it is worthwhile to mention that our Lord was with the wild beasts. Why? What is the importance of the wilderness and the wild beasts?

First, let's think about the wilderness. Our Lord is here alone, shelterless, exposed to all weather, far from all comfort, all necessities. He would feel the driving wind, the beating rain and the burning sun; the chill and darkness of the nights, the deep silence and intense loneliness. He would be alone with His discomforts, His hunger and thirst; He would be the victim of everything that a man may suffer at the hands of the elements.

But there would also be the joys, the intense delight that the wilderness and solitude have to offer. Our Lord would catch glorious sunrises and sunsets, the changing colours of the sky and hills, and the beauty of the stars at night. He would listen to the music of the wind in the high rocky places. There would be the wonderful clarity of thought that comes to one alone in the wilds.

And then, the wild beasts. Is there some left-over childhood fear still in our minds as we read this, partly confused with the stories of the Three Bears and Little Red Riding Hood's wolf? Did someone once say to us with a shudder, "Just think of Him being there all alone with wild beasts!" Yes, they would have come around Him, as they always come around anyone alone and quiet whom they find in their territory, circling around so as to get his scent before coming closer. Wolves and foxes, and deer; perhaps a lion and a bear; the little creatures too—conies and mice; the birds—vultures and ravens, quail, sparrows, swallows; who knows how many wild creatures may have accompanied our Lord's loneliness? And they, no less than the angels and the devil, would have played their part in talking to our Lord.

For animals and birds have voices. We may smile at the legends of St.

Francis and the stories of saints who talked with birds and animals, but there's no questioning the fact that the pure in heart have a "way" with God's creatures and can commune with them. How close, then, must have been our Lord's fellowship with these creatures of His — and how great their love for Him.

The wilderness and the wild beasts had their share in our Lord's preparation for His ministry. We are so often reminded that Jesus is "the Man for others" and that He was always to be found in a crowd. There is so much said about this that we feel guilty if we have any thoughts of seeking God in solitude. Yet there were these forty days that our Lord spent alone; there were "the hidden years"; there were many solitary nights of prayer, even in the three short years of His active ministry. Are we greater and stronger than our Lord, that we are able to live at top speed all the time, while He needed the times of solitude?

Perhaps we are in greater need than we realize, of help from the wilderness and the wild beasts.

—M.N.W.

Book Review

THE POLITICAL AND ECCLESIASTICAL HISTORY OF THE ANGLICAN CHURCH OF CANADA

By Spencer Ervin;

published by Trinity Press,
Ambler, Pa., USA, 286 pp.

The history is the fifth in a series written about the different Churches of the Anglican Communion. It is a great loss to the Church that the author died before completing the whole library, if such was his ambition. Although Canadians already had the information on all the bishops preserved in the useful volumes on The Anglican Episcopate of Canada, this work is written so that the whole Anglican Communion may have a handbook about the Church in Canada.

While we admire the way in which the author has succeeded in covering so much time and space in such detail we find his book lacks the very asset he noted in some other works, viz., a map of Canada showing the dioceses. Perhaps he meant to make up for this omission in the companion volume he planned to publish, *The Polity of the Anglican Church of Canada*.

Mr. Ervin tried to present a compact story of each diocese, but he found it necessary to digress in some

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy &c.
March 3 - Lent 1	Holy Trinity, Sault Ste Marie	Donald Landon
" 10 - " 2	Shingwauk Indian School	Mr. Alan Wheatley, Principal
" 17 - " 3	Diocesan Synod Office	Mr. William Wadley, Treasurer
" 24 - " 4	St Joseph Island	Edward Collins
" 31 - " 5	Garden River, Echo Bay	Michael Hankinson

The Archbishop's Letter

The Archbishop's Study,
Lent, 1968

My dear People:

What does Lent mean to you in 1968? Is all this talk about Lent meaning "Spring" and suggesting a kind of spiritual spring-cleaning out of date? Has Lent any vital significance for us this year? My answer is "Yes," and I trust our readers have already begun to observe this solemn season in the proper Christian way.

