



# THE ALGOMA ANGLICAN

VOL. 12, NO. 10

NOVEMBER, 1968

## Page of History Turned As Pioneer Remembered

## Youth Enthusiastic About Church Summer Work Tours

## Few Students Greet Bishop



by The Rev. F. R. Coyle, B.A., S.T.B., R.D.

The sign beside the gravel road read "HIGHWAY NOT OPEN TO TRAFFIC," but the big black Buick drove straight on for another thirty-eight miles. The driver who ignored the sign was the Archbishop of Algoma. His destination: Missanabie, Ontario. The day was Wednesday, September 25, 1968.

It was a page of history in the making, for a Bishop of Algoma was reaching for the first time by motor-road the historic Church of All Saints', Missanabie. It was the last of all the points in a vast diocese to be reached by automobile. Our earliest bishops could reach many places only by water. When our present bishop was consecrated, Missanabie was one among dozens of points accessible only by railroad. Now at last Archbishop Wright can drive his car to every one of his parishes.

Rain squalls failed to daunt the forty worshippers who almost filled the beautiful pioneer church built by The Reverend John Sanders eighty years ago and since enlarged. The morning Eucharist was an expression in prayer and praise and sacrament of the deep sense of thanksgiving all felt for the life and work of John Sanders, the first Ojibway Canadian to be ordained priest north-east of Lake Superior.

Robed members of the choir of St. John's, Chapeau led the singing of the hymns during the service, under the direction of their organist, Mrs. Green. The Archbishop was assisted in the Eucharist by The Reverend Bagot King-Edwards, Parish priest; The Venerable James F. Hinchliffe, Archdeacon of Thunder Bay, and other priests from the Deaneries of Superior and Algoma.

A luncheon was held in the Missanabie Hall at which some eighty people were present. The delicious meal was made possible by the people of Missanabie, Renabie, and White River, all congrega-

tions in Mr. King-Edwards' parish. The Archbishop paid special tribute to Mr. Vince Crichton of Chapeau, a guest of honour. It was Mr. Crichton's original interest and enthusiasm for a commemoration of John Sanders' labours that culminated in this day of remembrance and thanksgiving.

Other special guests at services and events of the day were: Mr. William Wadley, Diocesan Treasurer; and Mrs. Stephanie Yeomans, Diocesan ACW President, from Sault Ste Marie; Mrs. Hope King-Edwards, of White River, Mrs. J. F. Hinchliffe of Fort William, Mrs. A. Chabot of Marathon; Miss Muriel E. Newton-White, diocesan artist, of Charlton; and The Rev. G. Beattie, Field Secretary of the Canadian Bible Society, North Bay. The two Wardens of All Saints', Mr. David Souliere and Mr. Stewart Iserhoff, were congratulated by their parish

Continued page 4A  
"Pilgrims Visit Grave"

Four young people from the Diocese of Algoma consider they had "the time of their lives" this summer — they weren't exactly on a holiday; their enjoyment grew rather from "a summer of service" in which they participated along with thirty other young Anglicans from across Canada, and their sphere of service lay outside Canada — in the work tours arranged each year by the Anglican Church of Canada and which this summer took these eager volunteers to many places on the island of Jamaica, and to the jungles of Guyana on the mainland of South America.

The lone young man from this diocese, was Douglas Matthias, a Grade XII student from Gravenhurst; he, along with Joan Northan and Mary Rossiter from Sault Ste Marie, and Sandra Smith of Port Arthur, took part in the summer project which began when a group of thirty-five young people, chosen from a large number of applicants, met at Church House in Toronto on July 9, and after three days of orientation at the Niagara diocesan centre at Ancaster, boarded planes which took them to their destinations in the Caribbean and more than six weeks of exciting adventures.

Mary Rossiter, a school teacher, found herself helping to build a school in the Guyana jungle as one of the projects facing the ten young people who went there. Doug Matthias and the two other girls worked in Jamaica. The most of them, including Doug and Joan Northan, began by building a vestry on a church in Trinityville, while Sandra Smith went to Santa Cruz with a group to renovate a church there.

