

THE ALGOMA ANGLICAN

VOL. 16

FEBRUARY, 1972

NO. 2

Executive Report

Revenue From Shingwauk Paid Off Parish Arrears

by William Wadley, Treasurer

The third meeting of the Executive Committee which was elected and appointed at last year's Synod was held on Tuesday, January 11, 1972 at St. Luke's Cathedral Hall, Sault Ste Marie, preceded by the biennial conference of the Archbishop with the Archdeacons and Rural Deans. All but four of the thirty-two members of the executive were present for the meeting which began at 2 p.m. and concluded in record time on the same day at 9.30 p.m. during which the members:

WELCOMED the Reverend Kenneth Gibbs as the new Rural Dean of Mississauga.

GAVE APPROVAL IN PRINCIPLE for Church and Parsonage Loans for three parishes,

\$7,600 to Resurrection, Sudbury, replace heating system.

\$1,500 to Holy Trinity, Sault Ste Marie, repair heating system.

\$3,000 to St George's, Thunder Bay, rectory exterior.

WERE ADDRESSED briefly by the Executive Director of Program, Church House, Toronto, the Reverend Clarke Raymond.

LEARNED that inter-fund borrowings by the Church Extension Fund had dropped to \$4,500 by the end of 1971, during which time new advances had been made of

\$20,000 to Christ Church, Lively, for its new rectory, and

\$19,500 to Christ Church, North Bay to refinance the bank debt on that church.

DECLINED any further requests for advances from the fund until its inter-fund borrowings had been liquidated, and

CALLED UPON the Advisory Finance Committee to prepare a policy study and recommendation regarding the responsibility for the administration of the assets of the Church Extension Fund, and determining a collection policy for the outstanding advances of some \$350,000.

RECEIVED WITH INTEREST a comprehensive progress report by the Reverend David Smith on behalf of the Diocesan Board of Christian Education, and

DIRECTED that additional copies of the findings of the DBCE Church School survey be sent to the eight Rural Deans for use at deanery meetings and for distribution to interested Church members.

DEALT WITH a group of specific recommendations prepared by the Advisory Finance Committee at its meeting held beforehand and after the fall deanery meetings which had been attended by the Chairman and Treasurer.

ENDORSED a recommendation for a special study in consultation with the Treasurer, Chancellor and Auditor for the consolidation of our diocesan accounts.

ALLOCATED some \$9,500 to clear 1970 and prior years' arrears owing for diocesan expense and parochial pension assessments and Algoma Anglican subscriptions.

PROVIDED the necessary funds for this "once-in-a-lifetime-happening" from the first four months' rental receipts of the Shingwauk Hall to Algoma College, and

EARMARKED the remaining two months' rentals for 1971 as a special grant-in-aid to help reduce the accumulated operating deficit of the Algoma Mission Fund; both with the two-fold intention of giving individual parishes a boost in coping with accumulated arrears, and in providing necessary working capital to the diocesan operating accounts which had been depleted by the non-payment of these 1970 and prior allotments.

RECEIVED a progress report on behalf of the recently established Algoma Anglican Committee and granted power to act to the Advisory Committee (working in close conjunction with it) in the obtaining of a new editor for the diocesan paper.

ASKED for a Historical Committee to be formed to deal with requests for the preservation of historical places of worship within the diocese as from time to time received.

REFERRED for further study and report property requests regarding Warren, Whitefish Falls roadway, Sault Ste Marie properties.

APPROVED a grant from the Sale of Land account to assist Bishop Neville Clarke in the proposed reprinting of the Ojibway Prayer Book.

CALLED FOR 1972 statistical and financial reports to be prepared in four parts to provide copies to be sent to the Rural Dean and Archdeacon as well as the Synod Office and Parish.

WERE ADVISED that the next meeting was scheduled for Thursday, May 18, at Elliot Lake, to follow the Diocesan Clergy School previously announced to commence on Monday, May 15.

TEEN-AGERS SING FOR OLD FOLKS

Twenty members of the Anglican Young People's Association of St Paul's, Thunder Bay, twelve boys and eight girls, aged from

fifteen to nineteen, sang Christmas Carols for the residents of two senior citizens' homes in the vicinity.



Receiving congratulations from his fellow officers The Rev. D. H. Fuller, centre, looks at his certificate for hospital chaplaincy course.