I suggest the time has come for greater simplicity of living in the midst of this bustling, complicated age. The problem is a spiritual one. Jesus told His first parable about a sower casting seed into four kinds of soil, and it requires little imagination to see that most of us fit the third type of soil. (St. Mark 4.1-20).

We are not opposed to the Gospel; the only trouble is that it does not have a chance to grow. The weeds and thorns of competing interests, clubs of all kinds, other attractions, harmless in their own way, grow more rapidly than the life of the Spirit and eventually strangle it. "Other seed fell among thorns."

**TAKE TIME TO
THINK
REFLECT
PRAY**

Even the most amateur gardener knows that ground has to be cultivated and weeds rooted out if good plants are to come to fruition. Similarly the soul will never grow upwards to God unless we make room for it to grow, tearing out many interests, activities, and obligations which, though not wrong in themselves, are of secondary importance in the Christian life. Beware of the modern beatitude: "blessed is he that goeth around in circles, for he shall become a big wheel."

What an illusion to believe that the faster we move the more we accomplish! Have you ever wondered why it is that some people manage to get done in the average day so much

more than others are able to do? They move with poise, relaxed and with cheerful confidence. It is enlightening in reading the biographies of great men to discover how many of them varied their "pace" in order to catch up on sensible living. They paused; they took time to think; they reflected; they prayed. From these periods of so-called inactivity they became refreshed and alive to the true meaning of life and were able to meet their responsibilities in a more competent manner.

In his biography of Leonardo da Vinci, Antonio Vallentan refers to the simple life of the da Vinci family. They were a prosperous, professional people yet they followed a simple daily rule of life. They worked hard and had few wants. The biographer writes: "they liked nourishing food, avoided ostentation in dress and economized on the pleasures of the moment for the sake of the morrow."

In Milan you can visit the little church where Leonardo painted his famous picture of the Last Supper and where he spent many hours meditating in the cloister. The monks, it seemed, resented these idle periods. They expected something altogether different, a finished production in record time. The fathers suspected the artist of taking advantage of his contract and reprimanded him. Leonardo answered: "when I pause the longest, I make the most telling strokes with my brush."

Lent is "the pause that refreshes." It is the time to give top priority to those things that really count if we are to live well-rounded, significant Christian lives. In this we are following the life of our Lord. He found time to think, to meditate, to refresh Himself for the duties of the morrow. We can do no less.

I trust you will follow the counsel of your parish priest and together with him share the rich experiences which this season can bring.

Your Friend and Archbishop,

William L. Wright

Archbishop's Itinerary

March 1 -	: Address, Women's World Day of Prayer, Sault Ste Marie
March 3 - 8:	Episcopal Visitation, Sudbury Deanery
March 19 -	: Girls' Auxiliary Diocesan Festival, Marathon
March 21 - 24:	Episcopal Visitation, Sudbury Deanery
March 25 -	: (Annunciation of the Blessed Virgin Mary) Ordination, All Saints', Huntsville
March 25 - 27:	Episcopal Visitation, Muskoka Deanery
Mar. 31-Apr. 5:	Episcopal Visitation, Thunder Bay Deanery
April 7 - 10:	Episcopal Visitation, Algoma Deanery

instances, so that parts of the book are like a patchwork quilt where here and there a few corners didn't get filled in. In spite of it all, the reading is far from being dull; there are interjected several human interest anecdotes and humorous quips and references to give it flavour.

