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Algoma's dean is kidnapped by the cathedral's youth

On Saturday, January 27, 1973, the Very Rev. F. F. Nock, Dean of St. Luke's Cathedral, Sault Ste. Marie, along with Dr. David Gould (People's Warden) and Mrs. L. Stanton, was kidnapped and taken to a destination known only to a handful of AYM members in the parish.

From 10:30 in the morning until 6:00 that evening, the young people of the parish canvassed the congregation asking for donations, in order to amass sufficient to gain the release of the three noble hostages.

In addition to ransoming the kidnapped, the AYM hoped to raise some money for their youth group, and to raise money for the Cathedral's Mission Apportionment budget.

Their goal was some \$200.

Parish to install window in memory of former rector

The parish of St. John the Evangelist, Sault Ste. Marie, where Archdeacon Julian Smedley served for nearly 14 years, is going to place a stained glass window of *Christ the Good Shepherd* in the sanctuary in loving memory of this devoted pastor.

Friends, former parishioners, and others interested, may make contributions to Mrs. C. Bullock, 371 Morin Street, Sault Ste. Marie, Ontario.

The dedication service is planned for October, 1973.

Youth group plans programme around the study of Amos

The Youth Group of St. Michael and All Angels in Thunder Bay has undertaken an ambitious programme this winter. First they have been looking at the Book of Amos, in an attempt to see how this prophet spoke out against the social injustices of his day, and the corruption of the Church. They are seeing how a great deal of what he said is still relevant to 1973, and by their study hope to examine his ideas of true justice and religion.

Second, they are looking at their own community in order to discover just what is happening. On January 27, they visited the Lakehead Psychiatric Hospital, and spoke with the Chaplain,

"Soo" priest is honored by extra-parochial organization

Rev. F. Coyle thanked for support and help

A group called, "Parents without Partners", feels that it would never have been established as a purposeful group, if it had not had the support and help of the Rev. Frank Coyle, rector of St. John's Church, Sault Ste. Marie. Therefore, they gathered recently at the home of charter members, Gus and Irene Bolduc (who now happen to be remarried), to honor Fr. Coyle. The event was arranged as a wine-and-cheese party, and former members, advisors, and present members attended. Included were the Most Rev. and Mrs. W. L. Wright, Mr. and Mrs. Alex Harry, along with those in the accompanying picture.

A silver goblet was presented to Fr. Coyle, and a corsage to Mrs. Coyle.

The group was begun in 1966 by Mrs. Emma Souliere (now Mrs. Emma Teske) who recognized the need for an organization for lone parents in Sault Ste. Marie. Fr. Coyle endorsed her idea of forming this particular chapter of Parents Without Partners. "He was present at the first meeting," says the SAULT DAILY STAR, "and with his own special tact and friendliness made 14 people, practically all strangers to one another, at ease and able to talk about themselves to sympathetic listeners."

The early organization was informal and relaxing, due to Fr. Coyle's enthusiasm and encouragement. A charter member commented, "He didn't try to convert us to become churchgoers; he just exhibited and tendered kindness and understanding, no doubt knowing when we realized we weren't alone with our loneliness, we would



Courtesy of Sault Daily Star

Advisors and former members of "Single Parents' Group" met to honor Rev. and Mrs. Frank Coyle. From left, Fr. and Mrs. Coyle, August Bolduc, Sister Teresa Agatha, Nora Vidito, Emma Teske and Irene Bolduc; standing are Anthony van den Bosch and Mildred Bebee.

stop feeling sorry for ourselves."

When the group became too large to meet in individual homes, Fr. Coyle opened St. John's Hall for the weekly meetings. He continued to be present at these weekly meetings during the early years of the group, and made himself available to any member who might need advice or support. He was al-

ways quick to praise but never once did he condemn.

Perhaps the best accolade came from a member of the group: "Parents Without Partners have now outgrown the friendly atmosphere of St. John's Hall, and Fr. Frank no longer has the same demands made on him by our group. However, although not in evidence these days at as many of our func-

tions as in the formative years, he is a respected member of the board of advisors, and it's a good feeling to know we can still turn to him with our problems."

The ALGOMA ANGLICAN adds its note of congratulations to Fr. Coyle for his work in this area, and mentions with pride that he is a member of the ALGOMA ANGLICAN Standing Committee.

