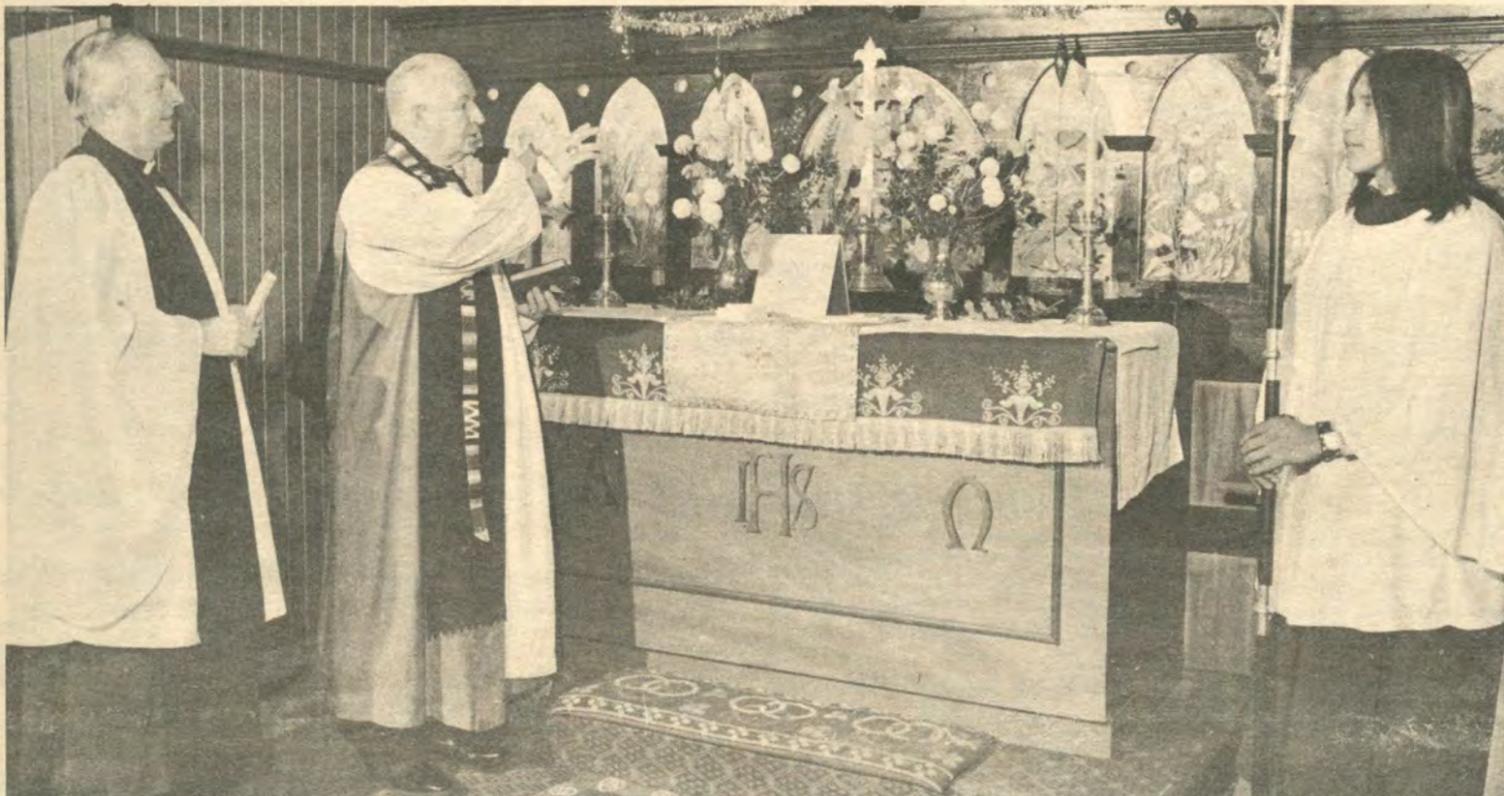


Another contribution from M. E. Newton-White

Artist's gifts dedicated at Garden River



Photos Courtesy of Sault Daily Star

The Most Rev. W. L. Wright dedicates murals painted by Miss M. E. Newton-White, at St. John's Church in Garden River. Looking on are the Incumbent, the Rev. F. R. Coyle, and the server, Herbert McCoy.

St. John's, by the water in Garden River, was the site on Sunday afternoon, December 17, 1972, of the service of Evensong, which included several special dedications.

Dedicated were new altar linens for the Holy Communion, made by members of St. John-the-Evangelist's Altar Guild in Sault Ste. Marie. Added to these was a gold brocade Communion veil originally given to the present Incumbent by his father-in-law, the Ven. C. W. Balfour. A burse to match the veil was also dedicated.