Turning to the chapter on Algoma we received a jolt from reading his final comment, when after implying the diocese was static, he states, "Algoma is not an area where growth can be expected." After seven years of editing our diocesan monthly we blush to think that this is the "image" others may be receiving of the Church here. Surely this was one part of the quilt Mr. Ervin didn't finish or he would have told of the

noteworthy progress achieved during the past two decades under the leadership of our bishop; of the "growth" from a missionary to a self-supporting diocese, the rebuilding of the Cathedral, the creation of new parishes, building of new churches, and the establishment of Thorneloe University. Also he should have realized that we did survive the depression, that the "poor settlers" of Muskoka who were ministered to by the Cowley Fathers now enjoy, like the Fathers, all the amenities of the affluent society.

Perhaps this is the place to point out that the story of this diocese should be brought up to date. The centenary of its founding is less than five years away and a worthy history of those hundred years should be written. The rest of the Church, both in Canada and in other countries, should know the Algoma story, but if this is to be done the work must be commenced without delay, and it will call for a great deal of enthusiasm, co-operation, and organization. It may cost as much as five thousand dollars, but we believe it is a job in public relations that would be well worth the investment.

Korean Child Supported By Sault Parish

Supporting a foster child in Seoul, the capital of South Korea, is a project of the Anglican Churchwomen of St. Matthew's parish, Sault Ste Marie. Through the Foster Parents Plan they "adopted" Lee Paik Lim in 1963 and have paid sixteen dollars a month towards her support as well as sending birthday and Christmas parcels.

Paik Lim, who would probably never have gone to school, is thirteen now and in fifth grade. Letters are exchanged between the girl and her foster parents every month and the Foster Plan case workers report on her progress once a year.

The whole parish, of course is interested in the little Korean girl, and each year the children of the Sunday School receive envelopes in which they may put a donation towards Paik Lim's support.

West Indian School Pupils Send Thanks To Gravenhurst

A chance visit to a school in the Bahamas last year during a holiday spent there by The Rev. W. R. Thistle, Rector of St. James', Gravenhurst, resulted in a very practical gesture made by the members of his parish towards supplying the young students of Harbour Island Public School with materials such as scribblers, pencils, erasers, etc., which Ontario school pupils take for granted, but which are in short supply still in some countries.

When Fr. Thistle visited the school he found the children using slates to work on; seeing an opportunity to show some interest and concern, he asked the children of his parish last Christmas to bring gifts to send to the school in the Bahamas. Since then they have received several letters of thanks from the boys and girls and an interesting contact has been made which has

given new meaning to the Church's mission in the world.

Appreciation for this Algoma parish's kindly act is expressed in this letter the Rector received from the school:

"My dear Father Thistle:

The pupils and members of staff of the Harbour Island Public School extend to you and members of your congregation heartfelt thanks and appreciation for your generosity in presenting the school with art materials and supplies.

The Ministry of Education has done and is still doing a great deal in fostering education in the colony; but funds allocated for this business seems insufficient, the fact that there is so much to be done for so many with so little.

We are therefore more than grateful for any outside help we can get. Please accept our sincere thanks. We shall remember you and your people in our prayers. God's blessing on you all throughout 1968.

Yours sincerely,
I. S. Holden,
Headteacher."

Praying People Rector's Plea

(from *The Mission Bell*, the West Thunder Bay parish magazine; a message from the parish priest, The Rev. Mark Conliffe).

I believe that the greatest service we can do for others today is to become greater pray-ers. Jesus encouraged His friends to pray earnestly, and we know that He Himself prayed a great deal; the result was that He had an intangible something which attracted others to Him and spoke of His goodness.

In 1968 let us as a parish family become a praying people. I know of no better way to get to know God and His will for us, nor of preparing ourselves to serve others. Through prayer we will discover new opportunities of helping others and will learn more clearly how we can best use these opportunities.

