



THE ALGOMA ANGLICAN

VOL. 14, NO. 3

MARCH, 1970

Archbishop Wright Assumes Task Acting Primate Canadian Church



The Most Reverend Howard H. Clark announced on February 19 that he was resigning from his office as Primate of the Canadian Church.

The Archbishop of Algoma, senior Bishop and Metropolitan in Canada, becomes Acting Primate until the next General Synod elects a successor to Archbishop Clark. It is scheduled to meet in January, 1971.

Synod Executive Considers Thorneloe College Crisis

A great deal of interest has been raised throughout the diocese in the future of Thorneloe College. At least one parish invited Provost Hilldrup to speak at the Sunday services. This was in Sault Ste Marie, and clergy and people of other churches were among those who came to hear his message. He addressed two groups in the Muskoka-Parry Sound Deanery, the latter being the clerical chapter which passed a resolution supporting his stand and urging the Archbishop to have the future role of the College reviewed at the executive or synod level of the diocese.

The synod executive committee was called to meet at Sault Ste Marie on February 25, 26, and we understand the policy of the Thorneloe Board was to be discussed. We hope a full report of steps taken towards settling the crisis at the College will be ready for the April issue of THE ALGOMA ANGLICAN.

Although our last month's issue carried a statement that the Diocese of Algoma had no legal right to interfere with the decisions of the Thorneloe Board of Governors, there may be strong legal opinion as to whether the termination of the College teaching program and activities falls within the intent of the act of incorporation.

The aim of this paper is to present the facts, and examine them in the light of truth, as that light is given us to see them. A proof-sheet of the front page of the February issue was forwarded to the Thorneloe executive in order that they could be prepared to supply us with any information explaining their action in terminating the work at Thorneloe College at the end of this academic term.

with his family and lived in the West. (He is a graduate of St. John's College, Winnipeg and the University of Manitoba.

On Monday, February 2, we received a telephone call from Mr. E. G. Higgins, Chairman of the Thorneloe executive. He took exception to our headline which suggested there may be a betrayal of a trust. We assured him we would publish any statement he would send us in this issue. As we go to press nothing has been received. The only comment he offered by telephone was: "If someone can provide the \$31,000 deficit, we will be delighted to carry on."

The Treasurer's report, showing this figure, did not take into account the grant provided for by the diocese, and according to Provost Hilldrup certain other revenue, which would make the 1969 operating deficit around \$3,000 instead of the larger figure. The Provost also revealed that the teaching program carried on by the Rev. Prof. C. P. Clay (who was fired by the executive) was bringing more revenue to Thorneloe than the amount he was being paid. Moreover, he was doing the chaplain's work free of charge.

While it was the intention of the Algoma Synod to have Thorneloe College "secularized", it was understood it would continue as a non church-related college within Laurentian University, and the student community life would continue to exist as at present. In their budget for this year, however, the Thorneloe executive made no provision for the work of Provost, Dean of Residence, Registrar, or Librarian. Apparently it was assumed that the college identity would be lost, with Thorneloe University existing only on paper, a self-appointed Board of Governors administering the trust funds held in the name of the University, but which were given with the intent and for the purpose of establishing and continuing a liberal arts college within Laurentian University.

Continued, page 3A

Port Chaplain Leaves Diocese



Capt. Wayne Thomas, C.A.

At the annual meeting of St. Thomas' parish, Thunder Bay, the Rector announced that the parish assistant, Captain Thomas of the Church Army, would be leaving at the end of March. He has been attached to St. Thomas' parish since September, 1968, and last year also acted as Port Chaplain in the Mission to Seamen carried on by the Church at the Lakehead waterfront during the shipping season.

Captain Thomas will be returning to his home diocese of Ottawa, where he will be working with Capt. R. Dicks, another Church Army officer, in social service work in the city of Ottawa. It is expected a successor will soon be named to continue the work in the Thunder Bay parish and in missions to seamen.

COFFEE BREAK—WHERE THE TWAIN MEET

At St. John's, New Liskeard a new idea is being tried for people who attend the earlier and later services on Sunday mornings to meet each other. It is a "coffee break" between services, and those who attend the 11 a.m. service are asked to come earlier and enjoy a short time of fellowship with the people who have remained after the 9.30 a.m. service.

Plan Visit Of Singing Group

Preacher at the Choral Eucharist at St. John's, New Liskeard on Quinquagesima Sunday was Captain Douglas Gray of the Church Army. He was in the area planning for the Faith and Work Conference to be held there in April, when he will bring the young singing group, "The Samaritones" as part of the program. Picture of Capt. Gray and this group was published in our last issue. It is expected they will also be heard at the GA rally to be held at Bracebridge this month.

