

## Correctional Chaplains Stress Work Program for Ex-prisoners

The Church has a mission to create an enlightened public opinion into positive and practical thinking about correctional work on behalf of those who have broken the law, so that the offender may return to a healthy, happy life. This was part of the challenge given at the meeting of correctional chaplains held at Sudbury, September 14, 15, which was opened by a banquet at the Church of the Resurrection parish hall and addressed by The Reverend J. Arthur Hoyles, co-ordinator of prison chaplains for the Methodist Church in England.

Attending the meetings were about sixty-five persons engaged in work among prisoners and in the rehabilitation of criminals, members of the Ontario region of the Canadian Correctional Chaplains' Association. One of the speakers during the sessions

was The Rev. J. T. L. James, a former priest of this diocese, now Chaplain of the Manitoba Custodial Institutions, and President of the association.

Mr. Hoyles, in addressing the members at the banquet, traced the crusade for better prison conditions begun by John Howard in the eighteenth century in England to the present day when it is not uncommon to have vocational training programs, or even factories, connected with prisons. The next step, he said, was to have convicts go on doing their regular work, but live in prisons.

The area in which the Church now has a special place of service is in the after-care program for those released from custody. The provision of "half-way houses", one of which is operated in Sudbury, as places of compassion for those facing a hostile society, is a great help in this work. Here ex-prisoners are provided with training or employment and assisted in trying to adjust to life outside after their prison terms.

### COTTAGE SERVICES POPULAR

Instead of holding an eleven o'clock Sunday morning service this summer at St. Matthew's Church, Sault Ste Marie, the Rector, The Rev. E. B. Paterson, went "where the people are" and held cottage services in different areas.

An average of forty people attended each service, with six families offering the use of their cottages so the parishioners and visitors in the area could attend. Because of the success of the experiment plans are underway for it to be repeated next year.

## Shingwauk Use Being Planned

Shingwauk Hall, Sault Ste Marie, which closed its doors this year after serving for nearly a century as an Indian Residential School, or in recent years as a residence for young Indian students, may still fulfill a related function as a centre for Indian cultural activities.

A committee of representatives from the nearby Garden River and Rankin Reserves are seeking to enlist the support of the Department of Indian Affairs in such a venture.

The school, which belonged to the Diocese of Algoma, was taken over by the federal government several years ago, but in the contract was a stipulation that in the event the school was closed the Church would be paid the current market value of the land. At the present time, this property, comprising about fifty acres, is considered very valuable, and no settlement has been reached as to the future of the building, which was erected in 1934, or the property surrounding it.

While several firms are said to be interested in purchasing the site for development, it has also been considered as a possible campus for Algoma College, an affiliate of Laurentian University. Meanwhile the diocese is watching all negotiations and plans with interest; it still owns the Bishop Fauquier Memorial Chapel, the former Shingwauk school church, which stands at one end of the property, ready for a new era of service, whatever the future of the property on which it has been a landmark through the years.

## Interest Payments Heavy Load For Church Extension Parish

Holy Trinity Church, Sault Ste Marie, built just over ten years ago, has expended more for interest than principal on their large bank loan, over half of which remains to be paid. Total interest paid in ten years has amounted to more than twenty-nine thousand dollars, while twenty-five thousand dollars has been

paid off the principal which originally stood at \$55,000.00.

Last year, the neighbouring parish of All Saints was dissolved and the church building, never completed, is up for sale. It is to be expected that when the property has been sold, the proceeds will be used to liquidate the debt on Holy Trinity, where most of the All Saints' families are re-located. By some arrangement of parish and diocesan finances All Saints received a loan of sixty-seven thousand dollars from the Extension Fund, of which sixty-thousand remained outstanding this year. There was also a bank loan of ten thousand dollars which was repaid. On the other hand, Holy Trinity was financed by a bank loan of fifty-five thousand, and a Church Extension loan of only