The Reverend Douglas H. T. Fuller, a former Priest-in-charge of the parish of Wawa, who since 1956 has been on leave of absence from this diocese while serving as Chaplain in the Royal Canadian Navy is now Assistant Base Chaplain at Rockcliffe. Last year he completed part of a Clinical Pastoral Education Program given at the Montreal General Hospital as training for his work at the National Defense Medical Center at Ottawa.

As a hospital chaplain, Captain Fuller visits nearly fifteen hundred Canadian servicemen from

across Canada and overseas each year who are referred to the Center.

The chaplain, who served in the Royal Canadian Navy for four and a half years during the second world war, studied for the priesthood at Huron College, London, Ont. from which he graduated in 1951 and served in the Diocese of Huron where he was ordained. During his career as a service chaplain since 1956 he has been stationed on both the East and West coasts, and at Churchill, Manitoba.

In addition to his regular duties and additional training in hospital work, Captain Fuller is employing his leisure time in writing a novel with the background theme of the navy chaplain as seen below and above decks in warships.

A native of Holland, the young evangelist came to Canada eight years ago and worked on a farm near Barrie, Ont. There he became associated with Trinity Church, later being recommended by the Rector, now Bishop Read, for training as a lay evangelist. As a student he gained experience in youth work by serving for a season with the Kamloops Christian Hostel and also at the Yonge Street Mission Youth Centre in Toronto.

At St Paul's he will be responsible mainly for parish visiting and leadership in youth work.

RECTORY RECEPTION

On Sunday, January 2, from 3 to 9 p.m. Canon and Mrs Jas. F. Hinchliffe held a reception for their parishioners of Christ Church, Lively in their new rectory, a lovely house built by the parish last year after Canon Hinchliffe had been appointed Rector of the parish.

Rhodesian Girl Receives Award

Miss Eunice Ndebele, now in her final year of studies at Laurentian University, Sudbury, has received the Atkinson Charitable Foundation award for all-round student achievement. Miss Ndebele is a native of Rhodesia who was sponsored by the Deanery of Algoma following the visit of her father to Sault Ste Marie during the Anglican Congress. She lived with a family in Sault Ste Marie while attending high school. She hopes to complete work for her Bachelor of Science in Nursing degree this spring and then to write her R.N. examinations in June.

Miss Ndebele's father is priest-in-charge of St Paul's Mission, Molepolole, in Botswana, and she hopes to return to Africa and work with him. However, she will have to learn the Botswana language as she will not be returning to the Zulu speaking part of Rhodesia where she lived before coming to Canada. However, after her excellent achievement in her studies at high school and university this should not be too difficult for her to master in a short time.



Sault Star Photo
Eunice Ndebele

LATCH KEY PROGRAM

Using the space formerly used for a "coffee house" at the Church of the Epiphany, Sudbury, a new activity intended for school children is being carried out from 3.30 to 5.30 p.m. for four days a week.

Supervised by a YWCA staff assisted by two students from the Laurentian School of Social Work, the program is for children from grade one to eight who have no parent home when they return from school. It provides a warm, hospitable and familiar place with a variety of games, books, ping pong and painting. The average attendance ranges from six to eight but more children would be welcomed. The program has been in operation since mid-October. Transportation home is the responsibility of the parents.

Church Army At Lakehead



Capt. H. Willhems, C.A.

Another Church Army officer is working in the diocese making four men now attached to parishes in Thunder Bay. Capt. Henk Willhems is on a short-term assignment with The Rev. D. M. Landon, Rector of St Paul's, Thunder Bay. Since his commissioning last spring he worked with the Missions to Seamen on the Toronto waterfront as Assistant Chaplain.

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.

Canon Jas. F. Hinchliffe, B.A., The Ven. G. W. Sutherland, B.A., B.D.

Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.

Circulation Mgr.: Mrs. P. Paterson, Box 637, Sault Ste. Marie, Ont.

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.

Needed: Good Neighbours

Psalm 68: 6—"God setteth the solitary in families".

Some time ago the editor received a letter from a priest in this diocese asking him to publish something about the problems of aged persons who were experiencing great loneliness. He had been made aware of this during his parish visiting.

Our first reaction was that this was not an area for a diocesan editor to offer much publicity, especially when the national Church paper had just produced an excellent issue dealing quite extensively with the problems of the aged. However, the request stuck in our mind and we have been giving the matter some thought while making a few observations of our own. We offer these comments in the hope that our readers will be stirred to consider the matter and help in some way to deal with the problem in their own communities.