Not all the work projects entailed "hard labor"; for a few weeks the main occupa-

tion of the groups was to teach in Christian Day Camps in several communities. Miss Northan writes of this part of the work in Jamaica:

"The eight teaching groups met with children five to sixteen in local churches to sing choruses, worship, discuss parables to reveal certain characteristics of good Christians, play games and do crafts together... the people in the communities made us very welcome."

The week following their first project at Trinityville they stayed at a former theological college residence. Some of them visited and helped some of the sick and shut-ins of a down-town parish each morning; the rest went to a rural community north of Kingston where they helped a group of high school students from the Diocese of South Florida re-shingle a church roof and build a road up to the church.

Joan also wrote of the conclusion of the Jamaica work tour, that "the final five days were spent at the Anglican Youth Centre at Negril, a church camp built with money provided by the Anglican Church of Canada. Here we evaluated our summer's work and found it to have been profitable, although better inter-tour relations and better communications and co-operation between the clergy and the planners of the tour would have increased our effectiveness."

All the young workers were enthusiastic in their praise of Jamaica and of the people. Doug Matthias is working harder than ever at school so he may be able to join a work tour another year. Sandra Smith says, "If I had the chance to go back I'd jump at it," though she was glad to get back to the cool air of Canada after the heat of the

The Bishop of Hong Kong, The Rt. Rev. J. G. H. Baker, made a brief stop-over visit at the Lakehead on September 25 and met a few of the Christian Chinese students who are at the university there. Bishop Baker Only ten percent of Hong Kong's population is Christian and about the same proportion of the students turned out to meet the Bishop. A former university chaplain in Canton and Shanghai, Bishop Baker had an interesting time with these young people who have come to Canada to study.



The Bishop, accompanied by his wife, was met at the airport by the Rural Dean of Thunder Bay, Canon A. J. Thomson. They were entertained at a luncheon and met with other members of the deanery clergy. In an interview with the press and addresses on radio and television, Bishop Baker spoke of the Lambeth Conference he had recently attended, and about the work of the Church in Hong Kong, drawing from his experience as a missionary-teacher in China for nineteen years.

The informal meeting with the Chinese students took place in St. John's parish house, Port Arthur, following the parish harvest supper at which the bishop was the guest speaker.

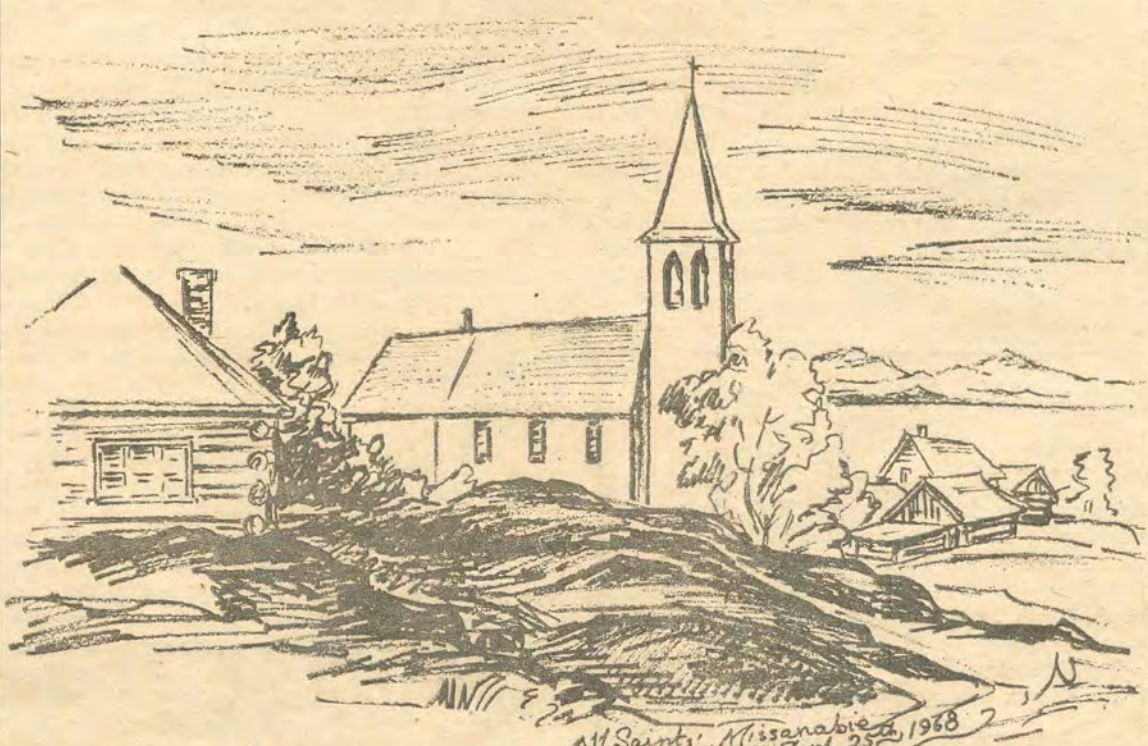
West Indies. Joan Northan thinks of it as "a most interesting and memorable summer."