Blind River Parish Priest



The Rev. M. R. Hankinson

As this issue goes to press we are informed of the appointment of The Reverend Michael Roderic Hankinson, BA, LTh., as Priest-in-charge of the parish of Blind River with Massey.

Mr. Hankinson, who is a nephew of Canon W. A. Hankinson of Milford Bay, came to the Diocese of Algoma in 1964 and has been Incumbent of Garden River and Echo Bay since that time. A native of England, he came to Regina

Churchwomen Will Meet At Lakehead

The annual meeting of Churchwomen of the diocese will be held this year at Thunder Bay during the first week of May. Host parish for the "annual" will be St. Michael & All Angels'. Sessions will be held in the church hall and in the hall of Corpus Christi Roman Catholic Church. Members will be billeted in the homes of parishioners. It is hoped the agenda for the meetings will be available for publication in the next issue. The dates for the gathering are May 4-6, and women from every parish may send delegates.

Editorial

Development Fund Now Subject Of High-gear Salesmanship

The Primate's World Relief Fund has been the means of channeling thousands of dollars into projects to alleviate human need and suffering. Church people have responded generously year after year in the assurance that their contributions were being put to the best possible use whenever an emergency arose.

It has always been a source of satisfaction to distribute the annual pamphlets showing how the Fund had expended its monies during the year; we were assured that administration costs were nil, or absorbed by the Church, and that very little was required for advertising be-

cause it was simply an annual appeal through the parishes.

While the change in the name of the Fund by adding the word "Development" can hardly effect much change in its purpose (much of the money spent was towards "development" rather than "relief", which is a good thing), the advertising campaign surrounding the Fund this year gives it the nauseating effect of commercialism, rather than the "personalization" it pretends to have.

Clergy, whose desks are filled each month with a barrage from Church House, must have wondered, when the PWRDF "super" packet

arrived, if they were suddenly to become agents for some slick book publishing firm. The gimmicks were even geared to a "hard-sell" or a "soft-sell" approach. It is a pity our General Synod departments couldn't be made aware of the fact that they have a media of information known as *The Canadian Churchman*, which is supposed to carry the message into most Anglican homes in Canada, and we think can do a better job than the advertising devices for the PWRDF, which must have involved a budget of well over five thousand dollars.

What is more disturbing,

however, is that in the accounting given of the Fund's grants made in 1969, there is an amount of \$52,000 left unexplained. Projects involving much smaller grants are mentioned, but in the "black" pamphlet, we are left in the dark as to how eighteen per cent of the grants were spent. We suggest this is a bad precedent, and that as soon as possible the committee in charge of this fund should publish in *The Canadian Churchman* a complete statement of the monies spent in 1969.

Another significant omission in the expensive and wastefully produced brochure

mailed to the clergy as the "Leader's Guide" is the lack of any definite program of "development" to be undertaken by the Church. Grandiose terms are employed to describe what it means, but no program of action is outlined. Pictures depicting Canada's Indians betray a typical WASP attitude towards a race that has suffered almost total extinction because of "white man's" justice and "moral and financial help." What does the Church now propose to do? *The Primate's World Relief and Development Fund* must deal with facts, not fiction, action, not advertising.

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For the Sake of Argument . . .

11 a.m. — Eucharist or Mattins?

This is a valid question, and one which in most parishes is answered by the priest-in-charge, regardless of the wishes of the congregation.

Let us start with the basic fact that Mattins is a service of praise and thanksgiving and should perhaps more rightly follow the Eucharist, than be an alternative service at the holy hour on Sunday mornings.

Recognition of this fact immediately gives the service new status and lifts it out of the "poor substitute" class where it now stands in the eyes of many. We have all heard people say that they will not be going to the service on Sunday morning because it is *only Mattins*. Could it be that at the Eucharist they get something, while at Mattins there is a demand on us to give?

Also, at Mattins the time element is not as pressing as at the Eucharist, and the preacher can deliver a twenty-to-thirty minute sermon and still finish the service by noon. Today, perhaps more than ever before, people want to hear the Word preached; they want to learn, to be reassured, to be inspired. Proof of this can be seen in the consistently large congregations which attend the services at churches where, at the holy hour, Mattins is offered three Sundays each month and the Eucharist only once. Here, along with the praise and thanksgiving offered in

the service, the Gospel is proclaimed, and the whole congregation is inspired, encouraged and refreshed.

This is not to deny any of the benefits received at the Eucharist, but when it is offered at eleven o'clock it becomes a pressure service, and much of its value is lost as priest and people work towards squeezing it into the sixty minutes allowed for church. Little time can be taken during the service for periods of quiet meditation, even though the Prayer Book makes allowance for this and common sense demands it. The sermon becomes a ten minute discourse, usually on the Catholic Faith, conservative, traditional and flat. The congregation in time becomes static, stereotyped and stagnant.