First, we would stress that loneliness is not just a problem of senior citizens; it shows in the frustrations of thousands of young and middle-aged people; only they, especially the young, seem to have enough vigor to draw attention to themselves in various ways as a substitute for their "non-integration".

One of the worst effects of the machine age is a de-personalized society, and we are all its victims. More and more humans are being reduced to "numbers" as the last vestiges of personality are punched out on a computer card. In a world where thousands of babies are aborted every year is it any wonder why older people are afraid they will be left to die unwanted and unloved?

The most significant statement we read in the *Canadian Churchman* issue referred to above was by Bernard Daly, the Roman Catholic columnist, who said: "My concern is not so much today we are indifferent to life, but that we may become increasingly so." He suggested that the "permissive" society is an impulsive society and that the idea may gain ground that the aged are obsolete, with all the frightening conclusions that may be drawn.

The Bible shows that the Divine purpose is for people to live together in families, and in dealing with the problem of the lonely it seems we have to begin with the family. So many women today are trying to do everything in this world except become homemakers, that the happy companionship of family life is denied to young and old alike. Moreover the old place of the "breadwinner" has changed. Many young men with good education find they are not needed in an age of automation; middle aged men find that most lines of service are not open to them after they have turned fifty. A new kind of loneliness, bred of a frustrating sense of uselessness, is abroad, and

often there is no "family" environment to give comfort in this dilemma.

In communities where the "Meals on Wheels" program is carried out it has been discovered that the older people are more in need of friendship, someone to visit and chat with them sometimes, than the hot meals provided for them. Indeed, there is the possibility that the program may often reduce the initiative required by people in doing this work for themselves, thus indirectly contributing to the problem of loneliness.

It is true that society is doing much to provide for the welfare of its senior citizens. The well-run homes established throughout this province are places where they can enjoy a certain kind of companionship or "family" life; but the residents must surrender so much of their initiative, their possessions, and perhaps what they cherish most, their privacy and freedom—all in return for the comfort and security of the "institution", which ideal as it might be, cannot take the place of the "family". Of course there are many who do enjoy this kind of sheltered existence, and there is usually a waiting list for its benefits, but we cannot blame those who question whether they are worth the price.

Our concern really lies outside these institutions, to the places where social agencies do not reach, perhaps because the problem is so simple that it is often overlooked. It is an area in which the Church, rendered so lifeless by its growing bureaucracy, interminable conferences and task-forces, could at last find its soul, its vocation of brotherly love, expressed in community.

We have seen a principle working effectively among children at camps, especially when in swimming, or travelling—the "buddy" system. It is simply a concern and responsibility for each other. Why couldn't such an idea be applied on a wider scale in our parishes? Could not a "buddy" system be organized for the lonely and the aged, a "family" partnership for the solitary?

We have published accounts of community efforts of concern operating in this diocese—"Fish", and the exciting telephone ministry, "Lifeline", but what is needed for the lonely, aged person is the comfort of a regular visitor to whom they can turn, the concern of a friend, the responsibility of a "buddy" to be their link with the community, and perhaps to whom they too can be a source of strength and companionship. We have heard of a club of "Good Companions" doing a kind of work like this in a city parish. Why not promote a company of "Good Neighbours" to combat the problem of loneliness? To bring the solitary into the family circle by finding our lonely neighbours and then to love them as ourselves.

The Archbishop's Letter

Take Time to be Quiet



The Archbishop's Study,
February, 1972

My dear People:

You may not agree, but I believe the great need for the Church of God and its members today is QUIETNESS. The Church is too busy. Its organizations are elaborate, widespread and active. Councils, conferences, conventions, conclaves and committees follow one another with no let-up. Leaders of the Church live in a whirl of engagements and are seldom at home with their own people and are strangers to themselves. Absorbed in religious questions (and many questions not too religious), they find no time to gain personal experience of the realities of which they speak.

When this happens ineffectiveness is inevitable. Those who possess the greatest potential in helping their fellows are those who have learned the secret of quietness, unobtrusive activity; in other words, constant communion of the soul with God—and do we ever need this! Here's our opportunity now—Lent, 1972. Take time to be quiet.

I know what the comments will be to this statement from some quarters—"My goodness, if we spend our time in being quiet, nothing will be done!" That is not the point. Something must be done—activism, if you like to call it, but also an activism in quietness.

