

A History of St. Barnabas Church: Chapter V – Inside St. Barnabas

By Rosemary Bauchman

At the time of the Dedication Service on June 11th, 1966, most of Pierrefonds Boulevard was just a dotted line on the map; Colin Street seldom travelled by any but its residents, and the building was set among trees in what must have been one of the few remaining wooded sections of Montreal Island. Most parishioners required directions for finding the new church, although many had visited the site from time to time and followed the progress of the work with great interest.

The beauty and tranquility of the setting was repeated and reflected in the interior, where the skill and artistry of the architects, planners and builders had combined to achieve an atmosphere of hallowed peace, a church where few could enter without an instant awareness of the Presence of God.

The Right Reverend Robert Kenneth Maguire, Lord Bishop of Montreal, taking his Pastoral Staff, knocked three times upon the door of the new church and was admitted by the church wardens. He stood within the entrance and blessed the House in the Name of the Holy Trinity. In a moving and memorable ceremony he blessed the altar and the font, praying for those who would be spiritually renewed within the walls of the new church. The building, with all its furnishings and appointments was dedicated to the glory of God. The Rev. J.W. McCarthy who had been the first resident priest at St. Barnabas preached the sermon, and choir and congregation lifted up their voices in hymns of praise and thanksgiving.

Following the Dedication Service the Church was accorded full Rectorial Status and the Rev. Reginald Hollis instituted as the first Rector, by the Bishop.

The Building Committee, their work accomplished, issued an explanation of the church for the information of the congregation and visitors. It is repeated here:

The building consists of three units: the church itself, a parish house with offices and classrooms, and a parish hall.

“The church is square so that the whole congregation may be near the altar and able to participate more fully in worship. The chapel and choir on either side of the altar emphasize the concept of the family of God gathered together to praise him and to receive the strengthening that comes through the sacrament of the Lord’s Supper.

“The square church is a reminder of the symbolism of the book of Revelation in which the New Jerusalem is pictured as being square. Our life around the altar is a foretaste of heaven. In the Eucharist we sing with angels and archangels and all the company of

heaven.

The altar also is square, and with the openness of its base represents the table around which the Christian meal is held. Yet the traditional concept of the altar as the place of sacrifice where we remember the sacrifice of the Lord Jesus Christ is conveyed by the use of stone, for the altar is made of terrazzo marble.

“Rather than a cross on the altar, the symbolism at the front of the church has been designed to portray more fully the basis of the Christian faith. Two life size crosses of unfinished hand-hewn timbers stand on either side of the church. The big blacksmith’s nails marking where hand and feet are fastened emphasize the harshness of a cross. They remind us that we still come to God in a world in which there is sin and suffering, believing that He can save us.

“On Calvary the middle cross was transformed by the resurrection. The hanging gold crown above the altar symbolizes Jesus’ victory over sin and death—He is the King of Glory. On the points of the crown are eight crosses—the resurrection took place on the eighth day, (the new creation). The crown reminds us of our Christian calling as members of the Church. ‘Only be faithful till death, and I will give you the crown of life.’ (Revelation 2:10)

“The font was designed so that it could be placed in a prominent position at the entrance of the church without creating a traffic problem, and to try to express more fully the essential meaning of Baptism. The first aim was achieved by placing the font above the door with a lowering mechanism.

“The second was met by carving the font in the shape of a dove, a symbol of the New Testament of the Holy Spirit. Christian Baptism besides symbolizing washing (the word ‘font’ means a spring) also is the Sacrament through which the person enters the community of those who believe in the reality and power of God’s Spirit. John the Baptist said, ‘I have baptized you with water, He (Jesus) will baptize you with the Holy Spirit’. (Mark 1:8)”

Not mentioned in that description is the east wall forming the fourth side of the Sanctuary – the reredos – a magnificent curving backdrop to the altar carried out in sculptured white plaster, which seems to compel the eye heavenward from whence the recessed skylight pours down natural illumination upon the altar. Actually, the electrical lighting is so cleverly arranged to implement this that there is an inspiring effect of sunlight shining down on the Sanctuary at all times.