Across the wall, behind the altar, glowed the nine newly-installed panels, painted by Miss Muriel Newton-White, of Haileybury. These were her gift to the Ojibway people who worship in this Church.

"Let everything that hath breath praise the LORD" was the text of Archbishop Wright's sermon. He pointed out how each of the parts of creation shown in the altar murals, from pine trees



Fr. Coyle, and Mrs. Hilda Watson (who is a member of the Altar Guild of St. John's, Sault Ste. Marie) look at the altar linens she made, and which were dedicated at St. John's, Garden River.

to flowers, butterflies, birds, and animals (such as deer, squirrels, and rabbits) was a living, breathing creature

that praises God by his being. And he showed that the artist herself, as representative of man, is using

all her gifts to praise the Lord.

"Here is no ordinary artist. What her paintings show is the familiar world of light and shadow, trees, sky, and water that surround her daily. Her eye and hand have developed a remarkable degree of perceptiveness to the everchanging palette of creation." Thus, His Grace quoted from a brochure written about Miss Newton-White.

The crowded congregation joined in heartily to the singing of two English and two Ojibway hymns. Each of the congregation present signed a card of thanks, which is to accompany a gift of two Indian baskets woven especially by Mrs. Mark Pine for Muriel Newton-White.

Acting as the Archbishop's chaplain was Mr. Herbert McCoy, whose mother is in charge of the Altar Guild of St. John's. Herbert serves regularly for the Incumbent, the Rev. F. R. Coyle.

Former rector is honored at the Lakehead

The Rev. and Mrs. J. Turner, who recently took up new pastoral duties at Rosslyn, were honoured by the congregation of St. George's at a recent parish breakfast.

John Barrett and Roger Page, church wardens, expressed the parish's regrets at their leaving. They wished them happiness and God's blessings in their new home, and, on behalf of the congregation, presented them with a John Smallwood painting. Debra Burns presented Mrs. Turner with a bouquet. George Burns and Peter Wintoneak were in charge of kitchen arrangements, and Mrs. M. Reid also assisted in plans for the event.

In his parting words to the congregation, Fr. Turner expressed his appreciation for the privilege of serving St. George's for 13 years, and of sharing in the joys and sorrows of the congregation during that period.

He went on to emphasize that the Church is a church in motion, and that a church that stands still is going backwards. "The priest's true vocation," he said, "is to be a minister of the Word of God and the Sacraments; every congregation faces its difficulties and problems because the members themselves are human, and, as humans, err.

"But, with the guidance of the Holy Spirit, and our undisputed personal love for our Lord Jesus, the work of the Church will go forward. St. George's has served the community for 60 years, but many more years of faithful and exciting ministry lie ahead as a challenge," concluded Fr. Turner.

Until a new rector is appointed, the Rev. John Jordan will be in charge of the parish.

Special centennial performance at the cathedral in "Soo"

The Cathedral Players in Sault Ste. Marie are presenting a special centennial performance of "A Man For All Seasons" in the Cathedral on Friday-Saturday-Sunday, March 2, 3, and 4, in the evening.

The project is being directed by Jean Keating, known for her work as a drama teacher in the high schools, and for her leadership in "Soo" Theatre Workshops.

Helen Locke receives assistance

ACW at Novar sends two brailers to West Africa

Mrs. R. Watt, president of the St. Mary's ACW in Novar, reports that at their November meeting it was decided to start a fund towards a brailier (a typewriter for the blind) for Miss Helen

Locke, who left for West Africa during the summer to teach the blind.

Miss Locke has 125 pupils and had up until recently only four brailiers. The Rev. Canon H. W. Garbutt men-

tioned this need; St. Mark's and St. Luke's churches, along with other friends, soon came to the aid of this cause.

By the December meeting of the St. Mary's ACW, suf-

ficient money had been raised to send for two brailiers.

Miss Locke's parents, Mr. and Mrs. Lachlan Locke, report that Helen is enjoying her work very much, if her letters are an indication.

algoma anglican

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EDITORIALS

A message for... Cat Stevens???

Not long ago, a young Anglican girl, Bess Hobbs, from Massey, Ontario, brought a record into my Grade 12 Latin class. When this happens, I sometimes suspect an attempt to get me off topic, and this isn't particularly difficult.

When I saw the particular record, I was convinced of my suspicion. It was a "thing" called "Catch Bull at Four" by a "Cat Stevens", whose hippie-like portrait appeared on the album jacket.

However, Bess informed me that the record contained a song in Latin entitled, "O Caritas" ("O Love", in English). The background music is a combination of Spanish guitar and Greek bouzouki.

The message is one that is prevalent among the young—a search for love in a world which is overwhelmed by hatred. Stevens sees burning and shouting and crime and sadness and tears; he cries out for LOVE, which he implores to abide with him always.