Possibly that is a paradoxical statement, but many of us who have reached middle age and beyond can recall old men and women of their childhood who seemed to live in untroubled reliance on God, as if they had learned by constant communion with Him truths which brought to their souls the blessing of perpetual peace. Possibly I was mistaken, but I don't think

so. They were men of deep conviction and great strength of character; they rarely attended public meetings but when they did and had occasion to speak there was a depth of knowledge, conviction and faith. Their power lay in what they had become in quietness. We must learn their secret.

I know all about meetings—call them by any other name, they are still meetings. Some benefits accrue from them and I will be charitable and say that at times the benefits are not too apparent!

Perhaps the greatest hindrance to the influence of the Church in the world and the spiritual life of its members is the lack of stillness, time to reflect, time to pray.

I am not advocating any form of passive inactivity in this pre-Lenten letter, but I am asking you "to take time out". Quietness and confidence bring strength.

Your friend and Archbishop,

William L. Wright
Algoma

Lenten Pilgrimage

(St Mark 10:32)

O do not fear to walk this hallowed way:

His presence goes before you day by day.

Its upward climb a joyful path will be:

His yoke is easy and burden light for thee.

Amazed, afraid, yet in faith I follow Him

Along the road that leads up to Jerusalem.

In love I watch Him take His cross and die;

Wait at His still tomb in hope — last mystery.

As death's dark shadow sweeps across the sky,

Will He be there when from the grave I cry:

Is there no help? — His voice speaks my name

In Easter light! — Faith, hope, love overcome.

Rabboni!

Archbishop's Itinerary

February 1, 2: Canadian House of Bishops

February 3, 4: National Executive Council of the Church at the Retreat of the Holy Apostles, Mississauga, Ont.

The Archdeacons and Rural Deans in consultation with the Archbishop will prepare the schedule of episcopal visitations for 1972. This will be printed in the March issue.

"Fairer Perhaps But Simpler It's Not"

by William Wadley, Diocesan Treasurer

Such is the fairly common reaction to the recent flood of changes affecting tax legislation and group insurance plans. Take our clergy payroll for example:

First, new Tax Deduction forms (called TD1's by the tax people) had to be completed by the clergy and turned in to the parish treasurer, or in some cases the synod office payroll clerk, Mrs Gladys Reed. This was necessary because new personal exemption levels were passed by parliament in the closing weeks of December.

Next, the new tax deduction tables had to be consulted to determine the proper amounts to be withheld for Income Tax, Canada Pension and Unemployment Insurance for onward transmission to the Receiver General of Canada.

Then, the new Church Pension deductions had to be figured out, based on the new formula of annual stipend plus twenty-five per cent of stipend or eighteen hundred dollars, whichever is greater, for a minimum of two hundred dollars a year per full time priest.

After which, adjustments were necessary for group premiums for life insur-

ance and prepaid hospital-medical care, due in the first instance to slightly higher costs for the older participants, and in the latter case to amalgamation of the Ontario government hospital and medical coverage programs.

Finally, permitting the calculation of the net "take home" pay cheque, hopefully still somewhat higher than in 1971, at least that was the synod's intent when it pegged the 1972 minimum stipend at \$4,900, five per cent higher than the level in effect in 1971.

From an employer's point of view increased payroll deductions for employees usually have a double effect: higher costs in matching shares and employee dis-appointment in the net increase in take home pay. The employer, of course, is expected to absorb the increased administrative costs of implementing more complex payroll deduction regulations. These indirect costs are accompanied by increased direct costs, which in the case of the diocese means greater matching shares in the Canada Pension Plan, Church Pension Plan, Hospital-Medical Plan, and Group Life Insurance contributions.

"Heirs Through Hope"

A Serial Story about

The Adventure of Prayer in a Parish

What happened when a few people began praying the Kingdom Prayer

IV. THY KINGDOM COME—IN THE PARISH, IN THE WHOLE CHURCH, IN CANADA, AND IN ALL THE WORLD.

They had met as usual and prayed together for those whose names had been given them; the sick, those in trouble, all the people and causes that are brought before the people who pray. Afterwards the Woman of Sorrows said, "I can pray for the kingdom to come in my own life and in our home, but when it comes to the parish and the whole Church, Canada and all the world, I'm lost — it's just too big and indefinite."

"I know," said the Priest, "but do you have to let it be big and indefinite? Why not pray for one particular person in the parish, or one special problem, and the same with the Church, Canada, and the world?"