Congratulations to Algoma for record in 1972

Primate's World Relief Fund contributions

ALGOMA					
Goulais River	\$ 10.00	Dorset	50.00	Wawa	12.85
Sault Ste. Marie		Port Cunningham and Fox Point	20.00	Hawk Junction	21.57
Christ Church	25.00	Milford Bay	880.00	TEMISKAMING	
St. Peter	25.00	Port Sydney	102.00	Englehart	403.01
Holy Trinity	257.65	Parry Sound	141.00	Haileybury	232.60
St. Luke	1102.75	Rosseau	84.25	Cobalt	24.30
St. Matthew	120.15	Gregory	4.00	Temagami	9.00
St. Joseph Island	39.50	Orrville	30.00	New Liskeard	183.78
Echo Bay	38.45	Sundridge	59.00	North Bay	
MANITOULIN		South River	7.00	Christ Church	1661.00
Manitowaning	60.00	SUDBURY		St. Brice	164.00
South Baymouth	127.00	Coniston	15.60	St. John	268.50
Mindemoya	25.00	Copper Cliff	170.55	Powassan	27.00
MISSISSAUGA		Garson (St. Mark)	30.00	Callander	9.00
Chapleau	72.50	(Good Shepherd)	23.10	Restoule	10.50
Elliot Lake	50.00	Onaping	25.00	THUNDER BAY	
Thessalon	312.00	Sudbury		St. George	171.00
MUSKOKA		Ascension	150.00	St. John	1000.00
Port Carling	105.00	Epiphany	157.65	St. Luke	50.00
Bracebridge	511.00	Resurrection	134.00	St. Michael	381.00
Emsdale	20.03	St. James	147.00	St. Paul	399.30
Novar	17.00	SUPERIOR		St. Thomas	310.00
Gravenhurst	337.00	Manitouwadge	56.00	West T. B.	407.58
Huntsville	999.24	White River	7.25	SPECIAL	
Baysville	45.00	Marathon	50.00	DONATIONS	1222.64
		Nipigon	42.00	TOTAL	\$13,653.30

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EDITORIALS

Let's be honest

The Plan of Union has been published; it is a plan to unite more than 4 million Christians under the name, "The Church of Christ in Canada". There are those who have been sitting back waiting for an editorial about this subject in the ALGOMA ANGLICAN; they are ready to pounce on the new Editor.

Those who favour *The Plan* claim that it is a practical and economical necessity; our presently divided Church, they say, is a scandal. Yet, how positive is that reason of practicality and economics? If the present state of the three denominations provides better vehicles for obeying Christ's commands, perhaps we must find the money.

Those who oppose *The Plan* suggest that too much would be lost in the areas of doctrine, ministry, and liturgy. Again, there seems too little concern for the more positive concern of what might be gained, especially when assurances have been given that each denomination joining "The Church of Christ in Canada" would be able to maintain its own heritage, its own modes of worship, and its own Prayer Book.

Still others, according to popular opinion polls, couldn't care less; they see such a plan of union as having little to do with what is happening in the world around them. They are bored with 30 years of union talk and no action.

Those 'set in authority' are of varied opinion. Bishop Lewis Garnsworthy of Toronto says that "it doesn't have a snowball's chance in Hades"! Others, notably Rt. Rev. N. Bruce McLeod (Moderator of the United Church of Canada), view it with optimistic hope. In the midst of all this, the two Commissioners, Dr. R. Craig and Canon R. Latimer, caution that "The Plan by itself cannot unite our three churches; it can however be a means of uniting us as Christians in *The Church of Christ in Canada*".

To all of those people, I offer some Platonic advice uttered over 2,000 years ago:

If a man genuinely wishes to learn, he sees in the course marked out for him a path of enchantment which he must strain every nerve to follow, or die in the attempt.

The others, as soon as they see how much there is to study, how much hard work is involved, decide the plan is too difficult for them.

The self-indulgent and those incapable of hard work persuade themselves that they know enough; they have no need to learn more. Others are contemptuous in a thoroughly offensive manner of what they cannot learn easily.

Up to this point, in much of the discussion that has taken place, the response to the question of Church unity has been heavy on the heart side (with emotional pleas and outbursts), and on the head side (with intellectually erudite formulae). I have yet to see much spiritual response.

Do I favour The Plan of Union?

I don't know! Educators, parents, and churchmen have long been afraid of those words, but I believe that such an answer is emotionally, intellectually, and spiritually honest.

I do know that I am sobered by Plato's advice. I do know that I have much soul-searching, studying, thinking, and praying to do.