I mention prayer in this issue because at the vestry meetings we seem always to spend all our time talking about financial matters, and never get around to talking

Worker Priest Sees Values, Drawbacks, In Secular Jobs

Before the publication of the February issue of *The Canadian Churchman*, which featured a lead editorial and article on "The Worker Priest", we had received some observations on this movement in the Church from a clergyman who has been doing secular work while still remaining an active parish priest. It may now be revealed that he was the unidentified clergyman whose comments on the "worker-priest" idea published in April, 1967 issue of this paper may have been responsible for the matter being introduced at synod and a motion passed there recognizing the place of part-time secular work in the sacred ministry, making Algoma the first diocese in the Canadian Church to permit parochial clergy to obtain secular work.

After working as editor of a small weekly paper for the past fourteen months The Reverend Murray Porter, parish priest of the Church of the Holy Spirit, Manitowadge, believes he has a definite philosophy about the combination of secular work and the ordination to the priesthood. He says, "In my opinion, despite the obvious drawbacks of working clergy, I believe this will be the solution to our ministry in little places, and I believe it is going to change drastically (and for the better) the role and image of clergy and laity alike."

Fr. Porter suggests that there are certain advantages in being a worker-priest:

1. He has better identification as a Christian with the world. It lets him have his finger on the pulse of practical living.
2. It keeps people from placing him on a pedestal as one who is sacred, a moral and spiritual paragon. It denies all the separation which the collar proclaims. (He admits, however, that he wears his collar most of the time, and that it has a value in secular situations of showing it is possible to be a priest and a Christian even when operating a dirty machine, whether it be mechanical or political.)
3. It puts the ministry in a position of power and in-

fluence in some type of work. (In this town his United Church counterpart took a job as underground mechanic in a mine, where he had an influence on management and labour.) It puts the priesthood and the Church where the action is, and people learn that you have the same kind of experience and pressure as they.

4. It is economical. From one's secular job the priest can earn a decent living which needs only supplementing so that the congregation has some demand on his time and energy for the things that are his peculiar function as an ordained priest.

5. It forces priest and people to work together as the Body of Christ with laymen sharing responsibility for evangelism, normal pastoral care, administration, service projects, etc.

While we have no desire to enter into the debate, we are sure that many members of both clergy and laity will be quick to show the fallacy in any of the above statements and produce instances to illustrate where they do not apply. Here we should point out that Fr Porter is the first to admit that permitting priests to take on secular work does not provide a panacea and that we still need to find some clear policy and purpose in its practice. Some of the disadvantages, he believes, may be painful and prolonged depending on the period of transition, but he lists three he has already experienced:

1. It restricts the priest's freedom to act immediately he is needed.
2. It cuts out (unless he is willing to discipline himself unusually well) much of the priestly work of saying the daily offices, etc.
3. It destroys completely the influence he had through the leisure of afternoon visiting, attendance at daytime meetings, or evening events if he does shift work. It gives him less time for the parish, but he has more contact with people generally.

The worker-priest states that the result so far is fewer people in the pews but a better experience for those who are. Summing up, he offers four reasons for doing secular work in addition to his regular ministry:

1. *Practical*—to earn enough to live without leaving the parish ministry.
2. *Pastoral*—to know people, instead of churchmen, and their way of living.
3. *Evangelical*—to be in a position to show Christ and His Church in the world like laymen can and most clergy cannot do.
4. *Prophetic*—to be able to interpret God's will for man more clearly.

One of the newest branches of the Junior Auxiliary (the Church's program for girls from seven to twelve) meets at the Church of the Messiah, Kakabeka Falls; it was formed last fall under the leadership of Mrs. Dorothea Lockwood and Mrs. D. Bisson, assisted by others and has been growing steadily; it now has twenty-one members. On January 18 they attended the service as a group and new members received their caps and ties.

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Parishes—Continued from page 1A

The increase in the number of parishioners was reflected in the fact that the annual meeting was better attended than the one in 1967. Wardens for 1968 are Mr. D. Taylor, Rector's; and Mr. P. Willis, People's. A budget of over twelve thousand dollars, including increased payments to the Church Extension Fund to take advantage of the incentive credit now offered by the diocese, was presented by the Treasurer, David A. Fowler.