No one can deny the state of the world. Not only modern song writers deplore the degeneration which has set in. Dr. Stanley Rudin has pinpointed the frustration of life today in the following way:

Frustrate a Frenchman, he will drink himself to death; an Irishman, he will die of angry hypertension; a Dane, he will shoot himself; an American, he will get drunk, shoot you, then establish a multi-million dollar aid program for your relatives, and then he will die of an ulcer.

Similarly, the fast-living, capitalistic, free world is equally subject to criticism. Just look at Peter Ustinov's definition of "democracy":

It strikes me that North American democracy can be described as the inalienable right of the North American to sit in his pyjamas on his front porch with a can of beer, shouting, "Where else is this possible"?

Is that all we have to boast about? We on the Christian front perhaps would couch our criticism in terms of the sinful state of the world.

As we approach Lent, it is worthwhile to participate in self-examination, and to realize that the world is not all we would wish. Yet, as we also approach Good Friday, we must remember that we have an assurance that apparently Cat Stevens, Stanley Rudin, and Peter Ustinov do not recognize—that Jesus Christ died for our sins. Therein lies ultimate LOVE.

Let us continue to pray throughout the penitential season:

Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness.

That, Cat Stevens, is what LOVE is all about!

RWM

Common sense issues

The sermons, newsletters, and bulletins which come to my desk provide a wealth of material for discussion:

"The action of God at Bethlehem makes all men brothers of Christ and brothers of each other. It is only from a recognition of this brotherhood that the peace we all so fervently pray for, and our world so desperately needs, can or will come." (Rev. E. B. Paterson, Sault Ste. Marie)

"It is easy to call for law and order, hard to back up conscientious officials who want prison and judicial reform. It is easy to vote down recreational areas, hard to solve the free time energies of young people. It is easy to condemn youth and their activities, hard to help some of the discerning people who want to help them. Indifference is a kind of nauseating behaviour." (Rev. H. Morrow, New Liskeard)

"It is common worship which is the source of our strength as a Diocesan family. As all families are, we are very diverse. There are large parishes, financially strong parishes and financially weak parishes, small parishes, rural parishes and urban parishes. But we are all one in common worship. Our first responsibility during this centennial year then is to examine and strengthen our own personal worshipping habits and make them much more regular and sustained. To be a Christian and not to worship is like trying to run a car on a weak battery or to withdraw money from a bank and not make any deposits. Our Diocese will only be strong as we Anglicans make the worship of our Lord a main priority." (Very Rev. F. F. Nock, Sault Ste. Marie)

In those few quotes, I see many issues and concerns. I also see a lot of common sense!

RWM

The archbishop's letter

The Archbishop's Study,
February, 1973

Anticipating Lent

My dear people:

A history of the Diocese of Algoma is being printed and will be available for reading and discussion in the near future. I commend it to all parishes. It is good resource material for Lent and the subsequent months. We shall obtain a fruitful and informative outline of the early days in Algoma, and contemporary challenges for the future.

The biographies of the six bishops will prove to be of interest, but naturally I must reserve judgment on the appraisal of the present bishop. I have purposefully refrained from reading his "living obituary", and let the record stand for itself. My sponsor is the Rev. David Mitchell, rector of St. Thomas' Church, Bracebridge. I am sure he has squeezed the maximum from a poor subject!

As the Lenten season approaches in this our Centennial year, allow me to call all our families to renewed interest in, and loyalty to the God of our fathers and His Church. A Centennial prayer has been composed for use throughout the Diocese, and I trust that each family will keep a copy and put it inside the Prayer Book.

Once again I recall all of you to a centennial observance of private and corporate prayer. This is the secret of Christian fellowship. It is the secret of the quiet gatherings of the two or three we need to learn again. For it is there that we wait ON God; there that we wait FOR God; and there that we discover new sources of power.

My Lenten resolve is to cut down on seminars, institutes, task force meetings, in-put gatherings, conferences, and on-going issue groups! Let those involved in these concentric circles spin around in their world!

Your friend and
archbishop,

In our diocesan family life, let us get the Pentecostal fire of the Spirit rekindled. It is the fire of the Holy Spirit which warms and cleanses—and this is accomplished as priest and people (no matter how few or how many) meet in prayerful anticipation for "power to become".

Let us make the year 1973 a time for definite spiritual progress.

We have a commitment to our Saviour, Jesus Christ. We shall experience the power to realize that commitment. Therefore, I have every confidence and joy as I anticipate our spiritual fellowship.

Your friend and
archbishop,

William R. Algoma

Executive notebook

Review the old and prepare the new

Scarcely had the New Year of 1973 begun before the Rural Deans, Archdeacons and the Dean gathered in Sault Ste. Marie for their annual meeting with the Archbishop.