See "Guyana" and picture, page 4A

## Burial Rites At Powassan

A tragic accident which occurred in Toronto on October 2 took the life of Leslie Anne Woodward, R.N., daughter of The Reverend and Mrs. Dalton Woodward of Powassan. Miss Woodward was on the staff of the Western Hospital and with a companion nurse was struck down by a car as they were crossing a street; she died in hospital two days later.

Burial Service took place at St. Mary's, Powassan on Monday, October 7; His Grace, the Archbishop of Algoma, who was in the Muskoka area at the time, attended and took part in the service with The Rev. L. Peterson and The Rev. L. Hoover, the priests from the neighbouring parishes.



Sketches drawn by Muriel E. Newton-White

## THE ALGOMA ANGLICAN

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## The Archbishop's Itinerary

- Nov. 2: St. James', Massey  
 " 3: 11 a.m. St. Peter's, Elliot Lake  
 7 p.m. St. Saviour's, Blind River  
 " 4: 1:30 p.m. Garden River—Conference with Chief and Council of Garden River Indians  
 " 4: 8 p.m. Copper Cliff—Diocesan Executive Meeting  
 " 5: Copper Cliff—Diocesan Executive Meeting  
 " 6: Oakville—address St. Jude's Laymen  
 " 9: Sault Ste Marie—7 p.m., address Group, "Parents without Partners."  
 " 10: 11 a.m. Church of Redeemer, Thessalon  
 3 p.m. St. George's, Bruce Mines  
 7 p.m. Sault Ste Marie, Service with Moderator, Presbyterian Church of Canada  
 " 11-15: Toronto—Quarterly Board Meetings  
 " 22: Sudbury—Dedication of St. Mark's Chapel, Thorneloe College  
 " 23: Meeting in Hamilton  
 " 27-29: Orillia—Canadian Council of Churches, Geneva Park  
 " 30: Toronto—Consecration of Suffragan Bishop of Toronto  
 Dec. 4-6: Ottawa—General Commission meetings, Anglican-United Churches

## The Archbishop Writes . . . about The World Council and Renewal

My Dear People:

During the past few weeks I have been bombarded with questions dealing with the fourth assembly, World Council of Churches, held at Uppsala, Sweden, and also the Lambeth Conference held at London, England. These columns will present an opportunity for me during the next few months to give my impressions of both gatherings even though you will receive the highlights as I come to all parts of the diocese and outside groups as well.

I certainly experienced my "fill" of conference meetings during the summer. The seventeen days of the Council meetings at Uppsala were busy ones for all the delegates. During the first week there were addresses by outstanding world figures on a variety of subjects. It was a privilege to hear Barbara Ward, a leading British economist on the subject of world economics. President Kaunda of Zambia gave a challenge on the problems of the emerging nations of Africa. James Baldwin the novelist spoke about the racial problem in the United States. We heard from architects, under the chairmanship of Dr. Akanu Ibiam, about the problems caused by city living.

The underlying question was, "Is man to be so moulded that he fits into the restrictions of life in a city, or is the city to be moulded and designed for development of man to his fullest and best?"

All these addresses were designed to shake the delegates into constructive thought and action. It is a case of the Church "getting with it" or forever losing its opportunity. The Church must assume again its role of leadership.

It was during the second week the delegates really felt the gravity of the present world situation and the Church's contribution. It was at this point that the theme of the Council, "Behold I make all things new" (Revelation 21:5) became a burning issue for the delegates. It was more than a coincidence that Renewal was the theme of both Uppsala and Lambeth.