RWM

Centennial reasoning

Some grumps don't like to celebrate anything. Of these, certain have asked, "Why all the fanfare about Algoma's 100 years?" They nod their heads in ready agreement with Thomas Mann's claim:

Time has no divisions to mark its passage, there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring bells and fire off pistols.

To these people, I offer an invitation to read the Archbishop's monthly letters. His Grace talks not of fanfare, but of *gratitude, thanksgiving, spiritual progress, renewal, and faith*—not only looking back but looking ahead to the next century of service to Christ and His Church in this Diocese of Algoma.

William Gilbert (of Gilbert and Sullivan fame) has a label for those who tend to decry celebration:

The idiot who praises, with enthusiastic tone, All centuries but this, and every country but his own.

Read the Centennial Prayer on page 4A for a proper perspective concerning our Centennial celebrations.

Then, celebrate!

RWM

The archbishop's letter

The Archbishop's Study,
March, 1973.

Lent '73 — Radiant Christians

My dear people:

As a boy Lent was a tough assignment for me. Ash Wednesday altered my way of life in a hurry. All the joy and fun of normal boyhood changed overnight—the climax of the week-night Lenten service was the slow drawl in singing, "Forty days and forty nights", to a tune that attained its purpose!

I am going to put lots of joy and radiance into Lent 1973. There is a word which is frequently used of a bride at a wedding. She is described as **radiant**. The Church as the Bride of Christ ought to answer to that description. If she does, she will attract. Joy is an infectious thing.

Put some music into Lent. Put a band at the head of a battalion of soldiers, and there will be a crowd at its heels. Rhythm and radiance go together.

There are Christians who are playing the part of dis-

mal scarecrows; they dangle amongst us with hideous expressions and funereal actions. They manage to convey the ghastly libel that Christianity is a dull affair, which bleaches out the colours of life and slows it down to a deadly crawl. Some of them are like icebergs. Their goodness is frozen goodness, and it chills one to the bone. Some of them are like chimneys, polluting the air with the smoke and soot of their discontent and discouragement.

There is little prospect for renewal in the Church until men and women are able to turn and look upon those who are Church people with a kind of secret envy, for they wear the radiance of their faith upon their faces, and they weave the reality of their faith into their daily lives, so that those who watch them want to know the secret of their radiance and sunny disposition which

make them attractive.

To be in the company of Jesus gives one a real lift. We cannot live with Him long without feeling His radiance. Do we know Him as the Saviour who went singing into the garden of His agony; the Lord of all good life who can still turn the insipid and tasteless water into sparkling wine? The only people in the world who have any right to be optimists are we Christians whose faith is more than a formula.

Try this kind of Lent!

A good beginning for the Centennial year is to possess an unbounded faith and joy in Him who has never failed us nor forsaken us.

Your friend and
archbishop,

William L. Algoma

The archbishop's itinerary

March

- 11-14 Deanery of Sudbury
- 18 Trinity College Chapel, Confirmation (9:30 a.m.)
- 19-21 G. A. Festival, Englehart
- 25 St. Alban's, Capreol (11:00 a.m.)
St. Mark's Chapel, Thorneloe University (7:00 p.m.)

April

- 1-6 Deanery of Thunder Bay
- 8 Bishop Cronyn Memorial Church, London, Ontario, 100th Anniversary (11:00 a.m.)
- 10 Diocesan Executive, Sault Ste. Marie

Diocesan Gazette

The Rev. C. A. V. Hornett, rector of St. Andrew's, Val d'Or, Quebec, has accepted the Archbishop's appointment to the parish of the Church of the Redeemer, Thessalon, St. George's, Bruce Mines, and Church of the Holy Saviour, Desbarats, to become effective March 15, 1973.

The Rev. Canon Alvin J. Thomson, rector of St. John's, Thunder Bay for the last 15½ years, will resign as of June, 1973.

A comment

Take time out to be crazy!

It's great to be crazy!

How many of you have heard the story of the man who came home and found that his wife had filled the tub with *Smarties* . . . of all different colours? Or of the man who made a 15-foot long birthday card for his wife? Or of the young beau who rented a billboard to tell his sweetheart (and the entire community) that he loved her?

It sounds crazy, and, perhaps it is, according to our image-centred social code, but in reality it is something like *Smarties*, and billboards, which keep this world from losing its sanity. If you visit the local bookstores often, you will notice a growing number of paperbacks devoted to male-female compatibility, family togetherness, and guides to successful marriage. If you've ever read through any of these, or skimmed them, you will undoubtedly be amused. However, you may also be offended by the many 'gimmicks' which clever writers and psychologists have dreamed up to "add variety to your dull life."