Many young men recruited for the ministry are from parishes where the Eucharist is the in-thing, and they are attracted by the ritual and ceremony, the dippy-doodling and swishing of vestments. Most young people recruited for missionary service come from parishes where at Mattins the Gospel is preached regularly, fervently, and with relevance to today's world; where people keep their feet on the ground, and stand up straight to be counted.

Now all of this may be dismissed as simply being for the sake of argument; on the other hand it may be very pertinent. What do you think?

Obituary

Fr Stephens — Superlative Scribe

Readers may have noticed in the last issue of *The Canadian Churchman*, our national insert, an item about the death of its former assistant editor, The Rev. M. A. Stephens. His sudden passing on January 20 in the midst of a vigorous and useful career removes from the scene one of the greatest journalists in the Canadian Church.

The Reverend Major Alfred Stephens brought to the *Churchman*, and to the *Huron Church News*, of which he had been editor for the past four years a wealth of experience as a professional journalist and a learned and devoted parish priest.

We were privileged to know him as a friend, and nine years ago when the task of editing this paper was offered to us, it was his advice we sought before attempting the job. I have always remembered his words of encouragement then, which were not only those of a writer, but of a man of God, to whom faith meant total commitment.

Because his first name sounded rather military, his friends knew him as "Steve". We got into the habit of calling him "Max". When he jokingly referred to this error, it was pointed out that the "comparative" failed to do him justice and only the "superlative" was good enough! And this is how we regarded him, for as a friend, a Christian, and a journalist, Steve was superlative, one of the best.

After coming to Canada as a newspaper writer, he was led to enter the priesthood. Graduating from Bishop's University with distinction in Theology, he served in the Dioceses of Montreal and Huron. Even when actively engaged in editorial work during the past twenty years he was seldom without a parish committed to his charge. His energy seemed unbounded; he worked steadily to a hard schedule.

In an age of mediocrity, he strove for excellence; at a time of uncertainty, he sounded the clear note of faith; when so many were turning back in despair, he went forward in the joy of the Lord's service, which is now his reward.

Fr Rose Was Musician And Mission Preacher

The Reverend Alfred Leslie Rose, M.A., SSJE, one of the pioneer "Cowley Fathers" in Canada, died in London, England, during January. Ordained to the priesthood in 1916, after education at Cuddesdon Theological College and Cambridge University, he had an interesting ministry in England and in overseas countries.

Fr Rose served in English parishes until 1919 when he went to Limon, Costa Rica; in 1922 he came to Canada and was curate at St. Mary Magdalene's, Toronto for four years.

The Archbishop's Letter

The Archbishop's Study,
March, 1970

My dear People:

Personal renewal is our goal for 1970. This renewal must find expression in the Christian as he bears witness that he is a man of God. J. B. Phillips in his *Preface to The Acts of The Apostles* remarks that one fact stood out in his mind in the course of his translation work, and that was the vitality of New Testament living, with the amazing contrast between it and that of much modern Christian discipleship.

The Christian Church in the New Testament, in spite of many faults and failures, in spite of human imperfections and sins, throbs with vitality. Here you find initiative, enthusiasm, drive.

One reason for this vitality was, and still should be, that the Christian life is a life of certainty — it is positive — constructive. The Christian is meant to know that he is a real Christian; he is not meant to be a prey to doubts, fears, and anxieties about the reality of his religion.

In the New Testament time and again we find emphasis laid upon the word "know". *I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day . . . This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.* The whole climate of the New Testament religion is the positive climate of certainty, of certainty about God and a personal experience of Him. St Paul sums it up in that lovely passage in Philippians where he says, *"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know Him, and the power of His resurrection."*

Because of this certainty, the early Christians were a joyful community.

Liturgy Commission Will Study Changes

A Diocesan Liturgical Commission was appointed by the Archbishop last fall at the request of the synod executive committee. It is comprised of two priests and two laymen; Dean F. F. Nock and Dr. J. W. Crawford of Sault Ste Marie, and Archdeacon G. W. Sutherland and Mr. Alan Newell, Q.C. of Huntsville.

It is expected that a great deal of study will come before the members of the commission; primarily, they would like to know what experimentation is now being done in the parishes with public services. They would also like to receive suggestions regarding such services as Baptisms, Marriages and Burials.

Among the questions they will consider are whether there should be compulsory civil marriage, reserving the Christian marriage service to those who are serious about their religion; whether the daily offices of Mattins and Evensong should be revised, etc.

He was a good musician and in Toronto did quite a lot of work on liturgical music with Dr Healey Willan, who was organist at St. Mary Magdalene's; later he was associated in the work on the present *Book of Common Praise*, revised in 1937.