Each of the seven hundred and thirty delegates were assigned to one of six sections, which in turn were subdivided, so that each delegate became a part of a group of about thirty people. This is where the real work was accomplished. The same principle pertained at Lambeth.

The topics of the six main sections

were significant, covering the whole spectrum of Christian concern. It was my privilege to serve on the section, "The Holy Spirit and the Catholicity of the Church." The Orthodox brethren laid great stress (and rightly so) on the Holy Spirit and the interpretation of Catholicity.

*The Holy Spirit is transforming the relationship between separated Christian communities, so that we now speak to each other with greater mutual trust and with more hope of reconciliation than ever before.*

The section on "Renewal and Mission" gave its mandate for mission in these words, "We belong to a humanity that cries passionately and articulately for a fully human life. Yet the very humanity of man and of his societies is threatened by a greater variety of destructive forces than ever; and the actual moral problems all hinge upon the question, What is man?"

*We have been charged with a message and ministry that have to do with more than material needs, but we can never be content to treat our concern for physical and social needs as merely secondary to our responsibility for the needs of the spirit. There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of the old and an invitation to men to grow up into their full humanity in the new Man, Jesus Christ.*

The section dealing with "Economic and Social Development" made a point which was timely—"We live in a new world of exciting prospects. For the first time in history we can see the oneness of mankind as a reality. For the first time we know that all men could share in the proper use of the world's resources. The new technological possibilities turn what were dreams into realities. As today we have the means, so are we without the excuse of ignorance about the condition of men throughout the earth. It is one world and the gross inequalities between the people of different nations and different continents are as inexcusable as the gross inequalities within the nations."

"Toward Justice and Peace in International Affairs" affirmed that the Church lives in a new world and that this pressing forward implies that we turn away from that which separates us from Christ and shake off that which hinders our obedience

to Him. We are directed away from all anxiety, resignation, self-assertion, and oppression by guilt, toward openness and solidarity with all men; toward the venture of trust and the readiness to sacrifice for constructive solutions.

"Worship of God in a Secular Age" was a section which produced heated debate. "We are bound to ask the Churches whether there should not be changes in language, music, vestments, ceremonies, to make worship more intelligible. The Church's experience of God is communicated chiefly through Christian families, parish congregations, large gatherings of believers and small groups. But if the communication is to be effective, Christians have to ask whether their familiar symbols are now able to convey spiritual realities."

The last section, "Toward New Styles of Living," showed us that the Christian must maintain a willingness to be changed. While Christians have often resisted change, they, by virtue of their confession, must themselves be the agents of change. In our time Christians are called to leave familiar territory and venture out toward unknown horizons."

How can the accomplishments of this momentous gathering be evaluated? Some of the ten pounds of paper everyone received were documents prepared at the assembly by delegates for study and action in the member Churches. How can we determine the effect of the proposals and statements made?

I think the answer is found in part in the findings of the one hundred and thirty-four young people who made their presence felt and who "spear-headed" the older delegates into adventurous action by protest marches, teach-ins, group fastings, and prayer vigils to make their opinions known.

The concern of the youth participants was that young people today are experiencing a rapidly changing world which is basically and totally different from the present older generation. Therefore their contribution to the World Council of Churches is vital. If the World Council wishes to survive it is necessary that member Churches include a fair and adequate number of young people in their delegates.

It is true now as never before that the world of tomorrow is a world for the youth of today and it is with the youth that the Holy Spirit will work, making all things new tomorrow as He is making them today.

I met many friends of many continents who were at the assembly in New Delhi, and also new ones. There was always that joy and faith which characterized such fellowship knowing that we were all Christ's people, held together by a faith in Christ and trying to express that faith in mission to the world and certain always that one Lord had called us to renew everywhere in everything.

Your friend and Archbishop,

*William L. Wright*

### 1969 SYNOD

The date for the Diocesan Synod to be held next year has been set for the Monday, Tuesday, and Wednesday after Pentecost, May 26-28. This will mark the twenty-fifth anniversary of the consecration of Archbishop Wright, which took place on Whit-Tuesday, May 30, 1944.

\* \* \*

### CONGRATULATIONS

Our congratulations are extended to the Suffragan Bishop-elect of Toronto, Canon Lewis S. Garnsworthy, B.A., L.Th., Rector of St. John's, York Mills. Canon Garnsworthy has been a summer visitor to the diocese on occasions and in 1966 lectured at the diocesan clergy school on "The Preaching Ministry Today."