In reality, all these books

often offer is forced fun, and they lull people into believing that if they engage in certain social or personal activities, their life will suddenly blossom with happiness and entertainment.

You must excuse my relative immaturity (I am only 26), but several points have occurred to me. First, happiness is going out, not bringing in; it is the entertainment of others, not of oneself.

It is a far greater satisfaction to watch someone else's eyes widen with incredible amazement, than to hope what you will do will please you first. Most of us find it humanly impossible to entertain 'number one', whereas bringing happiness to someone by putting a little cheery note in the lunchbag of one's spouse makes much more sense.

Second, I often wonder why it is that society accepts one who might self-indulge like a child, or who might have sulking fits like a child, or who might have retained many of his childhood fears before it will condone a person to behave in childish glee in the presence of his own family. Depression is

the absence of selfless amusement.

Third, as youngsters most of us have been indoctrinated with the social graces suitable to show our peers and those whom we respect that we know how to behave. Yet, in the last 10 years, crime, suicide, and divorce rates have all climbed on a *per capita* basis. Clearly, social niceties will not save our civilization.

The white - Anglo - Saxon race has one tragic flaw — it's inhibited. One often associates being uninhibited with being permissive, which should certainly not cloud the truth of the matter. An uninhibited spirit is a joyous spirit that knows how to share the beauty of happiness in every God-given soul. As a writer once remarked, "Who can possibly believe that God isn't amused at the absurdities of human folly, and perhaps, at times, saddened?"

Take a tip from an amateur — surprise someone special on a birthday or anniversary with something a little crazy!

(Richard White, Youth Director, St. Luke's Cathedral in the Soo)

And now some off-the-cuff comments from the other side of the story

"Britain is a great country where the Church is THE Church!"

(Ed. Note. In last September's edition of the ALGOMA ANGLICAN, the Rev. Duncan Lyon, rector of Duxford, Cambridge, England, gave his off-the-cuff views of the four-month exchange with the Rev. John Watson, rector of Bala. This month, Fr. Watson, "the other half", presents his opinions.

Such exchanges are becoming increasingly popular. For example, the Rev. Canon D. H. Dixon, of Little Current, looks forward to his exchange with the Rev. Peter Disney of Halstead, Essex in England. In view of this, the Editor has allowed considerable space to Fr. Watson.)

by Rev. J. Watson

Contrary to the general opinion that the British are very reserved, we found them to be very warm-hearted, friendly and helpful. Moreover, they exhibited an especially open attitude towards Canadians. The British are keen to know more about us and our country, and express their desire to visit Canada. A policy of immigration (mutually desirable and beneficial) should be encouraged. Moreover, a system of student exchanges would be most profitable.

The slightly slower pace of life in Britain is most relaxing; people have more time and concern for each other. There is less of the generation-gap syndrome. The elderly and the young mingle in a spirit of mutual respect and understanding, and this gives a wonderful quality of life to both the community and the Church.

Sense of family

There is a great old-fashioned sense of family; all are acceptable and accepted. The young learn from the old, and the old appreciate the young. Children are loved, and they remain children much longer instead of turning up as 'dwarf adults'.

Because of a lack of money, people have retained the art of entertaining themselves. All ages enjoy and take part in community activities (such as fêtes, concerts, outings, sports, lectures, discussion groups, garden parties, bell ringing, hiking, camping, and bingo).

Every Englishman, regardless of age, has a pocket diary to which he frequently refers to check on events for which he is 'booked up' (often months in advance). And all this happens without hockey, curling, or golf!!!

The teen-age group was the really big surprise for me. British youth have a polish and gentlemanliness which our young people seem to lack or don't wish to have. With our permissive social outlook and our undisciplined educational system, our young seem to have gained the upper hand both in home and school, and, in many cases, try to rule the roost in both.

The English teenager 'toes the mark' and doesn't object. It was refreshing to see the boys and girls setting off to school in their trim uniforms, each proudly displaying the crest of his or her particular school or college. The old adage that

"Clothes - make - the - man" certainly has some truth to it. While travelling on buses with these young people I could not help but be impressed with their good conduct, their polite and articulate conversation, and their good manners.

There is only one word to describe the English countryside — beautiful! The beauty matches that of Canada, but in a totally different way. England is cultivated, clipped, and trimmed, whereas Canada is wild and primitive. They differ as a garden differs from a wood lot.