A steady attendance at the church services together with a phenomenal increase in the offerings is a feature of the reports prepared for the annual meeting of *Holy Trinity Parish, Sault Ste Marie*, held on Monday, January 29. A considerable increase in the total communicants was the result of a gradual emphasis being placed upon the Eucharist as the principal service. Since May, 1967, Mattins, the daily morning "office" for all clergy to read, is sung usually once a month on a Sunday. Evensong is sung every Sunday at 7 p.m. and unlike most parishes, the figures do not show any serious decline in attendance.

The Very Rev. F. F. Nock, Dean of St. Luke's Cathedral, in a sermon preached there on the first Sunday in February hit upon the question which indicates the strength or weakness in any parish organization, when he spoke about the "Stewardship of Time". The Dean referred to the growing list of organi-

zations and associations in Canada all demanding some of the time of the officers and members; he then noted that the Church often has to compete with these, and that one of the effects is the meagre attendance at annual congregational meetings.

Perhaps we shall publish the Dean's sermon in a future issue, but here we would like to quote from its conclusion because it applies to the organization of any parish and especially to those who have been elected at the annual meetings to any positions in their parish.

"I want to pay tribute to the Wardens and members of the Advisory Board who have accepted positions of responsibility on your behalf in the Cathedral. All of them are busy people with other responsibilities just like their neighbours. But they have seen fit to give of their time to serve God. The Wardens will spend much time working and planning for the Church; they will meet with the Dean at least once a month and together with the Advisory Board they will deal with the business of the Cathedral. Committees will undertake specific tasks. I bring this to your attention as an example of the stewardship of time. I ask you to think about the stewardship of your time and ask yourselves these questions: 'What use am I making of my time?', 'Why am I giving my time?', and 'In what spirit do I serve God and my fellow-man?'"

DEDICATE MEMORIAL VASES

Given (in lieu of flowers) by many of her friends, Memorial Vases in memory of *Ena Kirker*, for many years a faithful member of St. John's Church, Port Arthur, were dedicated during the 11 a.m. service on Sunday, January 28, a year following her entrance into Eternal Life.

PATRONAL FESTIVAL

Keeping up a tradition for St. Paul's parish, Fort William, The Ven. and Mrs. J. F. Hinchliffe invited all members of the parish to a reception at the rectory on St. Paul's Day, January 25, between 7 and 10 p.m.

CENTENNIAL MEDAL

Another prominent Anglican layman to receive the Canadian Centennial Medal is Mr. Milton J. Vibert of Rosslyn. Mr. Vibert has been active in municipal affairs, and a strong supporter of his parish. He has been a warden of St. Mark's, Rosslyn and has represented the parish at diocesan synods.

JUNIORS ADMIT MEMBERS

In a candlelight ceremony held during their first meeting of the new year seven new members of St. Paul's, Fort William Junior Auxiliary received their ties and caps.

Obituary

Was Last Member Of Llwyd Family

MRS. EMMA DAY

Mrs. Emma Day, last surviving member of the family of The Ven. Thos. Llwyd, first Archdeacon of Algoma, died in January at the age of ninety-two at Huntsville, which had been her home since she moved there with her parents from Gravenhurst when she was eight years old, and her father became the first Rector of Huntsville.

Burial service was held in the parish church where she had been a devout and life-long communicant, conducted by the Rector, The Ven. G. W. Sutherland. Interment will take place in the spring in the Llwyd plot in All Saints' Cemetery, Huntsville.

Memorial gifts to the parish church have been received from many friends of the late Mrs. Day from Canada and the United States testifying to the esteem in which she was held and to the influence

Father OF Archdeacon Noble

THE REV. N. H. NOBLE

The diocese was saddened to hear of the death of The Reverend Norman Henry Noble, retired priest of the Diocese of Toronto, and father of Archdeacon Noble of Sault Ste Marie, Mr. Noble, who came to visit his son during the Archbishop of Canterbury's visit here, had been in hospital during most of the time since.