"Couldn't we use the Litany instead, Father?" asked the Lover of Beauty. "It says all the same things in a more beautiful way." "But I like this little prayer," said the Old Lady. "It's short and I can remember it and it says all I want to say."

The Priest's eyes twinkled as he frowned at them — "Need we all pray the same way? It's the spirit of it that counts, not the words. Pray as you like, only cover the same ground, that's all. Begin at home and let your prayers grow until they can take in the whole world. Remember what our Lord said about preaching the Gospel among all nations, beginning at Jerusalem — Jerusalem for each of us is our own home."

Thy kingdom come—they were all praying for the kingdom, but each one had his own idea of the kingdom, thought the Priest, and so all were really asking for different things. The Child's kingdom was the Father's world; the Lover of Beauty's was centered in the Holy Eucharist; the Old Lady's was the Word of God; the Woman of Sorrows' kingdom was her secret place indwelt by the Holy Spirit; his Wife's kingdom was Love.

And the Priest's own kingdom? In his humility he felt he had none. His was an emptiness, a dry desert of suffering, forsaken of God. Perhaps the things that were hidden from himself would be revealed to these babes.

He thanked God that at least two of his people who prayed were beginning to see that the kingdom couldn't be kept as a place of refuge for their own souls. The Lover of Beauty drew all the suffering and sorrow around her into her kingdom. The Child did the opposite. He took his kingdom and spread it everywhere, making the Priest think always of those lines on the Beloved by St. John of the Cross:

" . . . scattering a thousand graces
He passed through those groves in haste,
And left them, by His glance alone,
Clothed in beauty."

Thy kingdom come — in our parish. The Child had not heard the advice the Priest had given to the Woman of Sorrows, but he prayed for the only things in the parish that counted to him: the Priest, the choir, especially the two other choir boys who always sang off key.

Thy kingdom come — in our parish. The Woman of Sorrows prayed for some of the "Pharisees" in the Church who looked down on her and her drunken husband and troublesome children. The Lover of Beauty who was always deeply hurt by strife and discord prayed for two of the congregation who had quarrelled and were not speaking to each other. The Old Lady prayed that the church she loved would soon be out of debt because she couldn't bear to owe money. The Priest prayed for someone who always criticized his sermons.

His wife prayed for him, for the Old Lady, for the Woman of Sorrows, the Lover of Beauty, and for the Child, and that others would come forward to be with the people who prayed.

Thy kingdom come — in the whole Church.

The Old Lady prayed for Betty, a missionary she had read about in a Church magazine, "My little Betty might have been that missionary if she had lived", she thought, and prayed for this Betty as if she had been her own daughter.

The Woman of Sorrows prayed for a Church Army Captain who worked among alcoholics and social outcasts, and offered the miseries of her own home as a sacrifice of prayer for him.

The Priest prayed for an African bishop, seeing him in the light of his love and friendship for his own bishop, and his Wife prayed for the bishop's wife.



NEW YEAR'S DAY RECEPTION AT BISHOPHURST—Archbishop and Mrs. Wright with their daughter, Jane, and her husband, David Oulton, of Ottawa.

The Child prayed for little brown children overseas, picturing his little brothers and sister with nothing on and their skins painted brown. He prayed that they could live, as he did, in the beautiful light and colour of the kingdom with its sunshine and happy breezes.

The Lover of Beauty prayed in the words of the Litany, that God would "give to all Bishops, Priests, and Deacons true knowledge and understanding of Thy Word . . . and send forth labourers into The Harvest; to prosper their work by Thy Holy Spirit; to make Thy saving health known unto all nations; and to hasten Thy kingdom."

Thy kingdom come — in Canada.

To the Child, Canada meant the farm where he lived on the hill, the gravelled road with the homes of his neighbours dotted along it, and the town where he went to school and church. So he prayed that the kingdom, which of course would get into all the farmhouses and into the school and all the stores and houses in town. He could see the sunshine and breezes playing around all these places, and the gardens were full of growing things, of flowers and birds, so it couldn't be long now.

The Woman of Sorrows prayed about the things she heard in the daily news from the local radio station. The Priest prayed for the

Mayor and Town Council because he was having to do battle with them over a question of Sunday sports. His Wife, who had been a nurse, prayed for the staff of the local hospital.