The uncluttered English countryside gives the impression of much more open space than really exists in England. Of course, we know that Canada excels in wide-open spaces, since the British Isles can be fitted into the whole of Canada some 49 times. Yet the open spaces in Britain are all very accessible, while the vast spaces of Canada are largely inaccessible, except by special means of transportation.

An apparently expert job of planning foot-paths makes privately owned areas available for public use. It should be noted that 66 million people in England live in picturesque small cities, towns and villages (the exception being the sprawling metropolitan areas of the large industrial cities). Canada, in contrast, seems to have settled a part of our 22 million people along the sides of our main roads. This policy has not only curtailed the beauty of our countryside, but rendered our towns and villages mediocre. It is also the source of our pollution problem.

The English seem to have solved this problem with success, for waterways are relatively clean. Even the once-muddy Thames has taken on a new lease of life, and swimming is evident through the upper reaches of the river.

Pollution 'prophets - of - doom' either do not exist, or else there is nothing for them to talk about. No matter what may be thought of the English landed gentry, their great estates have saved the country from 'sight-pollution'. Most of these estates, now in the care of the National Trust, provide vast areas of park and recreational land for the general use of the public.

Protected beauty

All the beauty of England is protected by law; even the trees are counted and no property owner can 'top, lop, or flop' the trees on his property without special permission from the conservation authorities. The old thatched-cottages and buildings in the villages are protected from exterior mutilation or decay; the owners may modernize and change the interiors as they please, but the exterior must be left unchanged, and must be maintained in perfect condition.

Where a structural change is necessary, it must conform and harmonize with the original style of the house. The result of such a law is that there are no unsightly properties and no

shack towns in England. The big metropolitan areas, of course, are another thing—big cities like London are all 'two-faced'! There is the architectural magnificence of the great avenues and squares, but tucked away somewhere you will find the slums, which seem to be the inevitable result of great numbers of people being pressed into close quarters. Yet, even in such areas, the green-thumbed Englishman will have his small patch of garden; bouquets of flowers are seen even in the humblest dwelling.

London is great, and a must of the visitor; yet, my preference is for the small cities like Wells, Bath, Hereford, Ely, Rochester, and Norwich. It must be kept in mind that it is the presence of an Anglican cathedral that confers city-status on a place, and not the size of the population.

Across Britain, there is the ever-changing variety of landscape and interest—fen, moor, mountain, farm land, grazing land, highland, rugged coast, rolling surf, sandy beach, castles, cathedrals, abbeys, stately homes, caves, glens, and historic or prehistoric ruins. You name it; Britain has it, and all within a short car-or-bus-ride.

"THE" church

Every Canadian cleric should have the experience of being in the church, where it is still considered THE Church, and not just one of a number of competing denominations. There is a great feeling of strength as well as humility, as one stands at the altar, or in the pulpit, where men have stood since the eleventh century. In St. Peter's, Duxford, you feel the prayers of the past 900 years, and you are deeply conscious of standing on holy ground.

How glorious it is to walk to church on Sunday morning with the sound of the bells floating out over the town. Ten members of the Duxford Ringing Guild are there weaving the intricate patterns of their ringing from the Norman tower, for a full 30 minutes before service time. I wonder how many letters of complaint would be in the bishop's mail if this were to happen in Canada, where the faithful even complain about a few 'ding-dongs' on one measly train bell. No one in Duxford could 'rejoice in his bed' on Sunday morning with a clear conscience!

It would take a book to describe the number, size, and beauty of the churches in the area. Let it suffice to say that we could hear two other peals, and see five church spires in neighbouring villages, all in the space of a couple of miles from Duxford.

All the churches are clean and well-kept; they are of cathedral-like proportions, each having its own points of historic or architectural interest. They are used week-days as well as Sundays for services, concerts, flower-shows, exhibitions of arts and crafts, plays, recitals, meetings, and other appropriate activities of the church and community.

The churches are always open, and there are always people there doing something, even if it is only doing a brass-rubbing, a job of restoration on a frontal, a flower arrangement, or just cleaning and polishing. The churches are frequently visited by individuals or groups, and by members of historical or antiquarian societies.

Every parish has ample room for these activities since they are not as overburdened with 'wall-to-wall pews'. Every parish has an active branch of the Mothers' Union and/or a Young Wives Group. Most have scouts, guides, and brownies, along with boys' brigades, and youth clubs. There is adequate adult leadership for these activities.