Following their deliberations the Diocesan Executive Committee met on Tuesday, January 9th, and at that time, they—

RECEIVED preliminary 1972 financial statements indicating payments from parishes ranging between 94% to 96% of their diocesan commitments.

LEARNED that the Primate's World Relief and Development Fund contributions of \$13,584.30 in 1972 was the largest annual amount ever received in the Diocese.

CONSIDERED a number of detailed property recommendations from its Property Committee.

ACCEPTED in principle diocesan support of the new

community cemetery developed by the congregation of All Saints', Missanabie (on the C.P.R. line 60 miles north-west of Chapleau).

AGREED to advertise for sale in local newspapers two former churches: St. John's, Bidwell, on Manitoulin Island; and St. George's, Warren.

ASKED for further information regarding inquiries to purchase two former church sites, St. Andrew's, Chamberlain, near Englehart, and St. Francis', Phelps, near North Bay.

RATIFIED payment of half the cost of relocating the Church of the Redeemer from Tophet to DUCK LAKE, north of Chapleau, in partnership with the Brunswick House Band.

CALLED FOR improved methods of handling property matters by requiring independent appraisals of properties offered for sale, and an indication of the

intended disposition of the expected proceeds.

ASKED that a small task force bring in draft guidelines for the basis of calculation of clergy living allowances paid in lieu of providing parish rectories.

WERE TOLD of a series of family life weekend workshops planned to be held this May under the sponsorship of the Diocesan Council for Social Service with the co-operation of the Diocesan Anglican Church Women and national leadership personnel from Church House, Toronto.

REVIEWED progress of plans for the observance of the centennial of the founding of the diocese on Sunday, October 28th, 1973, and for the publication and sale at cost of the Centennial Historical Booklet.

SUGGESTED that the next quarterly meeting be held at the Sault on Tuesday, April 10th, 1973.

A comment

Will ye or won't ye?

by William Wadley

The early part of the new year is a traditional time for making "Resolutions". For many of us, it is a time to review the past and to tidy up our plans for the future.

Just how unpredictable the future is, was one of the themes of the Advent Season. And so we are prodded by the influences of our society and our Church to set things aright; to consider our priorities; to put first things first.

Budgets

One form of future plan known to most is the budget. Parliament has to set out its proposed financial program

in its Estimates of Future Outlays, and its Budget of Anticipated revenues. Then the results of their planning, of their Budget, affect us all.

Similarly, Church Synods or their Executives, and local parishes prepare annual financial forecasts as a guide to their spending programs, indicating their congregation's intended level of missionary givings through the Algoma Mission Fund. A similar statement is required in assisted parishes of the amount of stipend to be met locally for the coming year. Once this local STIPEND QUOTA is set then the remainder has to be met by

way of diocesan STIPEND GRANT.

Similarly, as individual church members we are given the opportunity of completing our personal statements of intention, of our intended support of the parish budget presented for approval at our annual vestry meetings.

Pledges

Their formulation is followed by a program of visitation whereby the individual parishes or members are asked to indicate their intended measure of support.

Our diocesan budget is
(Continued, page 4A)

A canoe trip of some 400 miles

A trip filled with adventures of every possible kind!

(Ed. Note. In the November edition of the ALGOMA ANGLICAN, there was an account of the "Abitibi Brigade", an expedition during the summer of 1972 of the Manitou Senior Voyageurs from Gardiner Ferry to Moosonee.

For those either looking back to last summer, or those anticipating the adventures of camp in 1973, we present this account of "The Fort Albany Brigade", which first appeared in the monthly publication of Holy Trinity Church, Sault Ste. Marie.)

Last August the Senior Girls' Adventure Camp from Camp Manitou embarked on their most ambitious venture to date—a canoe trip of some 350-400 miles! It began with the girls going by bus to Limestone Rapids on the Kabinakegami River; Limestone Rapids is approximately 50 miles northwest of Hearst.

Then they paddled down the Kabinakegami River to the Kenogami and thence to the Albany River, down the Albany to Fort Albany on the coast of James Bay. From Fort Albany the Brigade paddled about 100 miles along the coast of James Bay to Moosonee.

At Moosonee, they took the Polar Bear Express back to Cochrane where their bus picked them up and brought them home again. For this trip, the Rev. William Stadnyk was the chaplain and guide, while his wife, Doreen, was the Camp Director.

The first part of the trip was highlighted by lots of rapids and unexpectedly low water. When the Kenogami River was reached, we expected to find deeper water; instead, the river got wider, but not much deeper!

Fort Albany was our first look at a remote Indian community, and in many ways it was somewhat disappointing with its unpainted shacks. We did, however, meet a Canadian Folk Singer, David Taylor, working at Anderson's Trading Post, and enjoyed our evening around the camp-fire listening to him play the guitar and sing.