The following gifts and memorials formed part of the original furnishings of the church:

Memorials

Prayer Desk	Ivon Gwynn
Altar Crosses	James H.I Pollock and Sterling H. Pollock
Vestry Mirror	Doris Layton
Lectern	Robert and Walter Wilson
Prayer Desk Book	Harriet Goodall
Prayer Desk Book	William Lawrence Booth
Pulpit	W.W. Fewkes
Flower Vases	Ivon Gwynn

Gifts

Prayer Desk	Mrs. G. McCarthy
4 Chairs	Harmony Lodge
Hymn Board	Women's Auxiliary
Towards Font	Women's Auxiliary
Towards Altar	Mr. and Mrs. Hindle, 1965 Confirmation Class
Sanctuary Lamps	Mr. and Mrs. R.W. Shishakly
Sanctuary Lamps	Mr. and Mrs. E.J. Alexander
Altar Furnishings	Altar Guild
Undesignated Gifts	Couples' Club, Youth Group
7 Centre Pews	Anonymous donations
Servers' Albs	Women's Auxiliary

Items being used from the old church included the litany desk; the processional cross; the Communion vessels; the Altar Bookstand; the book credenza; the baptistery candlesticks, the baptismal pitcher; the lectern Bible; the Easter candle stand. The Sunday School Altar was still to be used by the Sunday School with the Altar cross and candlesticks, the church all clock and baptistery hangings.

Following the Dedication service a reception was held in the church hall. Needlework done by women of the church was on display. All the choir gowns were made by

members of the W.A. Beautifully embroidered falls, burses, chausables and stoles and white altar linens were the work of the embroidery group, under the very able direction of Mrs. Evelyn Cleminson.

We are indebted to Mrs. Olivia Jane Mackay for permission to quote her letter giving an insight into the type of loving attention that was given, and is still given, to all work undertaken for the church: [About the Crosses doc.]

When the plans for the new St. Barnabas Church were completed, Mrs. Evelyn Cleminson, the only qualified Diocesan needlecraft instructor, decided to design and sew the linen to suit the modern practical church interior. The customary church linen of fine brocade just did not seem to suit the red brick interior of the new church in her estimation.

The women of the A.C.W. embroidery group experimented with different fabrics and threads, and found an upholstery material to be the most effective. Texture and colour were their main concern. They experimented with the design of the embroidery until they found something simple and colorful. It wasn't until their fourth attempt at designing the cross that they were satisfied.

It was felt that the advantage of the hand-made linen was that some sort of individuality could be introduced into what is usually only a matter of custom. The linen designed is part of this new St. Barnabas and not just an added decoration.

THE PULPIT FALLS

Green Triangle and Circle: The Triangle, with its three equal sides, is an ancient symbol of the Trinity. The circle, with no ending, is a symbol of eternity. We have used this also as a parish symbol of three communities served by the one church. This fall is used at all times when there is no special fall designated.

The Praying Hands: Used for times of special devotion - Advent and Lent

The Triangle with the Crib enclosed: Used for Christmas.

The Star of David, with symbols of the gospels read at Epiphany: from cradle to cross, the gifts, the wise men, the dove of Jesus' baptism, the seven-branch candelabra symbolising Jesus' visit to the temple when he was 12, the 6 stonewater jars, representing the first miracle of water to wine. This fall is used throughout the Epiphany season.

The Cross of Palms, with symbols of the Passion: the crown of thorns, the nails, the dice thrown for Jesus' garment, the cock that crowed after Peter's betrayal. This fall is used

for the two weeks of Passiontide beginning 5th Sunday in Lent.

The Peacock, an ancient symbol of the Resurrection used for the whole Easter season.

The Globe, upheld by hands and capped by a crown. This fall is used at Ascensiontide, to symbolise the fact that Christ is no longer in one specific location, but that he is King for the whole world - "He's got the whole world in his hands."

The Flames, representing the gift of the Holy Spirit at Pentecost. The disciples were set on fire with the good news of the Resurrection.

The Expo Symbol set against a Cross: This is used to mark festivals of all Saints, men around the world who helped their fellow men, because of their belief in the Son of God who died on the cross for them.

The Flames, Sword and Crown: This fall is used for martyrs (saints who were killed for their faith). Many of them died by being burnt or with the sword, but the church has seen their death as a victory - they have won the crown of life.