\* \* \*

### BISHOP OF HONG KONG

On Sept. 24, before the visit of The Right Reverend Gilbert Baker to the Lakehead, as noted elsewhere in this issue, he and his wife stopped overnight at Sault Ste Marie and were guests of Archbishop and Mrs. Wright at Bishophurst. That evening a reception was held in their honour to which all the clergy from the Algoma district were invited.

We learn from The Rev. Ron Barnes, in a report of the event given to his Blind River parishioners in the *St. Saviour's Newsletter* that the Diocese of Hong Kong has four million people crowded on a few islands and part of the mainland within an area of four hundred square miles. Bishop Baker has fifty-five priests in his diocese of whom thirty-five are Chinese.

Three languages are used in the Anglican churches: English, Cantonese, and Mandarin. The diocese carries on a large educational program, having twenty-nine schools; it also operates food centres, workshops, refugee placement centres, as well as other welfare work.

\* \* \*

## Archbishop's Appointments

The Reverend Robert F. Brown, formerly of Old Sun Blackfoot Mission, Alberta, Diocese of Calgary; interim Priest-in-charge of Parish of St. Joseph Island.

The Reverend Noel L. Goater, formerly Principal of Gordon's Indian Residential School, Punichy, Saskatchewan; Principal, Shingwauk Hall, Sault Ste Marie; licensed for work in the Diocese of Algoma.

The Reverend Henry G. Phillips, formerly of Atikokan, Diocese of Keewatin; licensed as part-time assistant at St. Thomas', Fort William.

The Reverend Derwyn S. Shea, formerly of Macdowall, Diocese of Saskatchewan; temporary duty at St. Alban's, Capreol while continuing post-graduate studies at Laurentian University, Sudbury.

The Reverend James L. Springer, formerly Curate, St. Michael's Cathedral, Diocese of Barbados; licensed to officiate in the metropolitan area of Sudbury under the direction of Provost David Forth, Thorneloe College, while he is attending Laurentian University. The Reverend Douglas A. B. Stanley, B.A., B.Th., formerly of Tuktoyaktuk, Diocese of The Arctic; Priest-in-charge, St. James', Goulais River during his teaching tenure in Sir James Dunn Collegiate, Sault Ste Marie.

## Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Nov. 3: Trinity 21	Chaplains on leave from Diocese serving in Armed Forces	Douglas H. T. Fuller Kells A. Minchin Murray J. Tipping E. John Rose
Nov. 10: Trinity 22	St. John's, North Bay	Canon Charles F. Large
Nov. 17: Trinity 23	Sturgeon Falls, Cache Bay, Warren	Anthony Whyham
Nov. 24: S next before Advent	St. Brice's, North Bay	Baxter G. Gosse
Dec. 1: Advent 1	Powassan, Callander, Restoule, Chisholm	Dalton L. Woodward

# Historic Church School Continues Useful Service



A Sault Ste Marie landmark, the "hall" is a home away from home for up to one hundred Indian children each year. From here they are taken by bus to the city's public schools. High School students board with city residents.

Photographs Courtesy Sault Star.



Children are fully integrated in the city schools, several go on to complete high school courses.