Though born in the West Indies, he had served all his ministry in the Province of Ontario, his last appointment being Rector of Caledon East in the Diocese of Toronto.

of her Christian life. She is survived by a son and daughter, both living in the U.S.A. Two of her brothers were well known priests, one becoming Dean of Nova Scotia, and another Archdeacon of Haiti.

Synod Executive Report

By WILLIAM WADLEY,
Diocesan Treasurer

The third meeting of the synod executive committee was held on Tuesday, January 30, at St. Luke's parish hall, Sault Ste Marie. Twenty-four out of a possible thirty-two members were present. His Grace, The Archbishop presided.

The Executive WEL-COMED as its special guest *The Reverend William E. Lowe, director of planning at Church House, Toronto.* Mr. Lowe made two presentations to the meeting: one on the Church House administrative "restructuring" authorized by General Synod last August; and the other on the development of the "project method" to meet the ongoing mission needs or "outreach" of our Anglican Church in the diocese, nation, and world.

RECEIVED advance copies of the detailed 1967 financial statements which indicated that:

—the deficit in the *Algoma Mission Fund* has been reduced from \$13,000 to \$3,000 in 1967; and that due to over-spending in some cases and undergiving in others, the *Diocesan Expense Fund* had sustained an unexpected \$2,000 deficit during the year.

—contributions to special missionary appeals during 1967 had resulted in giving to the *Primate's World Relief Fund* reaching an all-time high of \$7,000 for this diocese; but that the \$11,500 received for *Anglican World Mission* represented a decrease in the minimum diocesan goal of \$12,500.

WERE ADVISED that parish-by-parish giving schedules for these two special appeals would be distributed shortly with a request that they be posted up on notice boards in the churches.

CONSIDERED the second interim report from the *car study group* appointed after the last synod and approved their recommendation for the sale of the diocesan car at Englehart to the parish priest there.

LEARNED that the *Church Extension Fund* bank deficit had been further reduced by the end of 1967 to \$62,000; that building lots held in Sudbury were approved for sale, and that land held in North Bay had been sold. Further, it was hoped the bonus plan to encourage the parishes to pay their Church Extension loans during 1968 would prove an incentive.

ALLOCATED the *L. C. Irwin Bequest* of \$3,600 by giving \$700 to the Sandstone Lake Camp Committee for the erection of a *camp building* to commemorate the leadership Mr. Irwin had shown in the founding, building, and operating of this church camp in the Thunder Bay deanery; the remaining amount was placed in the *car loan fund*.

APPROVED the development of the *Car Loan Fund* by transferring to it any surplus in the Cars for Clergy plan account during its closing-out period, and by rais-

APPOINTMENT

The Reverend Mark Conliffe, L.Th., Rector of West Thunder Bay parish, has been appointed Rector of St. Michael and All Angels, Port Arthur, to take effect March first.

ing to five hundred dollars the upper limit on interest-free advances from this fund, an increase of two hundred dollars from the previous figure for loans made as resources permit and upon submission of applications to the Bishop.

HEARD with considerable interest and gratitude the report of Mr. J. E. Huggett, chairman of the *Investment sub-committee*, indicating the results of their review and re-investment program of the diocesan endowment funds as worked out with the Royal Trust Co. would provide an improved yield during 1968 of \$1,900, and of twice that amount on the assets of the P. H. B. Dawson estate held in trust for the diocese, much of which improved income had already been anticipated in operating budget for the Diocesan Expense Fund this year.

DECIDED UPON a number of applications from parishes concerning local properties, with recommendations about many of them submitted by the property advisory committee, and received a draft copy of a standard *property matters request form* in response to a request made at the previous meeting of the executive.

ADOPTED a resolution endorsing in principle the new *national project system* and called for the appointment of a liaison committee to assist with its implementation, as well as for submitting a similar plan for within the diocese.