A History of St. Barnabas Church: Chapter VI: 1966 - 1967

By Rosemary Bauchman

St. Barnabas, although not one of the Twelve, was the most important early Christian apostle to the Gentiles with the exception of St. Paul. He is mentioned frequently in The Acts of the Apostles and occasionally in the Epistles of St. Paul.

From The Book of The Acts we learn that his first name was Joses, and that he was a Levite, a native of Cyprus in the Mediterranean. When he sold all his possessions and came and laid the money at the feet of the apostles, he was given the surname Barnabas, which means the son of consolation.

Barnabas travelled with Paul on many of his missionary journeys until they had a serious difference of opinion about the worthiness of John Mark (St. Mark); they parted company over this and Paul went with Silas to Syria and Silicia while Barnabas took Mark and sailed to his native Cyprus.

Nothing is known for certain about the time and circumstances of the death of St. Barnabas, although he is traditionally considered to have been martyred for his faith. The Church of Cyprus claims to have been founded by Barnabas, as does the Church of Milan.

The management of all the affairs of the new church of St. Barnabas was discussed when Select Vestry met in the new church hall for the first time on June 27th, 1966. One of the first tasks was to set up a Maintenance Committee consisting of men of the parish willing and able to devote time and labour to the upkeep of the church and grounds; this group was busily engaged in general tidying and landscaping around the building throughout the summer. A strong and active committee, they have worked diligently to maintain the church property throughout the ensuing years.

At the same time, Henry Horsley, who had been caretaker at the church on Gouin Boulevard, was re-appointed janitor on a trial basis. He continued to give his devoted care to the interior of the church every week-day.

David Norquay was appointed to chair a committee to review and delineate the duties of sidesmen. The purchase of one hundred and twenty-five prayer books and fifty hymn books was recorded. The production of Christmas cards picturing the interior of the church was discussed. This work was commissioned and 150 boxes were subsequently ordered and sold at a price of \$2 a box.

In response to many enquiries from people wishing to rent the hall, the decision was taken to do so, upon occasion, at a cost of \$15, with an extra \$3 charge for the use of the kitchen.

The Youth Group flourished, inspired by Rev. Tom Kingston. They spent a week during the summer at the Conference Centre in Grand Isle, Vermont, and returned there again for a 'work week-end' in the autumn when they conducted an intensive clean-up of the building and grounds. They put on a folk-song festival in the hall in September, and at their October meeting, decided to divide into two groups, Junior and Senior. The Youth Group subsequently led the singing at a service which featured folk hymns and settings in the church on December 11th.

Mondays and Fridays saw about forty youngsters converging on St. Barnabas hall for a get-together at a 'Coffee House' after school, between 3:30 and 5:30 p.m.

Still with the young people, sixty children were presented to the Bishop for Confirmation in September; Cal Chaffey, Sunday School Superintendent, reported an increase in the numbers of both students and teachers. That fall there was an enrolment of six hundred and seven pupils and Choir Director Ron Gough reported forty-seven members in the Junior Choir.

The Choir Director and others were not satisfied with the acoustics of the new church and a survey was completed which indicated some changes could be made to improve them, chiefly raising the level of the floor in the choir pews. However, at the October meeting of Select Vestry this work was deferred for at least a year.

Another emphasis on the musical part of worship was provided in October when distinguished Montreal organist, Dr. Kenneth Meek, gave an inspired and well-attended recital on the new organ.

The annual Visitation took place in November, with an effort made to encourage parishioners to pledge three percent of their income to the church. Other forms of fund-raising were subsequently studied by a special committee. There was still considerable business on the books concerning the building. A number of deficiencies remained to be attended to by the contractor; a hold-back of \$6,000 was made to ensure that these matters would be dealt with in satisfactory fashion. In October 1966 the total debt to the Diocese stood at \$294,500.

Other business at the October meeting concerned the signing of contracts for oil and snow removal. Sacco undertook to supply furnace oil at .13½ a gallon and Cleroux & Freres undertook snow removal at a cost of \$400.

Rev. Hollis set up a programme of Evening services, study groups and Bible readings for

the autumn, and announced plans for Advent which included White Gift Sunday, Family Sunday, a Carol Service and a Christmas Pageant. Hymn boards and Credence Shelves were dedicated at a service on December 18th. Select Vestry was invited to attend an inter-faith meeting at Roxboro United Church in November.