## Synod Executive Considers Tentative Diocesan Budget

### DIOCESAN EXPENSE FUND

Personal services (Salaries) .....	\$37,950
Pension assessments .....	2,650
Property expense .....	8,000
Car allowances .....	3,000
Travel and meetings in diocese .....	5,350
Travel costs outside diocese .....	1,900
Synod office .....	7,050
Insurance, health, life, liability .....	11,250
Diocesan synod, provision for expense .....	2,000
Unforeseen and contingency .....	1,500
Assessment—General Synod expense .....	6,180
—Provincial synod expense .....	470
Manitou Youth Camp .....	1,800
<b>Total</b> .....	<b>\$ 89,100</b>
Less: Anticipated sundry receipts .....	1,900
Endowment income:	
P. H. B. Dawson Estate .....	21,500
Gurney Memorial .....	960
Episcopal Endowment & Archbishop Thorneloe Fund .....	12,340
<b>Total</b> .....	<b>36,700</b>
<b>Total to be raised by parish assessments</b> .....	<b>\$ 52,400</b>

### ALGOMA MISSION FUND for diocesan, national and world outreach

Stipend grants to 14 assisted parishes .....	\$ 36,000
Pension assessments .....	4,450
Travel grants .....	12,000
Summer students, travel .....	2,800
Mission to Seamen, Thunder Bay .....	1,000
SSJE Muskoka Missions, for building maintenance .....	2,400
Diocesan programs for mission:	
Christian education, Continuing education, Social service, Rural work and Tourist areas, Clergy school, Pastoral training .....	3,100
Clergy moving grants .....	1,000
Widows' grants .....	2,640
Sundry special appeals .....	160
<b>Total</b> .....	<b>\$ 65,550</b>
Less: Anticipated sundry receipts .....	1,950
Anglican Churchwomen, Diocesan Board .....	5,000
Endowment income:	
Bishop Sullivan Memorial .....	8,200
Clergy School .....	1,200
Continuing education .....	200
<b>Total</b> .....	<b>\$ 16,550</b>
<b>Net mission needs within diocese</b> .....	<b>\$ 49,000</b>
Plus General Synod Apportionment for National and World Programs, Parish and Diocesan Services, Communications, Canadian Churchman, Inter-Church Activities, Program and Planning, Administration, Finance, Personnel, Theological Education, &c. ....	54,000
<b>Total to be raised through free-will parish giving</b> .....	<b>\$103,000</b>

### 1971 Budget Summary

Diocesan Expense Assessments .....	\$ 52,400
Algoma Anglican Subscriptions .....	7,800
Diocesan, National, World Outreach .....	103,000
Parish Pension Assessments .....	30,000
<b>Total</b> .....	<b>\$193,200</b>

See pages 2A, 3A, 4A, for more articles and statistics on Diocesan finances.

## Appoint Rector of Gravenhurst



The Rev. R. A. Locke

On Sunday, November 8, The Reverend Roy Angus Locke will take up his new duties as Rector of St James' Gravenhurst.

Rector of Engelhart since 1965, he was previously Priest-in-charge of St Paul's, Manitowaning for seven years during which time he led in the work of restoration and renovation of the church, which is the oldest in the Diocese of Algoma. He has served as Chairman of the Diocesan Board of Missions, and has been Rural Dean of Temiskaming during the past year.

## Archbishop's Itinerary

- November 8—125th Anniversary, Church of St. George the Martyr, Toronto
- " 9-11: Church House, Toronto
  - " 12—Address at Tweed, Ont.
  - " 15—11 a.m., Holy Trinity, Sault Ste Marie
  - " 16—7 p.m., Grace Church, South River
  - " 17—8 p.m., S.S.J.E., Bracebridge
  - " 18—8 p.m., St. James', Port Carling
  - " 19—7.30 p.m., Trinity Church, Parry Sound
  - " 20, 21—Meetings in Hamilton, Ont.
  - " 26—6.30 p.m., Huron College, London, Ont.
  - " 27—Dec. 2—General Commission Meetings, Toronto

three thousand. Other parishes also incurred bank loans for lesser amounts, as well as having Church Extension loans. However the building boom in the See city resulted in two redundant parishes, All Saints, and Epiphany. Another, St. Matthew's, Sault Ste Marie, had a large Church Extension loan as well as a smaller bank loan, and its total indebtedness exceeds that of Holy Trinity.

### ARTIST AIDS CAMP

Camp Temiskaming, the northern deanery youth camp located near New Liskeard, was visited this summer by Miss Muriel Newton-White, who spent her time doing a series of paintings of scenery in the area; these were displayed at St. John's Church, New Liskeard, and offered for sale to the parishioners, the proceeds being donated to the camp funds.