SUGGESTED the setting up of guidelines for the most effective use of funds for *Clinical Training* and *Clergy Continuing Education* now in the budget for this year and named a three-man committee to advise the Archbishop in this matter.

ADVANCE NOTICE was given of a *Clergy School* to be held at the Education Centre, Elliot Lake, May 20 to May 22, using funds already allocated for this purpose by the synod from the P. H. B. Dawson bequest.

DATE OF NEXT MEETING was set for Monday, April 29, at 8 p.m., and continuing the next day; to be held at Parry Sound.

HELPS IN PARISH

The Rev. H. G. Phillips, formerly Rector of Atikokan in the Diocese of Keewatin, is now living in Fort William west and helping with services at St. Thomas' Church.

Clergy Win Over Publicity Men In Benefit Hockey Game of Year



Archbishop Wright gets a helping hand from Dean Nock, who has to prove he knows that much about hockey. Below, The Rev. Don Landon, right, discusses the long and short of it with The Rev. Angelo Caruso.

—Photos, Courtesy Sault Star

For the second year a classic production of Canada's favourite winter sport was staged for the benefit of Sault Ste Marie's hockey fans, or perhaps more for those who are not particularly interested in the game itself but who jam the bleachers just to cheer or boo the players, and all for sweet charity's sake. It is the annual contest of the "communicators," the game between the Clergy and the Press-Video Combines, which for the second time was miraculously (?) won by the gentlemen of the cloth.

CENTENNIAL MEDAL

Among the many recipients of the Canadian Centennial Medal awarded for valuable service to the nation was George Powell, a member of St. Peter's, Elliot Lake parish. A former Flying Officer in the RCAF, he has been prominent in Canadian Legion work. His son, Ronald, is a Server, and was one of the "Voyageurs" from this diocese last summer.

Has Your Parish Returned A Revised Subscription List?

Following the publication of the February issue of this paper the attention of the Treasurer was drawn to a few errors printed in the parish schedules of Apportionments, etc. which was printed in that issue.

The figures, as we pointed out, were the returns from the parishes up to January 10; it is likely several payments on the 1967 assessments came in after that date. Further, the Treasurer states that in seven instances the Algoma Anglican Assessments were estimates only, based on the 1966 circulation.

The obvious reason for this, of course, is that no revision was received in the list subscribers for 1967.

The Circulation Manager for the paper sends the subscription list to each parish for revision once a year; also changes or deletions and additions may be reported to the diocesan synod office at any time. The Treasurer requests the co-operation of the clergy or local parish officials in revising and returning their subscription lists still under review so that no similar mistakes occur in preparing the new 1968 assessments.

Proceeds Boost City Charities

The game was held on Friday, January 19, and we understand it was a sell-out crowd. After all, it was assured of every bit of publicity possible — from unlimited space in newspapers and time on radio and television to notices from most of the pulpits in the city. A committee headed by Mayor Harry of Sault Ste Marie administers the trust fund from the proceeds of the game, distributing it to local charities.

Besides a charitable venture, however, it is also an "ecumenical" gesture as the Clergy team represents a variety of religious bodies including several Roman Catholic priests, two Anglicans, Fr. Bain Peever, Cathedral Assistant, and Fr. Don Landon, (who was elected Captain of the team this year), as well as ministers of the United, Presbyterian, Lutheran, Pentecostal, and Nazarene denominations. Dean Nock of St. Luke's Cathedral was "trainer," and Archbishop Wright was one of the line-men. When the press kidded the Dean for not knowing enough about hockey to lace up the Archbishop's skates he demonstrated for them at one of the work-outs before the game!

From all accounts it sounded like an enjoyable evening was had by all; it was reported that the coach of the Combines threatened his players after the game, "you bone-heads better beat them next year or we'll be ashamed to go to church!" The score was 7-6 in favor of the sky pilots.