Doug Fewkes headed a committee to promote fellowship in the church, and on the social side a parish 'Get-together' in the form of a dinner-dance had proved to be immensely successful, so much so that there was an overwhelming demand to make this an annual event.

During the year the Women's Auxiliary had become the Anglican Church Women, and the ladies of St. Barnabas were very active. They had stirred tremendous interest in the spring by putting on a panel consisting of a gynaecologist, a marriage counselor and a mother to discuss "Sex and the Anglican Woman." They sponsored a formation of a Senior Citizens Group. This group was open to men and women regardless of church affiliation and was to meet every second week in the hall. A number of church members volunteered to drive the elderly people to and from their meetings.

A rummage sale was held at Grace Church in Pointe St. Charles by St. Barnabas' A.C.W.. The proceeds of \$125 was donated to Grace Church.

The A.C.W. also held an Open House, inviting ladies from all the North Shore churches to attend. The visitors received a guided tour and an explanation of the church. During refreshments afterwards, they were able to see a display of work including the many lovely embroideries, the ministers' new robes for Holy Communion which were patterned on those worn in the earliest days of the church, and the new white albs for the servers. Ruth Widdop and Evelyn Cleminson headed the groups of women who had undertaken these sewing projects. They had completed another Pulpit Fall that year. It was for use on the Feasts of Martyrs and depicted a sword and flames surmounted by a crown. In the following year. Falls were completed for use at Epiphany and Ascensiontide. The first depicted a star with four symbols of gospels read during the Epiphany season: a jar – the gift of the wise men; a dove – signifying the baptism of our Lord; a seven-branched candlestick, symbol of the visit of the Boy Jesus to the Temple; six stone water jars – standing for the first miracle performed by Jesus.

The Ascensiontide Fall had as its theme 'Christ', the King of the World'. The Falls were designed by Rev. Hollis and Mrs. Cleminson.

The A.C.W.'s 'New Look' anticipated national changes by several months. They now had three extremely active groups, in addition to the Sewing and Embroidery Groups, already mentioned, a Catering Group had been formed, and this was perhaps the busiest of all. The four-fold platform of the A.C.W. was: "To pray; to learn; to work; to give."

Statistics for 1966 showed that the church had seen 107 Baptisms, 8 Marriages, 14 Burials, 70 Confirmands.

The eighth annual vestry meeting convened in January 1967 and those present were shown movies by Peter Sartorelli, depicting the construction and dedication of the church.

The Treasurer's report gave cause for concern, showing as it did, a deficit of approximately \$5,000 and substantial expenditure over revenue. It was necessary to try and cut back expenses in line with income, e.g. evidently the parish could not afford an assistant priest. As it was, the clergy were only receiving the diocesan minimum salary (\$4,104 p.a.). The Secretary and maintenance staff were on minimal salaries. An income of \$1,000 per week was needed, \$380 of this being committed to loan repayment. It was necessary to show that this could be achieved by April. There were other financial complications due to the fact that the contractor who had built the church was in bankruptcy. Insurance coverage had been placed on the building in the amount of \$250,000

[Set of figures – not sure what to make of them]

Since the opening of the new church, the Sunday School registration was up 50% - St. Barnabas now had the largest Sunday School in the Diocese. Teachers and pupils were happy to be together under one roof at last, instead of being in three different locations. There was now a staff of sixty-four teachers and a Teacher's Training Programme had been inaugurated. The New Curriculum had been instituted in some grades and parents were urged to take a greater interest in Sunday School activities.

The Sunday School students had a new project. In 1967 they began supporting a foster child in the Far East, a boy named Si Dund Sin. Bill Taylor assumed the responsibility of sending sixteen dollars to the Plan Headquarters every month on behalf of the Sunday School.

In March 1967, the A.C.W. President, Marlene Ballantyne, met with three former presidents of the group – Olive Dahlgren, Nathalie Norquay and Bette Davies, to draw up a new constitution and by-laws for the Anglican Church Women of St. Barnabas Church.

The women of St. Barnabas continued to work enthusiastically together in many areas of parish life. The Catering Group was in constant demand at social and other functions of the parish. The Prayer Group met regularly at the homes of members to offer prayers for those from whom requests had been received and for the general good. Throughout the year toys had been collected and repaired by the members of the A.C.W. with the intention of putting on a pre-Christmas Toy Sale at Grace Church., Pointe St. Charles.