**THE ALGOMA ANGLICAN**

Circulation: 6,500

Official Publication of the Diocese of Algoma  
The Anglican Church of Canada

Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.  
Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.  
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Treasurer: Mr. William Wadley, C.A., Box 637, Sault Ste. Marie, Ont.  
All news items correspondence &c. should be sent to the Editor  
Subscriptions \$1.50 a year, paid through your parish or sent to the Treasurer  
Make cheques &c. payable to Diocese of Algoma  
Second class mail, registration number 1423

Printed and mailed monthly by Charters Publishing Co., Brampton, Ont.  
Postmasters: Please direct change of address forms 67B and 30B to P.O. Box 637, Sault Ste. Marie, Ontario.

November is the month that brings us to the end of another Church Year; it is the month when we remember the Saints, and the souls of all the faithful departed; but it is the month that leads on to Advent, the beginning of a new liturgical year. November 30 is St. Andrew's Day, when we honour the first missionary of the Christian family, the Holy Catholic Church; Andrew, who brought others, including his own brother, to Christ.

This is also the time of the year, before the hectic modern rush that is characteristic of December, when parishes examine their financial obligations for another year; it is the traditional time for the "every member canvass", the enlisting of new envelope subscribers in a "stewardship campaign".

This issue has reports on how the parishes (at least up to October 1) had met their objectives towards the various diocesan funds. We have a preview of the diocesan budget for 1971, which may, of course, have been amended by the Executive committee at its October meeting; (our press date is over two weeks before the end of the month). This committee accepts the budget, which is then broken down to the shares each deanery should assume, and from there to the parish level, which is where the real obligation must be accepted—or rejected, by the parishioners.

A sense of stewardship is necessary, but even more is needed—a sense of fellowship, that we are "members one of another". When that is experienced, surely we may be able to carry out the Church's Mission to the world in a wholehearted and efficient way.

**Some Questions and Answers About Giving**

by William Wadley, Diocesan Treasurer

Q. WHY should I give?

A. Because God gave:  
*God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have eternal life. St. John 3:16 Walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God. Ephesians 5:2*

Q. HOW should I give?

A. Responsively:  
*And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. Exodus 35:21*

With Priority:  
*The first of the first fruits of your ground you shall bring into the house of the Lord your God. Exodus 23:19*

Honour the Lord with thy substance, and with the first fruits of all thine increase. Proverbs 3:9

Cheerfully:  
*Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver. II Corinthians 9:7*

Regularly and Proportionately:  
*On the first day of every week each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come. I Cor. 16:2 (St. Paul, referring to the offering for the poor at Jerusalem)*

Freely and Free-willingly:  
*We want you to know, brethren, about the grace of God which has been shown in the Churches of Macedonia . . . for they gave according to their means, as I can testify, and beyond their means of their own free will, begging us earnestly for the favour of taking part in the relief of the saints. And this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. II Cor. 8:1-5.*

Q. HOW MUCH should I give?

A. According as the Lord has prospered you. I Cor. 16:2

Q. Has our Church a STANDARD of giving?

A. Yes, the General Synod in 1965 affirmed as a minimum standard of Church giving, five per cent of annual income. This is the modern semi-tithe, based on the Old Testament injunction:  
*You shall tithe all the yield of your own seed, which comes forth from the field year by year. Deuteronomy 14:22*

Q. How much is that a WEEK?

A. One dollar a week for each one thousand dollars of annual income.

Q. How do I know if I'm TITHING?

A. You are if your total receipts for Church, Charity and Benevolence equal or exceed one-tenth of your taxable income when you fill out your income tax form.

Q. WHY should I sign a PLEDGE—Can't I give what I can—when I can?

A. Certainly you can, but it's usually best for you and best for your Church, if you set yourself a realistic, attainable goal for regular giving, and then work to fulfil that plan.

Such a plan, or pledge, helps you to put FIRST THINGS FIRST, so that your patterns of spending accurately reflect your personal priorities and professed ideals.

**AND NOW WE WOULD DO WELL TO:**

Sit down with our life-partner, and together

Total up our resources, assets, annual income.

Prepare a plan, budget, pattern of spending.

Earmark a certain proportion for the Church, another for local community needs, and for personal, family benevolences; certain amounts for the sinews of daily living: food, clothing, shelter, transportation, recreation; as well as for education, savings, contingencies, and the like.

We are but stewards, responsible to our Master for all that we have—for all that He has given us.