When Father Palmer began the work of the Society of St. John the Evangelist in its first "tar-paper monastery" at Bracebridge in 1928, he was joined by Father Rose, who had entered the order and been professed in the United States; he was well known as a mission preacher, and worked in the Muskoka missions, especially Falkenburg, Beatrice and Aspidin, often walking to and from the churches. He returned to England in 1937, and has been there ever since, with the exception of a year spent in Japan, where the Society has a branch house.

St Paul, writing to his friends from prison, talked a great deal about joy and urged them to "rejoice in the Lord". They were hard days for Christians because of loneliness, misunderstanding and fear, but so certain were they of God that their joy was always visible.

The other quality which the early Christians possessed because of their certainty was hope. They had little for which to hope because they were poor, with little education, and despised. Yet they were full of hope — just because they were certain of God and of what He could do through them. This faith in an eternal, unchanging God, who in Christ loves and forgives the sinner can renew in me a deep-seated love and loyalty to Christ.

One of the things that troubles me about much religious talk today is the over-emphasis on the word "Church". I don't believe that the real Christian life is possible outside the Church, and that the Church is not an extra, but a necessity. However, there is a danger of over working St Paul's metaphor of the Church as the Body of Christ. It is a good metaphor, especially as he makes it quite clear that Christ is the Head of the body; both head and body are important, but if you press the metaphor then I should claim that the head controls the body, and it is the head that matters more than the body.

Similarly, the Church is the Body and reflects the mind and spirit of Christ here on earth; it should be the instrument for His Spirit. None-the-less Christ is the Head of His Church, and we should give Him pre-eminence both in our thinking and speaking. The question is, can you think and speak of Him with certainty? Is there a ring of reality in conversation with Him? It is all too possible to be a "Churchy" Christian, one to whom the Church is the centre, and not Christ.

As we think of the closing days of our Lord's life, His death, and resurrection, we think with certainty of His glorious message of encouragement. To the man who believes in the Resurrection of Christ, frustration and despair can never be a permanent condition. "I know that my Redeemer liveth". A mighty faith in the Lordship of Christ spurs me on to renewed worship and action. That is my Easter prayer for you and yours.

Your friend and Archbishop,

William L. Wright

Archbishop's Itinerary

- March 2: 7.30 p.m. All Saints', Coniston.
- March 3: 7.30 p.m. St Mark's Garson
- March 4: 7.30 p.m. Church of the Ascension, Sudbury
- March 8: 9.30 a.m. St Matthew's, Sault Ste Marie
7.00 p.m. Holy Trinity, Sault Ste Marie
- March 9: 8.00 p.m. St John's, Sault Ste Marie
- March 10: 8.00 p.m. St Joseph Island
- March 11: 8.00 p.m. Shingwauk Hall
- March 12: 8.00 p.m. St Luke's Cathedral
- March 15-20: Thunder Bay parishes
- March 22: (Palm Sunday)
10.00 a.m. Garden River
11.30 a.m. Echo Bay
- March 23-25: Girls Auxiliary Conference, Bracebridge
- March 29: (Easter Day) 11 a.m. St. Luke's Cathedral
- April 6: House of Bishops of Ontario—Barrie, Ont.
- April 7-8: Provincial Synod, Barrie, Ont.



"No strings attached" — Miss Katy Coyle, at right takes part in her father's popular puppet programs.

A form of entertainment that has become increasingly popular with children and older folks alike in Sault Ste Marie is the "Christopher Puppets", originated by The Rev. F. R. Coyle, Rector of St John's Anglican Church. This year the show had no less than ten engagements to play during the Christmas season. This year Fr Coyle adapted a puppet play, "The Emperor's Nightingale" from the story by Hans Christian

Anderson. He is assisted in the work by several people as puppeteers, and those who supply the sound effects and voices. In the above picture eleven year old Katy, the Rector's younger daughter, speaks for the nightingale. The puppets have no strings attached, being held by rods. The use of puppets in illustrating talks to children in church has been proved effective by their priest inventor.

Three Choices For The Church

by Muriel E. Newton-White

Sunday morning — a little white clapboard church in a small village; six people are kneeling on hard wooden kneelers, gathered near the oil stove for warmth. The priest has driven a long way to come here and is celebrating the Eucharist in all its meaning and beauty. There is no music because none of the six can play the wheezy old organ.

Twenty persons are gathered in a beautiful church in a larger town. They have music here, though the twenty voices are somewhat lost in the empty building. There are no discomforts here, for the church is well furnished and warm, and there is a new modern rectory beside it.

Both congregations are made up of people who deeply love God and the Church. They are fighting against tremendous odds to keep their churches going. Yet, as far as giving is concerned, more than half of each congrega-

tion are not pulling their weight, because they haven't yet realized that love must result in sacrifice.

The whole financial burden falls upon about two in the little church and about eight in the larger town church, and these few are attempting the impossible. For the village church was built for at least twenty, and the town church for a hundred. The "givers" among the six are not able to pay for new paint for their little white church, fuel for their oil stove, and travelling expenses for their priest. The "givers" among the twenty are not able to pay for the maintenance of their church and hall, their Rector's stipend, and the debt on their new rectory.