A real shoot-out

In Fort Albany, there was no police force, and the girls found themselves in the midst of an honest-to-goodness shoot out! While visiting the community, they met a man carrying a loaded rifle down the main street. It was learned later that he

was hunting for his son-in-law whom he had sworn to kill on sight because he had shot and seriously wounded the man's daughter. Getting out of town, the girls pitched camp at a goose-hunting camp on the shore of James Bay.

Low water and tides

The next couple of days introduced us to salt water tides, and mud flats. The last night on the Albany River was spent at a delightful spot near the mouth, but dawn found us hurrying to break camp in order to catch the outgoing tide. Soon we were far from land (about 8 miles off shore), but even there, there was barely enough water to float our canoes.

The very flat shoreline made judging distances very deceiving and progress was painfully slow. However, our spirits were kept up by the knowledge that we were the first Manitou Brigade to ever canoe in salt water.

As darkness was falling, we made camp at Halfway Point. We had to carry supplies over 1000 yards to ground high enough to camp on. Since we didn't carry our canoes ashore, Dave Cole and Fr. Stadnyk took turns

watching them on the mud flats all night to ensure the tide didn't carry them off.

We left next day without breakfast paddling into the Bay in a steadily freshening breeze. The wind got stronger, and finally in rounding Longridge Point, both canoes were swamped. At this moment, miles from human habitation, two motorized canoes came and were a tremendous boost to our morale.

We dry out . . .

Longridge Point is a long narrow strip of land, 50 yards across at high tide, and extending several miles out into the Bay. We spent the balance of the day drying out things and taking stock of what we had lost—one personal pack, several pup tents, most of our fresh water, and some food. Also, we had only 10 paddles left (among 16 canoeists).

. . . and whittle oars

Therefore, the next morning, while waiting for the tide, we chopped and whittled out six more paddles. That day we had to go ashore early as one of the crew was ill. After supper, Peggy Noble and Dave Cole set out on foot to get some water. After a 6-mile hike, they reached a stream . . .

only to find that it was dry.

Water at last!

A short distance farther down the shore, they found a sign "SPRING", and an arrow pointing to a faint trail. Following the trail, they found a spring of fresh water, filled their containers, and arrived back at camp about 11 p.m. There was much rejoicing over "a drink of water"!

The next morning, although we broke camp before dawn, the receding waters made it necessary for us to carry our supplies over 2000 yards. A long hard day at the paddles followed, with no one going ashore until we reached Polar Bear Park at Moosonee.

And then a bear

The next day, we portaged our canoes to the O.N.R. station and caught the Polar Bear Express back to Cochrane. There our bus picked us up, and took us back to Copper Cliff. And, on the way home, a climactic end to the trip of a lifetime occurred—the bus hit and killed a big black bear!

As we disembarked at Copper Cliff, one of the girls was heard to say, "Next year, the MacKenzie!!!"

Arnold Edinborough speaks

"The pressures of today and how they can be met"

Mr. Arnold Edinborough, an Anglican layman who writes a monthly column in the CANADIAN CHURCHMAN, spoke at Lakehead University, giving a picture of the situation which faces the Church today. He made certain suggestions about the direction in which we should be heading.

He outlined the pressures of living in today's world — the tremendous influence of television on all of us, and especially on the young; the pressure of urbanization, and especially on apartment dwellers; the pressure of having more leisure time, and of not knowing what to do with it; the pressure of living in a time of affluence and inflation and especially for older citizens, who must face the hard fact that their life savings are now worth about 28¢ on the dollar.

The result of such pressure is uncertainty, a lost sense of identity, no sense

of community, and a terrible loneliness.

Yet, according to Mr. Edinborough, the Church can supply the answer, for there is certainty in our faith. Moreover, the individual can find identity in the Church family; and loneliness disappears as the individual shares in the fellowship of the congregation.

He suggested three essentials to a Church which is going to meet those needs which he had mentioned. First, the Church must become celebratory; in this connection, there is a need for the proper use of music in the services. Second, the Church must become contemplative. Third, the Church must become active, not just by way of doing things for the sake of doing them, but by finding the 'rogues' in the Church and the community who would hold back and destroy the Church, and by getting after them.

Got the London flu?

Church has been beset by own versions of flu

Two new names have been coined for old ecclesiastical diseases:

CHANCELPHOBIA: a morbid fear of the front of the church, especially of the section near the pulpit. The patient is struck by the attack at the church door and collapses into the nearest seat. In some cases, the fear is produced by the sounds coming from the front of the church; in some cases, the

patient has a low tolerance for radiation emitted by those seated behind him.

LITURGICAL APHASIA: sudden stoppage of the vocal organs during hymns and chants, and at the end of prayers, resulting in either complete silence or a thin reedy sound of uncertain pitch. Found more often in males than in females. Recovery is usually immediate when the patient is given coffee.