This was done, and the proceeds were donated to that church. This was the first of the toy sales, in succeeding years, they grew in scope and size to be a major undertaking and a highly successful event. The Sewing Group made new gowns, in dark green, for the Girls' Choir. The Christmas Creche that graced the Sanctuary before the Altar for the first time in 1967 was the work of two women, Marcia Hollis, and Marilyn Wiseman. The Altar Guild made over a thousand palm crosses for distribution on Palm Sunday.

Ed and Jeanette Mann, long-time convenors of the Youth Group, were transferred, and Jody and Glen Cawker assumed this responsibility. The Youth Group undertook to cut the grass at the church and rectory every week throughout the summer. They also made a rock garden in front of the church, collecting rocks from many distant parts as a feature of the display. In the chilly week before Christmas the starry evenings were enlivened throughout the parish by the sound of young voices singing the old, well-loved carols ... the Youth Group singing to make money to donate to the hungry people of the world ...the Wolf Cubs and Boy Scouts grew in numbers and had a very busy year.

Noted from being a transient district, St. Barnabas was constantly losing valued workers because of transfers, but in 1967 the support of some long-time helpers was withdrawn for other reasons. Parish Secretary Aline McCubbin resigned her post in the spring, prior to the birth of a son in May; it was later announced that Jean Scarlett had been appointed to fill this position.

It was learned with regret that after having served the church as organist since its inception, Betty Howes was resigning to take up a similar position in the Church of the Resurrection, Valois. Her place was temporarily filled by Mr. Harvey, and later in the year Mr. Jim Coward took over as organist.

In the autumn the congregation was informed that the Rev. Tom Kingston would probably be leaving the parish early the next year, to be appointed to a parish of his own. As no new assistant was immediately appointed, arrangements were made to have lay people help at the services.

At the Annual Vestry Meeting a very hearty vote of thanks was extended to Allan Butler who had served as treasurer for eight years and was now retiring for a well-deserved respite. This had been an exceptionally demanding and onerous position, with budgeting, loans, financing to be organized in connection with the new building, along with the routine accounting. Doug Williamson was now appointed to the position of treasurer. At year-end he reported that the church was not keeping up-to-date with the monthly payments of interest. He also mentioned that a Builders' Lien against the property was before the Courts. (The sum of \$7,500 had been withheld because of work which was unsatisfactory.)

Departures from the regular routine of services were made on a number of occasions. The first Sunday in Lent featured an evening service of hymn-singing, many old favorite hymns. On March 12th a Folk Eucharist was held. The Youth Group Singers with their guitars provided the music for this occasion. A great deal of favorable comment was received about the new form of Holy Communion used for the first time in April. In addition to the regular services, Easter Sunday of 1967 saw a pre-dawn gathering of the Youth Group for a Sunrise Service conducted by Rev. Kingston on Cat Island in Roxboro.

The statistics for 1967 included 80 baptisms, 8 marriages, 11 burials and 64 Confirmands. There were now 610 families on the parish list.

A History of St. Barnabas Church: Chapter VII: 1968 - 1971

Growth and Change at St. Barnabas

By Rosemary Bauchman and Joyce Batt

It was in March 1968 when the official announcement came of the appointment of Rev. T.M.W. Kingston to be Rector of the Church of St. James and St. John in Iberville with Sabrevois and St. Luc. This parish included the Diocesan Conference Centre, so Rev. Kingston would be involved in conferences taking place there in addition to his regular parish duties. Mr. Kingston's induction took place on March 26th and a large number of well-wishers from St. Barnabas travelled to Iberville to be present at the ceremony. This followed a Farewell Reception for Rev. and Mrs. Kingston in St. Barnabas' Hall the previous evening.

As had been anticipated, lay helpers were appointed to assist Rev. Hollis at the services. Mr. J.D. Whittall acted as student assistant to the Rector during July and August 1968 and on September 15th the congregation welcomed Rev. Fred Tiplady as the new assistant to the Rector. Mr. Tiplady had been ordained a deacon in the spring of 1968 and entered the full priesthood on March 25th 1969 when he was ordained at Christ Church Cathedral with members of St. Barnabas parish attending.