Neither congregation can meet their apportionments. The fact that nobody likes to face is simply this: the six can afford a house-church only; the twenty can afford a little clapboard church, unheated most of the time.

But would they—would we—be willing to settle for this? Even in the lives of the few to whom the Church means so much, to what extent has it become a social structure, a status symbol, inseparably associated with best clothes and Sunday manners, with beauty and dignity of surroundings?

Would the six still be there in someone's crowded living-room? And would the twenty still be there in the cold little church with hard kneelers? Would our pride stand for it? Further still, would our pride allow us to see our priest and his family having to live, not in the style of the average well-off members of the community, but like the poor down-and-outs? Could we, and should we, live in a luxurious home, drive to church in a good car, and worship in the plain, uncomfortable little building, which is all our scale of giving entitles us?

We are being told over and over again that the rising cost of living is affecting the Church just as much as it is affecting everything else, while our scale of giving has remained in the horse and buggy era. Unless this goes up proportionately, the church structure as we now know it is doomed.

We have three choices ahead of us. We can keep our church structure as it is, if

CANDLELIGHT SERVICE
On Sunday evening, February 1, the Eve of the Feast of the Presentation of Christ in the Temple, often called Candlemas, members of the Girls' Auxiliary in the Deanery of Thunder Bay gathered at St. Michael's Church for the annual candlelight service, an occasion when the GA members and leaders from the different branches meet together and participate in a special service. Preacher this year was The Rev. L. Weaver.



GARY COLLINS

After completing a course in Communications Research in Ottawa in January, Gary Collins, son of the late Rev. T. E. Collins of this diocese, has been posted to Inuvik in the North West Territories. His mother is now living in Oakville, Ont. where her daughter Janice attends St. Mildred's School for Girls.

we are willing to make a tremendous increase in our giving—to bring it to the same level with all our other expenses. We can sit back and wait for the inevitable crash, which will leave us without a church. We can voluntarily prune our church structure back to the scale to which we are actually and at present entitled; the scale that we are willing to pay for.

There is something rather attractive about this last choice, in that the Church would be leading the way in following Christ's precepts of poverty rather than going along with worldly standards.

.... Thorneloe

Alarmed by the proposed course of action, which they feel would result in the effective end of Thorneloe College, the members of the Students' Council invited President Higgins and any other executive members to meet with them and discuss the matter. Mr. Higgins and Mr. G. Hewson, Treasurer of Thorneloe University, met with a large group of the students on January 20, and according to a report made later by the President of the Thorneloe College Students' Council, and quoted by Provost Hilldrup in a prepared address he gave at Sault Ste Marie, "Mr. Higgins led the students to believe that the positions of Provost, Registrar, Secretary, and Librarian could be dispensed with, or at least function on a part-time basis". Apparently the students suggested he meet with Provost Hilldrup and The Rev. Prof. C. P. Clay to discuss the situation, but Mr. Higgins refused.

The success achieved by Thorneloe, smallest of the associated colleges within Laurentian University, has been outstanding. Its future is too important to be jeopardized by a "power struggle" from within.

Ecumenical Lent in Lakehead Parish

At St. Michael and All Angels', Thunder Bay, guest preachers on Wednesday evenings during Lent were clergy of other denominations. The program called for a ten minute address during the church service, then an open

discussion to take place in the parish hall, led by the visiting clergyman. Representatives of the United, Roman Catholic, Baptist, Presbyterian, Lutheran, and even Pentecostal were being invited to partici-

Altar Is Centre Thunder Bay Parish Life

"St. John's is always there when needed"—this sentence from a brochure prepared by the Information and Stewardship Committee of St. John's, Thunder Bay, gives the best reason for the continuing life of this mother church of the Lakehead area. It is part of a message by David L. Smith, Chairman of the committee, printed on the back of an eight-page folder giving information about the activities of the parish.

This down-town church was built when the present city was known as "Prince Arthur's Landing," a terminal for early train and steamship connections at the head of the Great Lakes. It was a flourishing parish when the name was changed to "Port Arthur", and now nearly a century old, it has witnessed the amalgamation of four municipalities into the large metropolis of the new city of "Thunder Bay".

The Rector, Canon Alvin J.

Thomson, states in the brochure, that "The centre of our parish life is our altar". From the faithful worship of God at the altar of St. John's, six other local churches have taken birth, and at their altars the sacrifice of praise and thanksgiving is carried on, inspired by the leadership given through the years by the original parish.