A new provost at Laurentian's Thorneloe

As of November 13, 1972, the Rev. Victor Bruce Matthews, C.D., S.T.B., M.A. (Oxon.), has assumed his appointment as Provost of Thorneloe College in Laurentian University.

Fr. Matthews was born in Toronto in 1941, and received his early education at Upper Canada College. In 1963, he received his Honours B.A. from Acadia University, followed by his M.A. from Oxford University in 1965. Trinity College of the University of Toronto granted him his S.T.B. the following year.

He was made deacon and ordained priest in 1966, and served from 1966-68 as a curate of St. James' Cathedral, in Toronto.

From 1968-72, Fr. Matthews was at McMaster University as a candidate for the PhD degree in Compara-



Rev. V. Bruce Matthews

tive Religion, and at the same time served as a Teaching Fellow in the Pali and Buddhist Civilization at the University of Ceylon, Peradeniya.

The new Provost also has armed forces experience, since he was commissioned through the C.O.T.C. in 1961, and served with the 1st Bn. Canadian Guards, in Germany in 1962; the Oxford University Officers Training Corps, of which he was a Captain, from 1963-65; the Toronto Scottish Regiment (also as Captain) from 1965-67; and finally with the Queen's York Rangers from 1967-72, as Adjutant and Squadron Commander, with the rank of Major.

In 1965, he married Pamela Wright of St. John, New Brunswick; the Matthews have two children, Mark (4½) and Joshua (2).

The ALGOMA ANGLICAN wishes to welcome the new provost, and to extend best wishes to the Matthews as they come to the Diocese of Algoma.

Note

Clergy and any contributors to the ALGOMA ANGLICAN are to take note that the regular deadline for newscopy is the fifth of each month.

However, for the April edition of the diocesan paper, newscopy should be in the hands of the Editor by the first of March. The editor will be in Greece for the last ten days of the month of March.

Similarly, so that the May edition may be out before General Synod, its deadline will be April 1st.

Special services on Manitoulin

Christmas services at Holy Trinity, Little Current, included the Nine Lessons and Carols. The readers were Linda Bond, Nancy Cooper, April Towns, Anne Turner, Jane Glover, Craig Spec, and Jim Stringer, all of whom are either high school or university students, and Mr. A. G. Browne, and the rector, the Rev. Canon D. H. Dixon.

It was an impressive service with these young people beautifully and intelligently reading the classical scriptures of the Authorised (King James) Version. The carols were English and French traditional, with the singing being led by the choir, along with Mrs. Max Collar at the organ.

The service was preceded by the lighting of the Advent candles by acolyte Fred Bond, while the rector was reading the collects.

At the other point in the parish, St. Andrew's, Sheguandah, the highlight of the Christmas season was the presentation to the church, by their artist-churchwarden, Simon Esquimaux, of a framed painting of the church, and statues of the Blessed Virgin Mary, and St. Joseph. He carved the statues out of basswood and hand-painted them.

The statues are on wall pedestals, and are provided with lights. These latest gifts to St. Andrew's follow the presentation of two five-branch candlesticks carved by Simon out of birchwood.

Receipts from women's groups shrinking**Help women to understand sense of gratitude**

by J. Koning

Mrs. A. Allen, treasurer of the ACW Algoma Diocesan Board, points out that receipts from the women's groups in the Diocese are shrinking by \$2,000 each year, as word is received that the groups have disbanded, or that their membership is dwindling and they can't meet the total amount of their apportionments.

As a result, the Board will cash some of its savings bonds in order to meet its commitment to the ACW National Board for \$8,775, and to the Diocesan Synod for \$5,400. If this trend continues, the women of the Diocese will have to take a new look at their responsibility to see that the missionary outreach of the Church does not falter.

Perhaps the beginning of Algoma's Centennial year is the right time.

Honorary President Mrs. W. L. Wright, speaking informally to the members of the Diocesan Board last October, reminded us that Algoma is able to celebrate its centenary because of the missionary spirit of loyal Anglican people who moved into the north bringing the Church with them, led by devoted clergy who volunteered their services in this area, and supported by the prayers and pennies of people in England who counted it a privilege to serve the Lord in Algoma through their missionary offerings.

"Many women, in particular," Mrs. Wright went on, "gave sacrificially of their small incomes to support the Algoma Missionary Society. When war stopped the flow of assistance from the old country, Algoma was helped by the Canadian Church until in 1955, our Diocese accepted full responsibility for its own support.

"It is with a spirit of thankfulness that we must help women to understand our sense of gratitude for those who helped us in the past, and with enthusiasm we should now continue to build up the work of the Church. Anglican churchwomen should try to extend their knowledge of the



Mrs. W. L. Wright

Church, of its work beyond their own parishes," concluded Mrs. Wright.