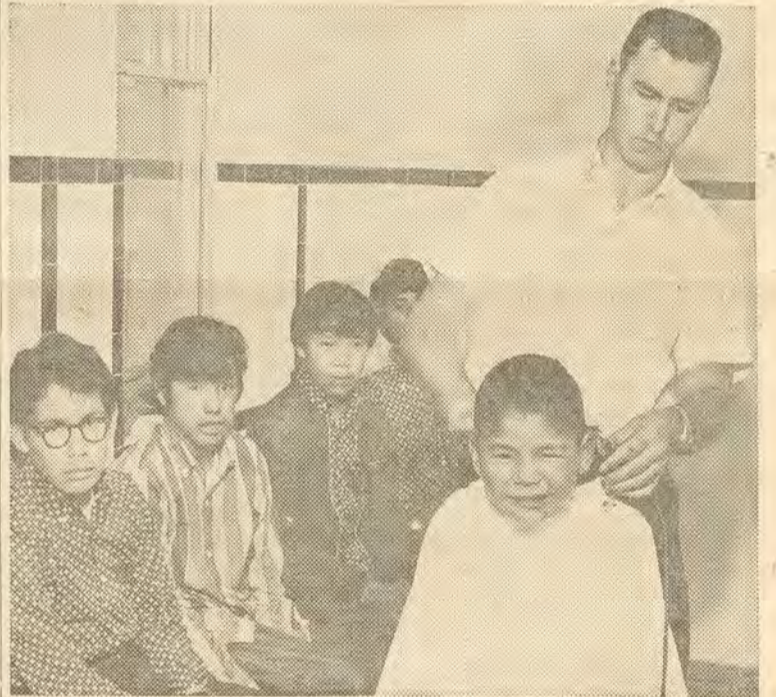


Shingwauk Hall Principal, The Rev. N. Goater, with his wife and son, getting settled in the apartment at the school.

Of all the children returning to school, or attending school for the first time this year, none will have adapted themselves to so many changes in routine as the pupils who make their home at Shingwauk Hall, Sault Ste Marie.

Ranging in age from six to sixteen, up to one hundred Indian children are accommodated at this hostel operated by the Anglican Church of Canada for the Department of Indian Affairs and Northern Development. The children are brought here from many places in Northern Ontario as far apart as the James Bay and Kenora districts, many coming from the sparsely settled areas of Nakina and Sioux Lookout.

Shingwauk residents used to attend all their school classes in this same building and with their own teachers, but there is now a fully integrated educational program in which the Indian children share in all the facilities of the city's public schools. Sault Ste Marie was the first place in Canada where this has been carried out. Shingwauk Hall provides the transitional period of preparation for helping them qualify for and succeed in secondary school work.



Haircuts are order of the day as boys begin new school term.

## Mrs. Collins and Family Send Message of Thanks

Mrs. T. E. Collins, wife of the late Incumbent of St. Joseph Island, whose obituary was published in the September issue, has written this message especially to the clergy and people who knew her husband and sent messages of condolence to her and their children.

"May I, on behalf of myself, Gary, and Janice, express our sincere thanks for the many letters from friends in the diocese, and for the gift from the clergy of the diocese which I received after the death of my husband.

It had been Ted's dream, ever since we were in the Yukon, to become a priest, and when the way was opened in 1961 through the Niagara and Toronto Diocesan Training Schools, he was delighted. I don't believe anyone ever studied harder to attain his life's ambition, and when he was ordained Deacon in 1964, and after a tour with the Army in the Middle East, Priest in 1964, we were so proud of him. Certainly it had not been easy, and it was his faith and belief that God had called him to this vocation which carried him through those three years of study.

Naturally he wanted to return to his home Diocese of

Algoma and was very pleased to be appointed Priest-in-charge of St. Joseph Island parish.

His love of, and devotion to his diocese, his parish, and all the people of St. Joseph Island, regardless of church affiliation, were, I feel, shown by his courage, especially during this past year when only he (and his doctors) knew that he had but a short time to live — yet he cheerfully carried on, enabled to do so, I truly believe, by his absolute faith and trust in God.

The fellowship of the clergy in the diocese meant much to Ted—he felt it was exceptional—and he was thrilled to have been able to attend the Fellowship of Prayer in Toronto in April, and the Clergy School at Elliot Lake

The Reverend Noel Goater, who became principal of Shingwauk Hall earlier this year, is no stranger to the work, having served for eleven years in the Anglican residential schools at Moose Factory, Ontario; Gleichen, Alberta and Punnichy, Saskatchewan.

in May—he spoke so often of how much he had personally benefited from them.

May I say again how much we appreciate the many kind and thoughtful ways in which you have helped, and are still helping us through this period of adjustment.

Beatrice M. Collins"

## Algoma Wins National G. A. Award

Mrs. Eva B. Clinch, Diocesan Leader of the Girls' Auxiliary has announced that the national banner has been awarded to the GA branches in the Diocese of Algoma this year in recognition of their excellent work and progress in service to the Church and community. The banner is presented each year after all

the reports are received from the different dioceses across Canada.

The GA leaders and members in Algoma are to be commended for their efforts which have placed this diocese in the forefront in Girls work. The banner will be proudly displayed in each deanery during part of the year.