The brochure, published to show the place of the old parish in the future of the new city, is attractively illustrated, and gives an outline of the activities of such groups as The Junior Auxiliary, the Choir, Anglican Churchwomen (their work has been continuous since 1894), the Church School, Chancel Guild, Youth Group, Confirmation Classes, the Cubs and Scouts. 1970 promises to be a big year in Scouting as Thunder Bay will be the scene for the first International Scout Olympics, and St. John's boys are eagerly looking forward to taking part in the competitions.

Canon Thomson is assisted in his parish ministry by Capt. Paul McCracken of the Church Army, whose special department is working among the young people, which includes the Church School, the Cubs and Scouts, the Junior Youth Fellowship, and the AYP.

While the parish of St. John's is still engaged in a building program which will eventually link the church, hall and parish house, with a new central heating system, the financial statement for 1969 showed that twenty-seven per cent of the total revenue went to support missions and the wider work of the Church outside the parish.

CLERGY WIN AGAIN

The annual hockey match between the Sault Ste Marie Clergy and the "gentlemen of the press, radio and television," ended as usual this year with a narrow win by the clergy. Score: 6-5.

Summary of Payments To Diocesan Budget

Continued from page 4A

DEANERIES	WORLD OUTREACH		DIOCESAN EXP.		ALGOMA ANGLICAN		PENSION FUND	
	Asked	Paid	Assessment	Paid	Assessment	Paid	Assessment	Paid
TEMISKAMING								
Englehart	1,400	760	621	621	98.40	98.40	500	500
Haileybury	1,066	538	864	864	98.40	98.40	540	540
Cobalt	125	125	225	225	63.60	63.60	60	60
Temagami	180	10	48		20.40	20.40	30	30
New Liskeard	2,000	2,000	744	744	126.00	126.00	675	765
North Bay:								
Christ Church	2,000		1,215	405	147.60		650	650
St. Brice's	2,007		972	972	98.40	98.40	500	500
St. John's	4,530	2,830	2,640	2,640	266.40	266.40	789	789
Powassan								
Callander	428	25	225		61.20		120	120
Restoule	214	20	93		58.80		120	
Chisholm	41	41	12	12	12.00	12.00	18	18
Sturgeon Falls	56		24		7.20		27	
Cache Bay			324		46.80		240	
Warren			57		7.20		30	
Temiscaming	400		200		3.60			
	14,447	8,357	8,264	6,483	1,116.00	783.60	4,299	3,882
THUNDER BAY								
Thunder Bay								
St. George's	1,492	1,592	954	954	93.60	93.60	575	575
St. John's	6,750	6,750	3,108	3,108	358.80	358.80	882	882
St. Luke's	1,219	1,219	1,029	1,029	144.00	144.00	543	543
St. Michael's	775	875	1,182	1,182	228.00	228.00	639	639
St. Paul's	7,000	7,250	3,255	3,255	828.00	828.00	1,002	1,002
St. Stephen's	96	96	282	282	61.20	61.20		
St. Thomas'	4,000	4,400	2,094	2,094	290.40	290.40	750	750
West Thunder Bay	900	520	480	480	129.60	129.60	500	500
Silver Islet	88	88						
	22,720	22,791	12,384	12,384	2,133.60	2,133.60	4,891	4,891
Non Parochial		9				98.94		
GRAND TOTALS:	94,686	82,375	58,517	53,696	7,880.40	7,275.84	29,027	27,151



The Rev. B. R. Brazill

The Rev. C. C. Brazill

Father, Son Team at Induction

Preacher at the Induction Service of his son as Rector of the Parish of the Resurrection, Sudbury, was The Rev. C. C. Brazill, Rector of St. Edmund the Martyr, Toronto. An interesting coincidence was that he had preached the sermon when his son was ordained to the priesthood in the same church, Whitsuntide, 1964. The Induction took place on January 27, feast (transferred) of the Conversion of St. Paul this year, and was conducted by the Archdeacon of Nipissing, The Ven. G. Thompson.

The Reverend Brock Rodney Brazill is the third Rector of the parish, and this is his third charge in the Diocese of Algoma, having previously been Curate at St. Luke's Cathedral, and since September, 1966 has held the post of Chaplain at Burwash Reformatory. He is a graduate in Arts from Sir George

Williams University, Montreal, and in Theology from Wycliffe College, Toronto, after an Honours Course in Moral and Pastoral Theology.

A feature of the Induction was that the admonitions at the Font, Prayer Desk, Lectern, Pulpit and Altar were read by members of the congregation, instead of having them read by visiting clergy. Among the people attending the service were several members of the clergy of Sudbury deanery as well as the Auxiliary Bishop of the Roman Catholic Diocese of Sault Ste Marie, and two members of the religious order of the Grey Nuns of the Cross.

Fr Brazill and his family moved into the rectory near the church early in January; they have four children, Linda, Douglas, Sharon and Michael. He succeeded The Rev. F. G. Roberts, who is now Rector of Haileybury.