We must accept the fact that life-styles for many women have changed drastically during the past century. The National ACW Board, in recognition of this fact and of the effect these changes are having upon churchwomen in particular, is in the process of phasing its work into the General Synod of the National Church, to complete what Mrs. Margaret Waugh, the National ACW President, calls "renewal, restoration to wholeness", or "integration — not disintegration".

The Diocesan Boards of ACW have been advised, however, to move at their own rate of speed towards integration, and our Algoma Board intends to retain its own identity for the present.

Where parishes have groups which bring women together regularly to consider (among other things) their responsibility to accept an apportionment from the Diocesan ACW Board, there is probably little reason for concern. Where women's meetings have ceased to happen, or where the apportionment has been refused by a parish, women will have to consider alternatives.

Presently, each parish has the opportunity to give to mission work through its Diocesan Synod apportionment, and also through the ACW Diocesan Board apportionment sent to its women's group(s). Presumably your parish does meet its Synod apportionment, but if the

ACW apportionment is not met, do you realize that the Synod will be short \$5,400, which is the amount pledged to the Synod by ACW at the present time? That could mean eventually an increase in the Synod apportionment to the parishes.

A few parishes of the Diocese have already prepared for this by having the ACW Diocesan Board apportionment accepted in the parish budget. Salaried working women in the parish have accepted the responsibility to see that money which they may have given formerly in the form of a membership fee or through their time and talents in fund-raising activities is now given through the envelope system or in the open offering on Sunday.

A special challenge faces the woman who remains in the home and is technically "unsalaried", if her parish no longer has opportunities for going to women's meetings. This woman has to make sure that the family offering to the Church will truly reflect the amount which she previously gave at her women's meetings, OVER and ABOVE the amount she and her husband regularly place on the Church's offering plate.

Perhaps you think we shouldn't start off our Centennial Year by talking about money? But money is a fact of life these days. It is a valid expression of our concern for our fellow human beings around the world — especially if you raise your eyes beyond your own family, your own parish, even your own diocese, and look beyond to the places where God's people do not have food, housing, education, and freedom, among other things.

Perhaps you think there is still room in the parish for women's meetings? I agree. I hope the time will never come when women can't meet together, if they wish, for fellowship, prayer, study, or work, or any other activity which will be an expression of God's will for us and the work He has called us to do.

May Algoma's 100th birthday be a time of re-dedication for all of us.

Will ye or won't ye?

(Continued from page 2A) prepared in two main parts involving a *levy or assessment* for the necessary operating costs of our DIOCESAN EXPENSE FUND, and a suggested *apportionment* of our funds in the ALGOMA MISSION FUND for the program of diocesan, national and world outreach.

The former levy is fixed or mandatory according to certain self-imposed canonical regulations; the latter is flexible or voluntary according to diocesan tradition. However, after the annual vestry meeting the incumbent and the churchwardens are required to complete a "Statement of Intention".

Priorities

This places the whole matter on an individual or family basis. It becomes a real personal concern.

Either directly, or by default we follow our own personal plan of priorities. So whether we are jogged by Advent preparations, New Year's Day resolutions, or the filing of our Income Tax returns, sooner or later we are caught up in this program of self-examination.

Quite often, by examining our pattern of spending, we can determine whether this conforms to our intentions or professed ideals. For example, in determining our charitable and church giving, do we share the first-fruits of our earnings or the leavings? In other words, is our giving a tithe or a tip?

Capital Planning

For many who are self-employed or on a fixed income, they are unable to share as much of their current income for benevolent

purposes as they would like. For such people, a program of estate planning is suggested. And yet many of us overlook or put off completing the simplest form of estate planning — that is, preparing our Will. This is not a task to be done once and then forgotten, but should be reviewed from time to time to reflect one's changing responsibilities and resources.

Anglican Foundation of Canada

An excellent guide to the drafting of specific bequests for church purposes has recently been prepared at Church House and is available to lawyers and others upon request from W. R. Kay, F.C.A., at the Anglican Foundation office, Church House, Toronto.

Around Algoma . . .