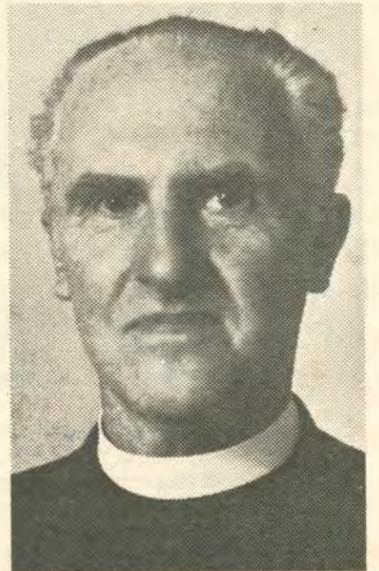
While congregations certainly could be larger, there is much lay participation in the services. Diocesan Lay Readers have an official status, and take services wherever they are required. Seminars, quiet days, and retreats are frequently held for the clergy, lay readers, and laity. Because religious education has been retained throughout the school system, and because Sunday Schools still flourish, there is a widespread knowledge of the Church's purpose, teaching, and history.

Financially, the Church is better off here in Canada. Because many churches in England have endowments from the past, and these are now not producing the necessary income, stewardship drives and contributions through an envelope-system are just being introduced.

Low stipends

Clergy stipends are low, and the clergy must bear many of the day-to-day expenses of the rectory. The old 'mansion' vicarages and rectories are being sold off, and small compact homes being built. The Church Commissioners issue a list of fees for weddings and funerals which must be adhered to. The parish council, sexton, clerk, organist and bell ringers—all receive a part of the fee in addition to the incumbent.

Britain is a great country! She still bears the scars of the heroic stands taken in the past against powerful odds (both in the religious and secular spheres) to preserve the British way of life, the democratic system of government, and the reformed-catholic way of worship.



Rev. J. Watson

After two devastating world wars, no one poured over-generous amounts of money into the economy of the country. The financial support given by the English Church to the daughter churches throughout the Empire (including Canada) will never be repaid. The money, lives, and assistance expended on the colonial Empire, will never be refunded. In fact, large groups of these 'Empire children' are being fitted into the economy of the homeland, when they are being turned out from or want to leave their native environments for safety or economic reasons. Any advantage that Britain derived from the Empire in the past will soon be overbalanced and liquidated. The future for Britain will again be a gritting of the teeth, a tightening of the belt, and the baring of the arm to face yet another test.

This exchange has been a wonderful and enlightening experience for both Duncan Lyon and myself. I heartily recommend it to my brother clergy.

Financially, it would be impossible to have such an extended and rewarding time in Britain in any other way. I think there should be some official promotion of the idea in the planning boards of the churches of both countries. It is worthwhile because, unlike the schemes for the continuing education of the clergy, it benefits the congregations as well as the clergy. They get a new insight and hear a new voice.

I know my people here in Muskoka took Duncan Lyon to their hearts and enjoyed him, just as I am aware that the Duxford parish opened their hearts to me.

Lakehead's church school teachers form organization

An organization called, "Church School Teachers of Thunder Bay Deanery" has been re-established. Its purpose is to promote fellowship among the teachers, and to give them an opportunity to discuss their common undertakings, to share ideas, and to improve their teaching skills.

The teachers plan to meet three times a year on this deanery-wide basis, possibly in January, May, and

October. Speakers are to be invited from the community or from Church House in Toronto; there is to be a 15-minute Biblically-oriented devotional period.

A Chairman, preferably a layman, is to be provided for each meeting by the host parish. The Rev. James Turner, rector of the West Thunder Bay parish, is the permanent secretary of the Deanery Church School Organization.



Courtesy of Espanola Standard
 Rev. Roger McCombe, editor of the ALGOMA ANGLICAN, chats with Miss Tara Goltz, while Mr. Jack Hanna (Chairman of the Board of Education) and Mr. Martin DesRochers (Principal of Espanola High School) look on.

Diocesan editor becomes 'surprise' speaker

Learns meaning of motto, "Be prepared!"

At the Commencement Exercises of Espanola High School, the Editor of the ALGOMA ANGLICAN, who teaches Classics there, found himself filling in for the guest speaker. Just minutes before the ceremonies began, Fr. McCombe was informed that the guest speaker (Dr. E. J. Monahan, President of Laurentian University) was unable to make it from Sudbury because of hazardous weather conditions.

The Principal then gave him the opportunity of becoming guest speaker for the evening. Fr. McCombe filled in with a talk about the par-

adoxes of life, and invited the graduating students to develop a sense of humour, and to look for the good things in life.