Summer Course in Religious Studies

Interested persons who have time to take a summer course at the university level may be interested in one being offered at Laurentian, in Sudbury, this year; it is entitled "Modern Christian Thinkers", and will be given by The Rev. Prof. C. P. Clay during the summer session at the university. Registration takes place on June 27, 29, 30, and classes begin on Thursday, July 2.

Listed as Religious Studies 22 in the University Calendar, the course will be given Monday to Friday, each day at 10.50 a.m. until 1 p.m. Classes will end on August 13. It will be open to students wishing to take the course as a credit towards a degree, and also to any who would like to attend the lectures but may not wish to write the examination or use it for university credit. The tuition fee for those taking the course as part of their degree work is \$116.00; for those wishing only to attend the lectures, the fee is \$61.00.

Since the Thorneloe Board of Governors announced their intention to withdraw participation in the teaching of Religious Studies at Laurentian University, Professor Clay will be offering this course on behalf of Huntingdon College. There is no denominational content or bias in any of the religion courses taught at Laurentian. The

only practical difference is that since all profits from teaching go to the college sponsoring the professor, any profit from the teaching of Religious Studies 22 this summer will go to Huntingdon, and not to Thorneloe College.

"Modern Christian Thinkers" will cover aspects of contemporary thought which are of interest and concern to many Christians today. Writings from the seventeenth, eighteenth, and nineteenth centuries will be examined as providing the historical background for the thinkers in today's revolution, like Bonhoeffer, Robinson, Cox, and Altizer. During the final part of the course each student is asked to present, and defend, a particular study of their own choosing, but related to contemporary theological or ethical thought. These presentations are often the highlights of the course.

Full details about the course are available from Professor Colin Clay, Thorneloe College, Ramsay Lake Road, Sudbury, Ont. Applications for taking the course should be made as soon as possible.

BANK LOAN PAID

Congratulations are due to the parish of St. Michael and All Angels, Thunder Bay, on the retirement of a large bank loan incurred when the church was built eleven years ago. Their loan at the bank was paid at the end of last year, and now the parish has set its sights on repaying the large amount loaned through the Extension Fund by the diocese, and which stands at more than fifty thousand dollars.

ACW STUDY BIBLE

The Anglican Churchwomen of the Church of the Messiah, Kakebeka Falls have asked their Rector to conduct a fifteen minute study and discussion on a Bible passage, instead of the usual formal reading at the beginning of their meetings.

What Is The Priority In Parishes and Diocese?

Budget Nineteen Thousand Dollars Short In 1969

Editor's Note: All decimal amounts omitted, except in third set of columns; hence slight difference in totals.