**The Archbishop's Letter . . . . .**

The Archbishop's Study, November, 1970

My dear People:

There are three gatherings to which I wish to make mention in this letter—(1) The recent meeting of the Anglican Council of North America and the Caribbean. (2) The General Commission Meeting on Christian Unity. (3) The General Synod—January, 1971.

**I. The Anglican Council of North America**

His Grace Archbishop Clark was elected its first Chairman and President two years ago. Following his retirement I was elected Chairman as the Council met at Montego Bay, Jamaica during September. There were approximately fifty delegates from the West Indies, the Episcopal Church, U.S.A. and the Anglican Church of Canada. The purpose of such a council is to consolidate policy and consider future action for recommendation to the three provinces of the Church represented. The ecumenical movement in the West Indies is finding expression in education and social action. The active co-operation of the Roman Catholic Church is manifest and we were delighted to have Archbishop Carter of Kingston, Jamaica in attendance as an observer.

Bishop Luxton of Huron extended an invitation to London, Ontario, 1974 for a Congress of North American Churches. Unfortunately, Bishop Luxton died a few days following his return from Jamaica. He was an outstanding administrator, scholar, and writer. I have known George Luxton for forty-six years.

There are many opportunities opening in Latin America for evangelism and social work. Plans have been made for reciprocal exchange of personnel between Canada, U.S.A. and the West Indies. The corporate sharing of each other's problems and opportunities made the council meeting an outstanding success.

Bishop John Howe, recently appointed chief executive officer of the Anglican Communion, reviewed the progress being made throughout the provinces of the Anglican Communion and gave an outline of "Unity Conversations."

**II. The General Commission**

The special commissions will report to the General Commission on Angli-

can-United Church-Disciples of Christ Conversations November 27-December 2, at Toronto.

At the recent quarterly meetings in Church House some reassurance was needed to allay the fears of many Anglicans that the general membership of the Church was not being involved in decision making. As Canon Latimer rightly reminded the members, no final or even initial draft of union is between the three Churches at present. A letter is being forwarded to all diocesan bishops asking them to take whatever steps they deem advisable to give assurance to their people in this matter. In the meantime the Commissions report their findings. There are differences of opinion and plain speaking. This is inevitable. But we must press on patiently and persistently in the ecumenical pilgrimage.

**III. The General Synod, January, 1971**

The General Synod will meet at Niagara Falls, January 25-February 3. At the same time the General Council of the United Church of Canada will also meet there. A review of the Church Unity Commission reports will be presented. The Manpower report will be before the Synod and a new Primate will be elected.

In the midst of these official gatherings the work of the diocese goes on. We have much for which to be thankful. I do plead for a generous response to the outreach of the Church. This need is urgent even in Canada and especially among the Indians and Eskimos and in the "inner city" of our thickly populated areas. I always maintain that a parish which concerns itself with others outside parochial boundaries is blessed and is prosperous. More important, it is the command of our Lord, "to go—baptize—teach", which brings joy to the giver. Those who practise this can speak from experience.

My warmest best wishes to you all,

Your friend and Archbishop,

*William R. Algoma*

**For the Sake of Argument**

**Stewardship Is Practised by Stewards**

Well, it's that time of the year when all parishes are into their stewardship campaigns, and the majority of people involved will be saying "Here we go again". The clergy, at least those who are interested enough to get a campaign going, will be scratching their heads and becoming hard to live with; the campaign chairman will be looking for some new gimmick or piece of literature to woo his fellow parishioners into giving more money, and the other laymen will be trying to avoid the Rector and the campaign chairman because they have no desire to visit other parishioners.

It's all foolishness and a denial of our Christian profession. Why should anyone have to be cajoled into increasing his pledge? If he can increase it he should do so because he is a Christian and is conscious of the needs of people throughout the world: the motivation will come from his conviction rather than from any promptings of a canvasser.

In other areas of life we spend our money quite readily because we are getting something tangible for our investment. Look at the parking lot of any Anglican church on a Sunday morning and see how few cars are over ten years old. Then too, the two-car family is no longer a status symbol, it is an accepted fact; in its place we have the two snowmobile family on the top of the status pole. To purchase these playthings and other items, Anglicans are quite

happy to sign a contract agreeing to pay monthly installments for twenty-four, thirty-six, or even forty months; but ask some of them to sign a pledge card for a two dollar a week donation to the Church and they will give a hundred reasons why they should not commit themselves to the uncertain future.