Certainly, for the Editor of the ALGOMA ANGLICAN, the paradox of the evening was being slated to introduce the guest speaker, and ending up as the guest speaker!

Miss Tara Goltz, a parishioner of St. George's Anglican Church and a Grade XIII student at Espanola High School, thanked the 'surprise' guest speaker, and presented him with the Espanola High School Peace Cannon. Tara is a speaker

in her own right, since last March she received first place in the All Ontario Oral Communications Contest. For this, she has received the Espanola Student Council Award of Merit, which is presented to "groups or individuals making an outstanding contribution".

Another Anglican participating in the evening's ceremonies, was Miss Karen Kelly, who was the valedictorian for the graduating class. Karen is now a student at the University of Western Ontario, after receiving an Ontario Scholarship and several other major awards.

William Wadley advises about records

"Care is a must in filling out registers"

BAPTISMAL

Parish registers have a continuing value as many parish priests can readily attest. Scarcely a week goes by during the year without a request for documentary evidence of Baptisms, Confirmations, Marriages and the like. Most churches have carefully preserved their parish registers and the present incumbents can obtain the required information, but often only after considerable searching and delving.

Some of the requests are needed as proof of age for Old Age and Canada Pension Plan purposes. The rector of the Church of St. John the Evangelist, Sault Ste. Marie, has passed on a suggestion from the Local Manager of Canada Pensions which he hopes will be of help to his fellow clergy. The wording of the standard Baptismal certificates available through the Anglican Book Centre is only acceptable if the following wording is added:

(Baptised) "According to the rite of the Anglican

Church of Canada".

SYNOD RECORDS

The Synod Office also receives a number of such requests; often from people no longer resident within the Diocese, and who believe that some form of centralized registry exists. In actual fact our Confirmation Register is the only all-inclusive record of this type; and until fairly recently it only showed the names and the attained age of the candidates at time of Confirmation. In recent years we have been fairly successful in obtaining the actual dates of birth and Baptism of the Confirmation candidates as well. This will greatly increase the usefulness of this register in the future. However, it requires the continuing co-operation of our clergy and our church families in the gathering of this data, preferably at an early stage of the classes for the Confirmation candidates in each parish.

ARCHIVES

Once again we would encourage local church authori-

ties to forward completed parish registers to the Synod Office for deposit in the vault of the Diocesan Archives. For example—many of the parish registers include a brief early history, and even in a relatively new Diocese, such as ours which is scarcely 100 years young, much valuable information for present and future historians is therein contained. Another example that may be of interest: recently Mr. Tom Corston, as co-ordinator of a special summer youth project at Chapleau, obtained funds for the restoration of the little cemetery on the outskirts of that town which had served the former St. John's Indian Residential School. By happy chance the service register had been lodged in the Archives for safe-keeping; and one of the Priest-Principals had very thoughtfully recorded on the fly-leaf a simple description of the plan of burials and a list of those buried there. This will serve as a guide to the workers on the project.

Around Algoma...

The best wishes of the Diocese for a speedy recovery are extended to Archdeacon S. M. Craymer (Church of the Epiphany, Sudbury) who has been in East General Hospital, Toronto, and the Rev. W. B. King-Edwards (Manitouawadge) who has been at Sunnybrook Hospital. . . . The Rev. V. Bruce Matthews, Provost of Thorneloe College, Sudbury, has begun a series of Sunday evening sermons in St. Mark's Chapel. The first was entitled, "Christianity and the Encounter with World Religions—Hinduism". . . . St. Peter-the-Apostle in Elliot Lake has given its every-member-visitation scheme a top priority in 1973. . . . St. John's, New Liskeard, celebrating its 80th Anniversary this year, is planning a number of congregational dinners. The first was held on February 14, Valentine's Day. . . . The Anglican Association Leadership Programmes are now underway. The one for young people during Lent is to include a look at St. Matthew's Gospel. A \$5 prize is being offered for a study and commentary on St. Matthew 23, especially verses 7 to 12, and in particular the words, 'Master' and 'Father'. Your contribution should be sent to Box 34, Dorset, before the First Sunday in Easter. . . . Congratulations to Canon H. A. Sims, who celebrated his 92nd birthday on Thursday, February 8. . . . On Sunday, January 28, the Rev. R. Moore, Roman Catholic Chaplain of the General Hospital in Sudbury, preached at the Church of the Resurrection. It was the first time that a Roman Catholic priest had preached in that church. . . . The Rev. James Turner was inducted as rector of the West Thunder Bay parish on Tuesday, February 20, by the Ven. E. R. Haddon, Archdeacon of Thunder Bay. . . . The best wishes of the Diocese are extended to the Rev. L. R. A. Sutherland, rector of St. George-the-Martyr in Espanola, on the 25th anniversary of his Ordination, February 24, St. Matthias' Day. The same day is the 20th Anniversary of the Rev. James Turner, newly appointed rector of the West Thunder Bay parish. . . . The guest speaker at the Annual Parish Supper of St. Michael and All Angels at the Prince Arthur Hotel in Thunder Bay was the Rev. Dr. Russ Peden, who has known that parish since the time Archdeacon J. S. Smedley was in charge of the mission on the corner of Windermere Ave.; he shared some of the parish's history during his address. . . . Archbishop W. L. Wright, on Sunday, January 28, preached his first ser-