As the church is being established at Duck Lake, a request has been made for a 12' x 8' reredos drape (preferably red). To help, please contact Mrs. S. R. Davis, Box 201, Huntsville, Ontario, who is the Diocesan Altar Representative; or write directly to Rev. John Craig, St. John's, Chapleau, Ontario. . . . Rev. Colin Clay of St. Alban - the - Martyr reports that the bell rope broke on Sunday, December 24, during the afternoon. The Capreol Fire Department responded to the call, and sent a fire truck, ladders, and a crew of men who scaled the roof and fixed the rope. . . . Our sympathy to Rev. David Mitchell, editor emeritus of the ALGOMA ANGLICAN, who reports in his Christmas newsletter that the dozens of pictures he took in Great Britain were defective because of a camera difficulty. He does compensate for this in his newsletter by an exciting running commentary about their trip. . . . St. Luke's Cathedral in the "Soo" is holding a Mardi-Gras Dinner-Dance at the Legion Hall, Friday, February 23; one of the facets of entertainment will be a singalong time with a Barbershop Quartette. . . . Recent guest speakers at the Church of the Resurrection in Sudbury have been Mr. Brian Dench (second year theolog at Trinity College, Toronto), Rev. George Hunter (Protestant Chaplain at the Burwash Correctional Institution), and Rev. V. Bruce Matthews (Provost, Thorneloe College). . . . Rev. Peter Hill of St. Joseph Island preached a very effective and impressive Christmas Eve sermon; it has been put on file, and perhaps will appear next Christmas in the ALGOMA ANGLICAN. . . . Several excellent Advent Festivals were held throughout the Diocese; a few of the ones coming to our attention were St. Thomas', Bracebridge (mentioned last month); St. Paul's, Thunder Bay; Church of the Resurrection, Sudbury; and Holy Trinity, Little Current (see elsewhere in this edition). . . . Congratulations to "Christ Church Chronicle", a very newsy production to involve the people of Lively; this month, they report a very successful "Holly Tea" and Christmas Pageant. . . . The Clergy vs. The Media Charity Hockey Game was held February 2 at the Gardens in the "Soo". . . . At the presentation of the MESSIAH by

St. Paul's United Church in New Liskeard, Mary Morrow, daughter of Rev. and Mrs. H. Morrow, sang a solo. . . . In a recent Newsletter from Thorneloe College, Dr. F. A. Peake describes the recent changes that have taken place, and "hopes to see the programme of Religious Studies become one of the outstanding features of Laurentian, if not of universities throughout the province". . . . Stephen Koning, son of Rev. and Mrs. T. Koning of Englehart, is working on his Master's degree in computer science at Queen's University at Kingston. . . . Rev. Rae Fletcher, curate of St. Paul's, Thunder Bay, preached a four-part Advent series of sermons entitled, "Proclamation", "Preparation", "Anticipation", and "Incarnation". . . . St. John's, Thunder Bay, held their 100th annual Vestry Meeting, Sunday, January 28, 1973. . . . Rev. Donald Landon, rector of St. Paul's, Thunder Bay, was in Toronto Jan. 16 for the meeting of the Provincial Board of Religious Education, and Jan. 18 for the meeting of the Provincial Council (the executive of Provincial Synod). . . . They're eating again at St. Paul's, Thunder Bay; this time it was a G.A. spaghetti dinner, which netted over \$100. . . . Holy Trinity, Sault Ste. Marie is appealing to the snow-machine enthusiasts, ice fishermen, and winter campers to attend their Thursday evening service at 7:30 p.m. . . . A Memorial Book has been given to Holy Trinity Church, Sault Ste. Marie, in memory of Winnie Penhorwood, for listing all the memorial gifts which have been given to Holy Trinity. . . . An Inter-Faith service was held in St. Luke's Cathedral in the "Soo" on January 14, based on the theme, "Lord, teach us to pray". It was attended by clergy from many denominations — Roman Catholic, United, Presbyterian, Lutheran, and Anglican. The readers were Mrs. Harriet Black (United Church), Miss Virginia Bazely (Roman Catholic), and Mr. John Fleming (Presbyterian). The Inter-faith Choir was under the direction of Mr. S. Bessant, while Mr. John White and Mrs. Barbara Severin were the organists. The guest preacher was the Most Reverend R. Despatie, the Auxiliary Bishop of the Roman Catholic Diocese of Sault Ste. Marie.

Starve-a-thon at Lakehead**Drop-in centre receives aid**

In late November, 20 members and 3 leaders of St. Michael and All Angels' Church Youth Group, Thunder Bay, staged a 24-hour Starve-a-thon. The purpose of the venture was to raise \$300 for the Cumberland Street Drop-In Centre in the downtown section of Thunder Bay North.

The Centre is a faith-operated centre working with men and women who are homeless, unemployed, lonely, and faced with drinking problems.

The Starve-a-thon began at 7 p.m. on a Friday in the Church hall, and went

through to 7 p.m. on Saturday. During the 24 hours, the teens played games and records, and watched movies on social conditions. They ate no food, little water, and were not permitted to smoke or chew gum.

Many a stomach grumbled over the 24 hours, but the teens were determined to stick it out, and they succeeded. All the participants completed the event, and raised \$350.

At 7 p.m., Saturday, the teens mustered enough strength to rush to the kitchen to devour quickly a meal of fried chicken!