Then too, Christmas will soon be here, and a number of Anglicans will spend more money on alcoholic beverages at this time of year than they give to the Church in twelve months. The alcohol will all be consumed in less than a week, and we can be sure that this will not be done to honour the birth of the Bethlehem Babe.

Such people should be confronted with the question, "Are you with us or not?". There is no place in the Church today for half-hearted Christians; either you are in or you are out, and this means taking off the parish lists completely. It is not enough to say that such people are dead wood; it is time to realize that they are a definite liability to the Christian Church, and their continued membership is detrimental to the Christian cause.

Now you may not agree with this and may dismiss it as being simply for the sake of argument; but give it serious thought and you may change your mind.

Articles in this column are contributed. Anonymity frees the "argument" from personalities.



# Report of the Annual Meeting Fur-and-Feather Power Association

The meeting, held at the Association's favourite stamping-ground at the home of Mr. John Deere, was chaired by Mr. C. W. Crow. It was well attended, although we regret that the Lake people were unable to send delegates: they find our meeting too dry. However we were glad to welcome their two observers, Mr. Bryan Bullfrog and Mr. Henry Hop- toad.

"The Annual Game Supper" was the subject under discussion. Last Fall a committee was appointed to look into the matter of hunting in general, and Game Suppers in particular, and to bring their findings to this meeting. We regret that a good many of the Committee members became too deeply involved, personally, in last year's Game supper and therefore are not able to report. However, some of the less palatable members returned safely with the following findings:

Miss Sandra Swallow, who had been eavesdropping while Church School was in session, reported that hunting is inconsistent with the teaching being given the children. It must be confusing to a child's mind, she said, to sing *God sees the little sparrow fall* and then to see Daddy bring home a bag of dead partridges to be eaten in their Church School room.

Mr. Richard Chickadee, who had checked the church's books, reported that, while God told Noah that every moving thing that lives should be food for man, (Gen. 9:2), this was not part of His original plan, (Gen. 1:29) but was one of the remedial measures made necessary by man's misbehaviour (Gen. 3:6); that God's ultimate will is that "they shall not hurt nor destroy in all My holy mountain" (Is. 11:9) and that "the lion shall eat straw like the ox". (Is. 11:7)

We regret that at this point there were a few growls of dissent from Messrs. Wm. T. Wolfe, F. Foxe, Edward Beare, Wilfred Weasel, Harry Hawk, and Mrs. Henry Hootowl.

Mrs. Elizabeth Batt reported that her extensive researches on animal sacrifice had made it clear that man ought to recognize animal life as sacred. The taking of life, both ritually and practically, was necessitated by the unfortunate misbehaviour of man referred to by Mr. Chickadee, but when Christ died to redeem the world, ritual sacrifice of animals became unnecessary, and it is reasonable to expect that when the world gets around to accepting this redemption their sacrifice for practical purposes will also become unnecessary.

Mr. Bryan Bullfrog, who is of a great age, reminded the meeting that this concept of the sacredness of life used to be strongly held by the Indians before the Christians came along and converted them.

Mr. Sydney Skunk, who reported that he had listened in on human conversations on the subject of hunting, said that many Church people object to the killing of animals

but are generally overcome by the argument that Christ ate fish, and presumably meat also, and that therefore there could be nothing wrong with the practice.

Mr. Crow then declared the meeting open for general discussion, and Mr. Wolfe followed up Mr. Skunk's statement by saying that one must distinguish between killing in order to live, and killing for some less worthy motive. Mr. John Deere obviously had something to say here to Mr. Wolfe, but by this time Frank Foxe had the ground. He summed up the situation as follows: living things should be killed and eaten only when one's own survival depends on it, and then only with full realization that one is taking something sacred; it must be realized, he said, that the necessity to kill for food is a temporary measure only, as pointed out by Mr. Chickadee; but at the present moment there is no alternative.

Miss Muriel Mouse mentioned that this was all very well if you were a fox, liable to eat but not to be eaten but that it was a little harder for a mouse to accept this even as a temporary measure. However, since the Association is powerless to make any drastic changes in the order of things at the present time, it was decided to accept Mr. Foxe's statement as a basis for future policy.