The Lover of Beauty prayed that the kingdom would come "to the people of our country", that God would "endow those set in authority with grace, wisdom, and understanding . . . bless and guide the Judges and Magistrates, giving them grace to execute justice, and to maintain truth". By using these dearly-loved prayers of the Church she felt safer from one of her greatest difficulties — becoming so involved in what she was praying for that she would forget who she was praying to.

The Old Lady thought about the words of St Paul — "all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" and prayed for their member of Parliament who had gone to school with her sons when they were boys.

Thy kingdom come — in all the world.

Each of them tried to pray about things they had heard on the radio, saw on television or read in the newspaper, each one lifting up before God the things that touched them most deeply. But the Child never prayed for anyone except the cowboys on the western plains, that "God would help the good guys and be merci-

ful to the bad guys". Nothing could convince him that the west he saw on television no longer existed — if it ever had. But, as the Priest said, there were still guys in the west, both good and bad, the same as everywhere else, and the Child's prayers would find their way to the right places.

They all prayed faithfully, but none of them, except the Old Lady, really liked the prayer. They used it for much the same reason as the robin had for singing his song; because they couldn't do otherwise.

And they all found it much as the Priest had feared — as soon as they were out of their own parish they were beyond their depths, and their interest in the outside world and in World Mission was a forced one. Except for the Old Lady, who had begun to correspond with her new daughter, Betty, and was taking a very deep interest in Mission.

The Priest's Wife prayed steadily for the people who prayed. "Thy kingdom come, Thy will be done", prayed the Old Lady. "Oh dear, my mind wanders so! I meant to say, Thy kingdom come, in my life and in our home. . ."

So "Thy will be done" was all part of the other prayer, "Thy kingdom come", and God must have meant her mind to wander so that she could see this. Very shyly the Old Lady shared her thought with the others when next they met.

Thy kingdom come, Thy will be done in my life as it is in heaven — in our home as it is in heaven — in our parish as it is in heaven. . . "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father Who is in heaven."

V. THY WILL BE DONE

Their prayers for the coming of the kingdom took a new turn. First came a conscious seeking to know God's will and to do it in furthering the cause of the kingdom. Here the Old Lady blazed a trail for them all with her deep knowledge of the Bible and its revelation of God's will. She even overcame much of her diffidence in sharing this beloved treasure.

One of the first-fruits of their prayer and seeking was a greater desire to help and share, first with each other, then with other needy ones in the parish. Gradually they came to feel the same way about those others for whom they prayed, in the whole Church, in Canada and in all the world.

(Continued, page 4A)



Supported by funds from the Anglican Church of Canada, the Barrackpore Social Service Society in West Bengal, India, provides help for farming such as this irrigation pump in a rice paddy. The area now produces two annual crops and the amount of rice harvested has quadrupled. The Society, run by Church of England missionaries, has been in operation three years. In 1972 a grant of \$2,500 was sent by the Canadian Church towards this project.



—Sault Star Photo
Attending the Bishophurst reception on New Year's day were James and Mary Dukes nee Rossiter, who are working with CUSO in Zambia, Africa.

Adventure of Prayer - - -

continued from page 3A

God touched their hearts and they gave of themselves, their time, their belongings, and their money.

And even though they gave so much more than they had ever given before they seemed to have still more of time, money, and interest for their own parish church. It seemed as if their dollars and quarters, their hours and minutes could gather other dollars and quarters, other hours and minutes until all the needs were filled. The Priest, as he watched them, was reminded of St Teresa's words: "A penny is nothing, and Teresa is nothing; but God and a penny and Teresa can do all things".

Besides seeking to carry out God's will themselves they also prayed simply that His Will should be done, putting themselves into His hands. "... ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee. . ."

Thy kingdom come, Thy will be done . . . but the things that began to happen seemed to be anything

Church "Initiations," etc. and make my decisions. I will not be influenced by the narrowness of opinion which seems to be the policy developing in THE ALGOMA ANGLICAN.

Wm. B. Kidd
Sault Ste Marie, Ont.

Mrs. Lorne Henbach of Katrine (Emsdale parish) writes to protest against the full-page advertisement from Seagram's Liquors produced in the December, 1971 *Canadian Churchman*. She would like to see this paper "kept as an inspiration to our church people."

Again we would point out that THE ALGOMA ANGLICAN and *The Canadian Churchman* are different publications, neither having any control of the other. It's too bad the diocesan papers were not "inserts" instead of "wrappers"; then the national paper would get the blame for our shortcomings!