Schoolboys learn to make their own beds at Shingwauk Hall.

**Guyana . . .**

*Continued from page 1A*

In Guyana the Canadians had a more rugged type of living and strangely enough were better prepared for the travelling in the jungle than the city-bred Guyanians who worked with them. Their camping experiences in Canada proved of great value as they roughed it in the bush.

The school they built was at Issano, on the Mazaruni River; they poured the concrete for the floor and built the school, which was named St. Martin's, of one of the world's strongest woods, greenheart. This wood cannot be nailed and must be kept in place by being fitted together and held with pegs. To the girls fell the task of cutting all the pegs.

From Georgetown, the country's capital city, the party travelled to Issano a day's journey by steamboat, then by truck over a dirt road until they reached their work project in the jungle. Their staple diet was boiled rice with beans; their biggest problem was to get good drinking water.

Natives of Issano were Amerindians, similar in features to our North American Indians, though shorter in stature; they were very friendly and some of the youth helped the work party in building the school. All members of the work team carried hammocks in which to sleep at nights in whatever shelter was available for them.

Before leaving Guyana the Canadians taught for a few weeks in church schools; Miss Rossiter and a Guyana girl visited day camps in ten different parishes on the outskirts of Georgetown, working with the teachers there.

**Pilgrims Visit Grave**

*Continued from page 1A*

priest upon their great efforts in making the special arrangements necessary for the day.

At the Dedication Service at 2 p.m., with all the clergy robed and taking part, the Archbishop addressed a full church, speaking of the significance of the ministry of the priest whom they had come to honour. His Grace proceeded to dedicate a fine brass plaque fixed to the chancel wall, to God's glory and in memory of The Rev. John Sanders. Singing at this service was again led by the Chapeau choir, with Mrs. Betty Pratt of Wawa at the organ.

Following the service in church a pilgrimage of fifty people went along the railway line to the missionary's grave site. Here had been erected a fine dark gray granite stone inscribed:

**John Sanders—First Ojibway Priest—1845-1902**



**PILGRIMAGE** to grave of John Sanders, pioneer Indian priest and founder of Church at Missanabie.



—Sault Star Photo  
**MARY ROSSITER** holds the fly switch which she used during her work tour in the Guyana jungle this summer.

**Rector Sees Encroaching Union**

The Rev. M. S. Conliffe, Rector of St. Michael and All Angels, Port Arthur asks in his parish magazine what the parishioners think about the proposed union with the United Church of Canada. He says he is "very concerned over the present course that the talks on union are taking." He sees that "there are many areas where we are gradually uniting without the knowledge or approval of the Church generally, e.g., the Church Calendar which has

recently been released."

He expresses the fear "that one day we will discover that we have united in so many seemingly unimportant matters that we will be swept on into full union without having an opportunity to express our opinions, doubts, or disagreements with any aspect of the proposed union."

**Old Church Given White Steel Roof**

St. John's, Chapeau, one of the oldest and most historic churches in the diocese, is sporting a new bone-white pre-coated steel roof. The old roof had been badly in need of repair and the interior of the church was becoming spoiled because of leaking damage; the congregation decided it was high time to do something about it, and within three months they had raised three thousand dollars towards the total cost of the new roof, which is \$3,500, and donations were still coming in.

On September 8, the guest preacher at St. John's was a former Rector, Canon Harold Hesketh, who was in charge of the parish from 1925 until 1938.

**UNIQUE THANK-OFFERING**

A beautiful water colour painting of St. Mary's Church, Vickers Heights, was put in the Church as a thank-offering during the Harvest Thanksgiving Service held there on September 22. The gift of the Allston family, it had been done for them by Miss Muriel Newton-White of Haileybury who was visiting the Lakehead at the time.

**Executive Committee Report**

by William Wadley, Diocesan Treasurer

The fifth meeting of the present synod executive committee was CONVENED on the evening of September 30 at Sault Ste Marie. Twenty-two members and three guests were present; nine members were unable to attend. During the sessions which continued through most of Tuesday, October 1, the committee dealt with a wide range of business in which they:

LEARNED that parish givings to the Nigerian-Biafran Relief Fund totalling over one thousand dollars had already been received at the synod office.