Mr. E. B. Beaver then asked if, in that case, one should not be equally willing to be eaten at a Game Supper as by Mr. Wolfe. Mr. Bill Moose raised an objection to this; he said he would consent (reluctantly) to making a meal for a starving wolf or to providing a hungry family with their winter's meat, but he'd be X X X X X if he could see why he should be eaten at a Game Supper by overweight, overfed people, who, if they were not already on diets most certainly ought to be. There was unanimous agreement with Mr. Moose's argument.

Then Mrs. Patricia Partridge expressed the view that apart from the bad effect it had on the animal or bird being eaten, the eating of meat — especially fat meat — was actually harmful to the eaters, if they were subject to strokes or heart attacks. Mr. Edward Bear, who is inclined to be plump, unfortunately took offence at the glance Mrs. Partridge gave him as she said "fat meat"; Mr. Crow had to caw for order.

Then The Rev. D. N. Duck added that, apart from any physical harm, eaters and hunters were liable to do themselves serious spiritual harm; a casual attitude towards killing is responsible for a vast amount of the evil in the world today. Dr. B. G. Goose mentioned here that the sufferings of the bereaved and injured, among both hunters and hunted, must be taken into consideration.

In view of all these factors, it was agreed that man must of necessity be regarded as a predatory animal in the same category as Mr. Wolfe and Mr. Foxe, and must therefore be conceded certain regrettable but undeniable rights. But it was unanimously decided that these rights do not

extend to include Game Suppers. The Fur-and-Feather-Power Association will, therefore, take action regarding the next Supper.

A few suggestions as to method were put forward by Wm. Wolfe, Frank Foxe, Ed Beare, Wilf Weasel, Harry Hawk, and Mrs. Hootowl, but these were ruled out of order and will not be reported. The Association is definitely committed to a policy of non-violence.

It was, however, agreed that any member of the Association who has the misfortune to take part in the Game Supper will violently disagree with whoever eats him.

Respectfully submitted,  
Peter S. Rabbit, Secretary,  
Fur-&-Feather-Power  
Association,  
Sprucegrove Branch  
*Ed. note: Apologies to the "association" for not having published this sooner. And if any reader had indigestion after a venison steak they will know the reason why!*

# Your Church Papers

by William Wadley, Diocesan Treasurer

Some parishes, we find, are taking the Church papers for granted. The policy in this diocese has been to send the Canadian Churchman and THE ALGOMA ANGLICAN to every home where there is a regular envelope subscriber or identifiable donor to the Church, the parish paying the annual subscription to the diocese.

We regret that a few parishes are not co-operating. By taking the news media from the people they are stopping the source of information and effective communi-

cation, thus encouraging apathy and ignorance, the twin enemies of the Church's work.

We simply ask: where else can these parishes find a value comparable to the \$1.20 per year for the two Church papers — Canadian Churchman and ALGOMA ANGLICAN? *Eleven home visits by two Church callers every year which keep Anglicans in touch with the Church on the national and diocesan level, and encourages them to participate in the Church's life and work!*

But some say, we never see anything in it about our parish. If so, tell your rector and wardens. Remind them that unless parish news is sent in to the editor he can't print it. This, we feel, is most important if the ALGOMA ANGLICAN is to effectively fulfil its role as a unifying force throughout the diocese. Please help us in these two ways to keep the whole Church family in Algoma fully informed about Church affairs.

## GROUP THERAPY

Counselling sessions for groups of people who are worried, troubled, or in distress, are being conducted each week by the Rector of The Church of the Resurrection, Sudbury. In announcing this service, he states that the ideal number in each group is six, and sessions are held once a week for six weeks. Healing comes through sharing in the group.