We read the advertisement in question and thought it was a good one. Though we have never patronized Seagram's products we appreciated their plea for moderation and hope many of our readers "got the message" without indulging too much in the "spirit" behind it.

CORRECTION

On page one of the December, 1971 issue we published a news item about the "Algoma Action" in which it was stated that one of the depots for old furniture, etc. would be at St George's, Thunder Bay. We have had a letter from the Rector of that parish saying that this information was incorrect and asks us to state that through lack of space St George's cannot be used as a collecting depot. We regret any inconvenience that may have resulted from this premature announcement.

but God's will. Crisis after crisis arose in the parish.

A young couple had become estranged and had come to the Priest for help, but had gone away in anger and bitterness. A young woman, dear to them all, was very ill in hospital. The eldest son of the Woman of Sorrows was in trouble with the law. One of the business men in the parish had lost his job and his wife was close to a nervous breakdown from worry. . .

But the thing that hit them all hardest was that the Child suddenly became ill and had to be taken to the city for a difficult and dangerous operation.

The whole parish was shocked and deeply concerned. Everybody prayed, even those who had never thought much about prayer before. And everyone wanted to help. They helped the worried parents to pay the expenses, they took turns minding the children and caring for the farm while the Child's parents took him to the city. Even the husband of the Woman of Sorrows took his turn in helping out.

Thy will be done.

The Priest, burdened with all these needs and sorrows, and especially with his concern for the Child, had asked his people to share with him a special day of prayer in the church, beginning with the Holy Communion.

He knelt at the altar rail as the early sunshine sparkled through the colours of the window with its picture that the Priest thought much too pretty and sentimental — the picture of the Good Shepherd with a lamb in His arms. But now he tried to see it with the Child's eyes; the Child, with his love of colour and light and life, who had been plunged into the darkness of the valley of the shadow of death . . . "I will fear no evil, for Thou art with me; Thy rod and Thy staff

Churchwomen Give Strong Support To Parish Funds

The Anglican Churchwomen, despite some indications, is not dead; it is alive and well and certainly very active in the parish of Christ Church, Lively. After electing eleven officers to direct the work for this year the women "went for broke" in distributing their funds before the end of 1971; they voted to: Archbishop's Discretionary Fund, \$25; World Relief Fund, \$50; Rector's Discretionary Fund, \$25; Altar Guild, \$50; Bible Society, \$10; Parish Loan Retirement Fund, \$1,350. These amounts were allocated after they had paid \$600 for a refrigerator and stove in their new rectory; \$75 apportionment to the diocese; \$15 to Indian Missions, and \$200 towards general parish expenses.

comfort me. . ."

The people began coming in. First the Old Lady, helped up the steps by the Priest's Wife. Then the Woman of Sorrows, with her face lined red from weeping. Then the Lover of Beauty, with her uneven gait and haunted, pain-filled eyes.

No one else. "Always just these, dear Lord; where are all those who said they were praying?" And he began the Service in bitterness of soul.

"Therefore with Angels and Archangels, and with all the company of heaven . . . we Thy humble servants with all Thy holy Church . . ."

The Priest remained in the church the whole day; the other four came and went as their duties allowed them. They prayed in silence. Their love for the Child, their hopes and fears for him, set fire to their prayers for all the others, and they stormed the gates of heaven.

Later in the day the door opened quietly and a man, an uncle of the Child, came in self-consciously and knelt to pray, and it seemed to the weary Priest as if a great new burst of strength was added to the prayer that ascended.

(To be concluded next issue.)

New Prelate



Canon H. W. Garbutt

As this issue goes to press we have been informed of the honor of a canoncy given to The Reverend Harry William Garbutt, Priest-in-charge of the parish of Emsdale since 1956.

Canon Garbutt received holy orders forty years ago after studying for the priesthood at Wycliffe College, Toronto. From 1935 until 1944 he served with the Church Missionary Society in The Niger, West Africa. One of his native catechists during that time is now a bishop in that part of Africa.

We take pleasure in joining with Canon Garbutt's many friends in extending to him congratulations and good wishes on his appointment.

Mail Bag Where any Reader can have the last word!!

Dear Sir:

I have followed THE ALGOMA ANGLICAN throughout its history with mixed feelings. It has appeared to me, at times, to be of quite high calibre, at other times mediocre and still at other times not worth the effort to read.