mon in 1973 about "Centenary Year of Algoma" at the parish of St. John the Evangelist in Sault Ste. Marie, and the parish reports that it was an excellent sermon. . . . Mrs. Marion Mason, of the Church of the Epiphany in Sudbury, hopes to have an Art Show in that parish of the work of Miss Muriel Newton-White. . . . The Rev. William Stadnyk, rector of Holy Trinity in the "Soo" returned to his previous parish of Elliot Lake for the official opening of the Elliot Lake Ski Club's new T-Bar. Fr. Stadnyk is a former president of that Club. . . . St. John's, New Liskeard, is going to hold a 'Mini-Mission' from Sunday, April 8, to Tuesday, April 10. The guest for that mission will be the Ven. E. R. Haddon, rector of St. Thomas', Thunder Bay. . . . On Sunday, February 10, the Rev. Ralph McGee, of the Canadian Bible Society, preached at both the Church of the Epiphany and the Church of the Resurrection in Sudbury. . . . At the recent Annual Vestry Meeting of Holy Trinity Church in the "Soo", Mr. Russ Penhorwood was appointed a "lifetime Honorary Warden of the Advisory Board". . . . Although the Rev. Canon Alvin Thomson plans to resign in June of 1973, he and Mrs. Thomson hope to continue to reside in Thunder Bay, and to use their leisure time for study and travel. . . . Family Life Workshops are being planned throughout the Diocese in the spring if sufficient interest warrants; speak to your rector for an application form. . . . Mr. and Mrs. Jeff Littleton spoke of their missionary work in Malaysia at St. John's, Thunder Bay, recently. At the same service, Mrs. Jane Forster (a former parishioner and choir member) sang a solo, and in the afternoon, presented a concert, "Songs for the Family" in the Mary Black Library. . . . On February 4, the Rev. Donald Landon, rector of St. Paul's, Thunder Bay, preached a sermon entitled, "The Death Penalty — a Difficult Moral Dilemma", in which he tried to present both sides. The following Sunday, a chance was given to vote on the issue by secret ballot, and the results were sent to the Member of Parliament for the Fort William Riding. . . . The Editor of the ALGOMA ANGLICAN hopes to attend an Anglican Diocesan Editors' Conference in Toronto on Thursday, March 29, sponsored by the CANADIAN CHURCHMAN. The following two days, the Rev. R. W. McCombe will participate in the Canadian Church Press workshop and seminar at Ryerson Polytechnical Institute.

Evidence of what just a few can do

Many groups supported by Onaping ACW

At the annual vestry meeting held at All Saints', Onaping, the Women's Auxiliary was lauded for having made a very sizeable contribution of \$600 toward the Church's debt.

It was particularly notable because the WA has only 14 active members. The

money was raised by catering for a dinner, holding a bake sale and a tea.

Moreover, through the efforts of the congregation and many hours spent by 3 members of the WA, a 347-lb. parcel was sent at Christmas to the Prayer Partner of the parish, an Indian

priest at Rupert's House. Much credit, too, should be given to Austin Airways, who kindly air-lifted the parcel for the Church.

Finally, it is worth mentioning that one particularly enterprising lady of the WA sold some \$284 worth of Pakistani embroidery.

1873-1973

O God of our fathers, who has brought and blessed Thy Church in this Diocese of Algoma through a hundred years; accept our thanksgiving; and we beseech Thee so to renew in us Thy Spirit that we may steadfastly seek Thy Will for us and for our children, and both in life and worship may show forth Thy love and magnify Thy name, through Jesus Christ our Lord.
 AMEN.