## Parish Returns, Continued from page 4A

Receipts to Oct. 1, 1970	ALGOMA MISSION FUND		DIOCESE EXPENSE FUND		ALGOMA ANGLICAN		PENSION FUND	
	Asked	Paid	Asked	Paid	Asked	Paid	Asked	Paid
<b>SUDBURY DEANERY</b>								
Capreol	75	75	381	285	37	9		
Coniston			357		34		531	
St George's, Sudbury			222		20			
Copper Cliff	3600	1200	1146	420	114	114	900	300
Garson, St Mark's	675	50	438	150	52		240	
Good Shepherd	130	130	63	63	15	15	68	68
Ascension, Sudbury	300		432		61		261	261
Lively	1150	855	639	477	44	44	531	369
Onaping, Levack	84	84	438		43	43	203	203
Azilda	170	84	147	72	31	12	113	60
Sudbury: Epiphany	7200	5040	4728	3309	319	122	1019	713
St James'	100		693		57		531	200
French River	25	25	12	12	8	8		
Resurrection	900	100	1335	520	135	135	531	100
	\$14,409	\$ 7,643	\$11,031	\$ 5,308	\$ 975	\$ 504	\$ 4,928	\$ 2,274
<b>SUPERIOR DEANERY</b>								
Manitouwadge			306		31		200	
White River	50	10	135		18		133	
Franz	15	15	6	6	4	3	6	6
Missanabie	60	60	27	27	7	7	30	30
Marathon	600	286	576		20		531	
Nipigon	250		126	126	46	18	213	213
Red Rock	300		378		45		300	
Dorion	15		39		10		18	
Schreiber	114	150	162	162	43	43	120	
Wawa	1018	509	375	250	62	42	531	265
Hawk Junction	100	100	93	45	16	16		
	\$ 2,522	\$ 1,130	\$ 2,223	\$ 616	\$ 307	\$ 131	\$ 2,082	\$ 514
<b>TEMISKAMING DEANERY</b>								
Englehart	725	485	832	556	91	91	531	355
Haileybury	500	186	871	200	85		579	385
Cobalt	125	125	165	85	39	39	78	39
Temagami	75	67	48	43	13	11		
New Liskeard	2000	500	1173	500	160	135	706	473
North Bay:								
Christ Church			1338		126		684	454
St Brice's	2200	2200	1023	1250	104		531	
St John's	4530	2937	2703	1802	244		788	534
Powassan	428	133	186		63		120	
Callander	214		93	93	58		120	
Restoule	41	41	18	18	12	12	18	18
Chisholm	56		30		7		27	
Sturgeon Falls			270		46		240	
Cache Bay			36		7		30	
Temiskaming	400		446				531	224
	\$11,294	\$ 6,675	\$ 9,232	\$ 4,544	\$ 1,060	\$ 290	\$ 4,983	\$ 2,483
<b>THUNDER BAY DEANERY</b>								
St George's	\$ 1492	\$ 449	\$ 966	\$ 241	\$ 96	\$ 24	\$ 612	\$ 153
St John's	8750	5062	3288	2466	336	257	939	701
St Luke's	1219	319	1078	278	139	139	564	214
St Michael's	1200	1200	1326	1326	211	211	688	688
St Paul's	7000	4083	3567	2080	795	795	1028	623
St Stephen's	96	30	204	70	61	61		
St Thomas'	4400	3293	2169	1620	274	183	750	562
West Thunder Bay	600	350	508	275	133	101	531	809
	\$22,757	\$14,787	\$13,106	\$ 8,358	\$ 2,047	\$ 1,772	\$ 5,112	\$ 3,251
Non-parochial						76		
Totals for Diocese:	\$86,122	\$51,428	\$59,025	\$33,037	\$ 7,510	\$ 5,445	\$29,993	\$16,343



Mail Bag

Advisory Finance Committee Offers Reply to "Argument"

The chairman and members of the Advisory Finance Committee are very much concerned and unhappy about the article published in the September issue. It does seem to us rather ridiculous for the diocese to spend many thousands of dollars each year to provide a vehicle for the publication of this kind of destructive material.

The committee meets regularly and our recommendations and actions are the result of careful group consultation. We would welcome any constructive suggestions at any time from any Anglican in the diocese. Simply phone or write the Chairman or any member of the committee. One of our primary objectives is to limit diocesan financial demands on the parishes to the lowest possible level consistent with the cost of work to be done, as decided by synod and the executive committee.

We are asking the editor to publish a series of articles on the various diocesan funds. For example, it appears that many persons do not know that the Church Extension Fund is in a deficit position and has been for many years. The diocese advanced funds for extension loans in excess of the funds available and is carrying the cost until the parishes with loans repay the money as agreed.

The Church and Parsonage Loan Fund, on the other hand, has funds available and subject to Executive committee approval, may loan money for the repair and improvement of existing Church properties. Applications for such loans should be made through your Rural Dean, supported by full

details of the work to be done and cost estimates. Your deanery executive committee member can also be of considerable assistance when your application is considered for approval, if he is persuaded that your project is both necessary and well planned. It is expected loans from this fund will be repaid over a relatively short period because, frankly, we want the cash available for the next applicant who may also have urgent need for this kind of help.