The last issue (December, 1971) took on the attitude of a "cholic" child. This, to my mind, was particularly the case on the last page.

I realize the danger of writing a letter to an editor who editorializes each letter. Once a reader enters into a "war of words" with

a newspaper he ends up a casualty. At no time can the reader get in the last word. He is at the mercy of an editor who can use the space of the newspaper to whatever advantage he wishes.

However, I feel very strongly about the policy you have adopted in making editorial comments on letters which dissent from YOUR point of view.

Surely, you can accept opposing views and allow the readers to form their own conclusions. For myself, I intend to read as many opinions as possible on Church Union, "Barnstorming",

"Match as Match Can"

by William Wadley

Leafing through the pages of the current issue of the Canada Year Book, I was interested to find an analysis of marriages by religious denominations for 1968 with the following editorial comment:

(The statistics) "show the relatively strong influence that religion has on marriage. About sixty-five per cent of all marriages are between persons of the same religious denomination. In 1968 the percentage of those between those of Jewish faith was about eighty-eight; those of United Church about eighty-two; and those of Orthodox about sixty-six."

My own reactions included these:

1. It would appear that among Anglicans only about forty-two per cent married other Anglicans in 1968. This percentage is significantly lower than either the national average of sixty-five per cent or of the four denominations noted in the comments. To this jaundiced observer this helped confirm my own suspicion that rank and file Anglicans are more ecumenical than some

realize!

2. I was surprised to find that we gained as many as we gave in mixed marriages. I had been more aware of the number of our young people marrying in other Churches than of the like number coming our way.

3. From the point of view of adult evangelism I now wonder how well equipped we are to engage these new adherents in a meaningful way in the life of the average Anglican parish. Perhaps at that stage of young marriedness this is not their prime concern, but it could well be ours.

4. What answers could we give to the following?

Do we encourage periodic social gatherings of young married couples in our parishes?

Are our services planned mainly to meet the habits and customs of traditional Anglicans?

Do we ever provide a commentary to our services to explain why we act the way we do "with heavenly chant and psalms"?

Missionary Works to Help African People to Help Themselves

(From a Newsletter written by The Reverend John Rye of The Anglican Mission, Bolgatanga, Ghana, Africa, as printed in The Mission Bell of West Thunder Bay parish)

The work Fr Thom began in Binaba amongst the Kusasi people continues to grow and is encouraging. We have two evangelists working there now and it is hoped that the first Kusasi will begin his four-year training next September. This is the first step in putting ourselves out of a job; we must try to aid our own people here to take over and develop the work, and when this is done move on.

In addition we have two CUSO agriculturalists supplied by Canada doing work there among the village farmers (tech-

niques of dry-season gardening, irrigation, the use of fertilizers, etc.) in a program sponsored by the Anglican Church of Canada. In the future I have hopes for a nurse and mobile clinic for the area.

Teaching for the mothers, preventative medicine, together with agriculture and education is so necessary a part of the expression of the whole Gospel — good news to a people who have to cope with fifty per cent infant mortality, eighty per cent illiteracy, and a "hungry season" that is still long and painful. In time, of course, the government will assume responsibility for all this.

No letter is complete without some cheery chatter about the weather, but with only two seasons; hot and wet, and

cold and dry, this poses a bit of a problem. We are done with the rains now which though short were heavy and violent. We had cool days (seventy degrees) pleasant for me, but the locals thought it was the advent of the second ice age. This is the time of the Harvest Festivals in all the parishes: they are unique Ghanaian spectacles and a splendid demonstration (with chairmen, supporters and auctioneers) of religion coming to the aid of the parochial economy.

The village women, those patient hewers of wood and drawers of water and bearers of children, get a cloth if the harvest was good, or a chicken if it was not, for all their pains. No husband in these parts has his dreams disturbed by

the dark terrors of Women's Lib.

Christmas will soon be upon us, and with the sweat dripping down their faces the school children will be singing "See amid the winter's snow". Where, how, and why they learn these songs I don't know, but learn them they do. Again this year we will do a Nativity Play at Binaba; the manger is for them no artificial setting and the local donkeys await Joseph and Mary. I can't deny missing at times the happy vulgarities of snow and stores and shopping, but there is a simplicity and joy here that is very compelling.

(Fr Rye, a graduate of Trinity College, Toronto, is on leave from the Diocese of Niagara; he visited this diocese while on furlough in 1970.)