RATIFIED the Archbishop's request that the next meeting of the Diocesan Synod be set for Monday, Tuesday, Wednesday, May 26, 27, 28, 1969, at St. Luke's Cathedral, Sault Ste Marie.

WERE ADVISED that the National Executive Council had set the dates for the 1969 General Synod at Laurentian University, Sudbury, to run from Tuesday, August 19 through Wednesday, August 27.

ADOPTED the 1969 budget for the diocese as presented by the advisory finance committee, which called for net budget outlays of \$171,200 for Mission Outreach, Diocesan Expense, and Algoma Anglican.

RECEIVED a progress report on the favourable reception to date of the 1969 Project Book, and the voluntary setting by individual parishes of their mission outreach goals for next year.

APPROVED the interim of the car study group charged with the orderly phasing out of the former "cars for clergy" plan, and learned that now five cars remain; the net sale proceeds are being used to augment the clergy car loan fund.

CONSIDERED a number of local requests concerning real estate matters, most of which had been received in time for prior consideration by the advisory property committee, including approval in principle to the sale of the former rectory of St. Stephen's, Port Arthur; the razing of the former summer student residence at Restoule; the sale of the Whitefish Falls vicarage; the transfer of the boat, Spray, to Youth Camp Manitou.

LEARNED of the results to date of a feasibility report of a diocesan lay-training centre, similar to that at Sorrento in British Columbia.

DISCUSSED the problem of priorities, whereby the level of support to existing programs delays or debar the possibility of initiating new ventures.

APPOINTED a small sub-committee of the advisory finance committee to meet with the Thorneloe College executive to discuss their present and projected financial needs.

HEARD that the diocesan council of social service Guide on Christian Burial was being reprinted and would be available for resale through the synod office at the rate of \$2.50 per hundred.

WERE REMINDED of the responsibilities which devolved upon the council of social service, board of Christian education, and deanery clerical chapters in following the guidelines previously established regarding the diocesan program of continuing education for the clergy.

RECEIVED an interim report from Provost Forth which indicated that Thorneloe full-time student registration numbered one hundred and fifty-five, or about ten percent of the total Laurentian enrollment this fall, and that once again it was impossible to fill all the requests for residence accommodation.

ENDORSED the steps taken to date in consultation with the Diocese of Ottawa to receive the parish of Holy Trinity, Temiscaming, P.Q., into the Diocese of Algoma.

RECEIVED several mimeographed reports and comments regarding the previously circulated resolutions of the Anglican-United general commission on Church union: one from the clerical chapter of Thunder Bay deanery; the other from a three-man provisional committee in Algoma deanery headed by Rural Dean Frank Coyle and appointed by the Archbishop earlier this summer.

HELD OVER until its November meeting reception of reports from the Church extension and Diocesan survey committees pending further study and consideration by these groups of matters previously referred to them, and in the latter case of a management consultant's report on synod office procedures, delivery of which had been delayed by the postal strike this summer.

**SENIOR CITIZENS CENTRE**

Parish hall of St. John's Church, Port Arthur is now being used as a Day Centre for senior citizens from Tuesday to Friday of each week from 11 a.m. to 5 p.m. Between forty and fifty older people come in daily to chat, play cards, etc.

In the next few years, as part of the city's urban renewal program, a Senior Citizen's apartment building and day centre will be built opposite the church in this down-town area of Port Arthur.

**RECTORY RECEPTION**

On Sunday, September 29, the day of the patronal festival of the parish, the Rector of St. Michael and All Angels, Port Arthur, and his family were "at home" to the members of the parish from 3 to 5 in the afternoon and from 7 to 9 in the evening.

Beginning on the first Sunday in October, the Service of Evensong at 7 p.m. each Sunday was resumed at St. Michael's. Rector is The Rev. M. S. Conliffe.

**MARRIAGE COUNSELLING COURSE**

A marriage counselling course, which has proved popular among those contemplating marriage or who have been recently married, will again be conducted by the churches in Sault Ste Marie. Seven sessions will be held from October 17 to November 28 in the education

wing of St. Andrew's United Church; they will deal with the following topics: Family—Love—Happiness; It is good to know your rights; Money and marriage; Sex; Having a baby; Religion in marriage; Hints for smooth sailing.