DIOCESE OF ALGOMA		RECEIPTS TO YEAR ENDING 1969 (Jan. 15th, 1970)							
DEANERIES	WORLD OUTREACH		DIOCESAN EXP.		ALGOMA ANGLICAN		PENSION FUND		
	Asked	Paid	Assessment	Paid	Assessment	Paid	Assessment	Paid	
ALGOMA									
Garden River	56	56	33	33	14.40	14.40	60	60	
Echo Bay	146	146	70	70	27.60	27.60	76	76	
Goulais Bay	150	150	81	81	13.20	13.20			
St. Joseph Island	900	900	402	402	79.20	80.20	440	440	
Sault Ste Marie:									
All Saints'	400	85	960	48	121.20	2.00	528	528	
Christ Church	769	769	845	345	78.00	79.00	290	290	
St. Peter's	419	419	288	288	48.00	48.00	210	210	
Holy Trinity	800	203	930	930	136.80	136.80	550	550	
St. John's	500	500	1,005	1,005	139.20	139.20	500	500	
Cathedral	9,900	7,900	5,275	5,275	447.60	448.00	1,325	1,325	
St. Matthew's	1,200	1,312	651	651	162.00	162.00	262	262	
Fauquier Chapel	175	175	51	51	6.00	6.00			
	15,415	12,615	10,091	9,179	1,273.20	1,156.40	4,241	4,241	
MANITOULIN									
Espanola	1,000		576	576	50.40	50.40	369	369	
Nairn	112	112	51	51	10.80	10.80	45	45	
Whitefish Falls	201	201	84	84	8.40	8.40	75	75	
Webbwood	82	82	45	45	7.20	7.20	36	36	
Gore Bay Parish	400	363	441	407	82.80	66.00	522	423	
Little Current	400	400	585	585	56.40	56.40	500	500	
Sheguandah	50	50	27	27	6.00	6.00			
Sucker Creek	25	25	9	9					
Manitowaning Parish	850	850	366	366	74.40	74.40	325	325	
Mindemoya	420	420	216	216	33.60	33.60	115	115	
McGregor Bay	100	100							
Spanish River	19	19	12	12	30.00		20	20	
Walford			12						
	3,659	2,622	2,424	2,378	360.00	313.20	2,007	1,908	
MISSISSAUGA									
Biscotasing	36	36	12	12	8.40	12.90	8	8	
Ramsey			12	12	3.60				
Tophet	5	5	3	3					
Blind River	850	542	420	420	27.60	27.60	256	256	
Massey	70	70	27	27	20.40	20.40			
Chapleau	2,130	1,200	1,137	1,137	122.40	122.40	513	513	
Elliot Lake	900	900	561	561	135.60	135.60	300	300	
Thessalon	672	672	336	336	46.80	46.80	340	340	
Bruce Mines			48	24	15.60		48	24	
	4,663	3,425	2,556	2,532	380.40	365.70	1,465	1,441	
MUSKOKA									
Bala	530	530	288	288	32.40	32.40	210	210	
MacTier	203	203	117	117	19.20	19.20	123	123	
Port Carling	415	415	183	183	38.40	38.40	123	123	
Mortimer's Pt.			39	39	4.80	4.80			
Bracebridge	2,150	2,150	1,034	1,034	158.40	158.40	500	500	
Emsdale	192	247	60	60	25.20	25.20	72	72	
Kearney	90	90	39	39	18.00	18.00	57	57	
Novar	69	69	39	39	16.80	16.80	45	45	
Sand Lake	74	74	30	30			39	39	
Sprucedale	108	108	57	57	8.40	8.40	66	66	
Gravenhurst	2,111	2,111	1,104	1,104	132.00	132.00	500	500	
Huntsville	2,816	2,816	1,551	1,551	188.40	188.40	1,121	1,121	
Grassmere	100	115	54	54					
Ilfracombe	36	36	6	6					
Newholm	12	12	12	12					
Ravenscliffe	25	25	12	12					
Baysville			153	153	21.60	21.60	96	96	
Dorset	150	150	132	132	15.60	16.80	96	96	
Pt. Cunningham	108	108	144	144	21.60	21.60	96	96	
Milford Bay	450	450	225	325	36.00	36.00	160	160	
Parry Sound	3,400	3,400	1,632	1,632	158.40	158.40	875	875	
Pointe au Baril		25							
Port Sydney	400	829	240	255	56.40	56.40	50	50	
Rosseau/Gregory	1,112	1,112	546	546	106.80	106.80	500	500	
Port Sandfield			42	42	4.80	4.80			
S.S.J.E. Missions	202	202	84	84	52.80	52.80			
Sundridge	576	576	285	285	42.00	42.00	498	498	
Burks Falls	676	676	354	354	34.80	34.80			
Magnetawan	84	84	39	39	9.60	9.60			
South River	396	396	195	195	18.00	18.00			
Eagle Lake	36	36	9	9					
	16,521	17,046	8,705	8,820	1,220.40	1,221.60	5,227	5,227	
SUDBURY									
Burwash					12.00				
Capreol	75	83	390	390	50.40	10.00			
Coniston			432	160	34.80		500	160	
St. George's			210		20.40				
Copper Cliff	3,600	3,600	1,209	1,209	116.40	116.40	780	780	
Garson, St. Mark	675	470	531	531	67.20	67.20	213	213	
Good Shepherd	130	130	72	72	16.80	16.80	36	36	
Ascension	300	300	684	684	75.60	75.60	251	251	
Lively	1,150	1,150	564	564	58.80	58.80	500	500	
Onaping, Levack	84	84	402	100	44.40	44.40	300	300	
Azilda	230	60	168	42	28.80	28.80	123	123	
Sudbury									
Epiphany	7,200	7,200	4,755	4,756	325.20	325.20	1,337	1,337	
St. James'	100	46	474	474	69.60	69.60	458	458	
French R.	36	36	27	27	8.40				
Resurrection	900	320	1,290	1,290	130.80	130.80	500	500	
	14,480	13,479	11,208	10,299	1,059.60	943.60	4,998	4,658	
SUPERIOR									
Manitowadge	300	25	390		40.80		183		
Marathon	600	622	545		20.40		500	57	
Heron Bay			45						
Nipigon	250		252	252	46.80	46.80	200	200	
Red Rock	300		378	94	45.60	45.60	282	70	
Dorion	15		30	30	10.80		18		
Schreiber	114	150	492	492	43.20	43.20			
Wawa	1,018	1,018	513	513	86.40	86.40	500	500	
Hawk Jct.	100	127	63	63					
White River	45	45	147	147	24.00	24.00	162	21	
Franz	9	11	6	6	6.00	6.00	12	12	
Missanabia	30	30	24	24	7.20	7.20	42	42	
Renabie					6.00				
	2,781	2,023	2,885	1,621	337.20	259.20	1,899	903	

For Deaneries of Temiskaming and Thunder Bay see page 3A