The Advisory Finance committee is just that, "advisory". We are prepared to assist where we can. If any parish has a problem write us. We won't promise to solve it, but we will try to give you good advice.

Canon E. R. Haddon, Chairman; Archdeacon J. F. Hinchliffe, Canon A. J. Thomson, F. T. Delgaty, G. A. Grisdale, J. E. Huggett, B. J. Davis, W. A. Kosny, T. C. Luck, W. M. Wadley.

Editor's Reply:

We ought to be "very much concerned and unhappy" that the Advisory Finance Committee thinks our publication is "ridiculous"—yet we notice they did include it again in the diocesan budget.

The "destructive material" referred to was an article in the series "For the Sake of Argument", entitled: "Needed, A Financial Program"; but we challenge the committee or anyone to quote anything from it that tended to be "destructive" or that was "uninformed".

The theme of the "argument" was the need for "an imaginative and inspired economic program" and that "surely this committee is charged with bringing in a constructive, realistic and workable program for the total financial operation of the diocese". It commended the action taken in improving the investments return, but criticized the committee's failure to present a real financial program. It concluded with a promise of co-operation when such a program was presented. Hardly "destructive material"!

For the information of most readers who do not see the Synod Journals, etc. we publish elsewhere on this page the "Terms of Reference" of this committee which was formed at the request of the 1965 synod session. In 1967, with seven members, the committee made five recommendations to synod, viz., (1) minimum stipend and car allowance be raised. (2) Stewardship programs should be conducted in every parish at least once a year. (3) Diocese should not enter into any further financial commitments. (4) Less money should be granted Thorneioe College. (5) A small committee should study annual diocesan budget and offer suggestions.

It will be noticed that the synod in 1967 gave the committee further scope of work, but in 1969, with ten members, its five recommendations to synod differed very little from those offered to the previous session. (1) minimum stipend should be raised and car allowance of eight

See That Your Parish Obligation Is Fully Paid

Actual Receipts to October 1, 1970 — Decimal amounts omitted, hence slight difference in totals.

Table with columns for ALGOMA MISSION FUND, DIOCESE EXPENSE FUND, ALGOMA ANGLICAN, and PENSION FUND. Rows list various parishes and their financial status (Asked, Paid).

Continued on Page 3A

Prof. Clay New Capreol Priest

At the Harvest Festival luncheon, held at St. Alban's, Capreol on September 27, the congregation welcomed their new parish priest, The Reverend Colin P. Clay, and his family, who have moved there from Sudbury. Fr. Clay is Assistant Professor of Religious Studies at Thorneioe College and will continue his duties there while officiating as Priest-in-charge of St. Alban's. His predecessor, The Reverend David Shea, has left to continue his studies at the University of Toronto.

LETTER FROM BRITAIN

The editor regrets that this feature (with other material) had to be omitted this issue. In December we will publish Fr Michael Thomas' account of a conference he attended at Oxford.

hundred dollars. (2) Stewardship program must be conducted in every parish once a year. (3) Supplementary pensions should be reviewed periodically. (4) Annual returns should be simplified. (5) No point in increasing apportionments when money is not forthcoming. We leave our readers to judge between the challenging plea of our columnist, or the "recommendations" of the committee. While our sympathies are all with the committee members, yet we believe our columnist's criticism was timely and well-justified in labelling the diocesan financial program "dull and unimaginative"—as being all recommendations and no action. Why, e.g., stress "stewardship campaigns" when the emphasis is on giving less? Perhaps the diocese expects this committee to do an impossible task—but are not Christians called to dare the impossible?

Advisory Finance Committee

Terms of Reference

... a finance sub-committee made up of five members, preferably laymen, one of whom should be the Treasurer of the Diocese. This committee is:

- (1) to act in an advisory capacity in preparing the annual budget
(2) to deal with and consider submissions from the parishes with regard to assessments and other financial problems
(3) to consider and recommend to the Executive Committee all financial appeals of a special nature, including offerings and collections
(4) to be charged with keeping under review the possibility of improving the annual parish return forms of the diocese.

Additional function, passed by the synod in 1967:

- (a) the study and recommendation of ways and means of raising money for all aspects of the Church's mission
(b) the stressing of the central place of giving within the Christian life. Also, at the same synod a resolution was passed "that we commend the work of the Advisory Finance Committee through the past two years and would hope that such a committee might be able to give its attention to the whole matter of diocesan finance."