The lighting of a beautiful Easter candle took place in the church at 6.00 a.m. on Easter Sunday, symbolic of the sunrise and the Resurrection of our Lord.

Three new Pulpit Falls were completed by the spring of 1968 and made their appearance in the church at the appropriate seasons: at Pentecost the Fall depicted tongues of fire symbolic of the Holy Spirit; St. Barnabas' Day saw a Fall designed to commemorate Christian martyrs - a sword of flames surmounted by a crown; Trinity Sunday the Fall had triple symbolism - it was a simple design, a circle within a triangle. The triangle stood for the Holy Trinity and the circle for Eternity. At the parish level the triangle stood for the tree communities of Roxboro, Pierrefonds and Dollard des Ormeaux, each of which accommodated part of the church: the church building itself being in Pierrefonds, the Rectory in Dollard and the Assistant traditionally lived in Roxboro.

The fine singing of the Choir continued to enhance every service. The Junior Choir took part in a Festival of Song at Roxboro United Church in May. The Girls' Choir regularly sang at the 9.15 service. At Christmas time the Youth Group once more strolled in singing procession through the snowy streets, collecting for the Primate's World Relief Fund. 1969's Christmas offertory was given, as it had been in 1968, to this same fund.

The Christmas Pageant, performed by children of the Sunday School, had grown into a keenly anticipated event, not only within the parish, but by other congregations in the district who came to swell the attendance as parents from all over the North Shore brought their children to see a re-enactment of the Nativity, and to learn a little of the true meaning of Christmas. Those in charge of casting were resourceful in accommodating all the Sunday School children in Grades 2 to 6 who wished to participate. There were numerous Old Testament characters, a heavenly host of angels in support of the Archangel Gabriel, King Herod and his court, lawyers, shepherds and wise men, as well as Mary and Joseph ... it was surely the ambition of every girl in the Sunday School to play the part of Mary! The costuming was skillfully done by parents and the ever-willing A.C.W. members. Volunteers among the adults arranged special lighting effects or acted as readers. A true congregational effort, enjoyed equally by participants and spectators, it brought the spirit of Christmas alive in a meaningful way for all ages.

At Reg's request, the A.C.W. began the organization of a Senior Citizens' Club that Fall. It was non-denominational and volunteers provided transportation to and from the church hall, as needed. The get-togethers were arranged for every second Tuesday and have become the high-light in the lives of many who otherwise live quietly.

One of the much appreciated efforts within the parish was the drapes for the Parish Hall made by Mrs. George from material purchased by the A.C.W.

Financial problems were ever present through 1968 and into 1969. The income was rarely enough to meet commitments. The new Sunday School programme cost \$1,200 per year for Grades one to six. A charge of \$2 per child was made for materials to offset this. And an award system for perfect attendance at Sunday School was instituted, the children receiving the pins they and earned each term at a special ceremony during the regular morning service.

At the beginning of 1969 Mr. Jim Coward resigned as Organist after holding the position for eighteen months. His place was taken by Mrs. Margaret Thomas until late December when she, in turn, resigned. Mrs. Alice Male, a new parishioner was then appointed Organist.

On Shrove Tuesday the Choir launched a new fund-raising project; they held a Pancake Supper in the hall. The aroma of cooked pancakes hung heavy in the air and was still present at the following Sunday services! It was very successful from both a social and a financial point of view, since, from funds raised, they were able to purchase new cassocks and surplices while parish members furnished new attire for the boys. This was the beginning of a new Shrove Tuesday tradition in the parish ... the Choir's Pancake Supper ... an annual event of great popularity! The party over, the Choir concentrated their efforts throughout Lent rehearsing a cantata, 'Penitence, Pardon and Peace, by J.

Maunder, which they featured on Palm Sunday.

The General Vestry meeting of April 1969 discussed union with the United Church. A questionnaire was drawn up and circulated. A series of home meetings were held attended by some 140 people, finalized by a open meeting in the hall at which the majority favoured proceeding with union negotiations.

Various new activities had their beginnings about this time and in the months ahead. April saw the introduction of a Men's Bible Study Group. From July 6th to August 24th, a summer Sunday School was held, emphasizing various crafts. In September, a Junior Youth Group was formed, boys and girls from the recent Confirmation making up the nucleus.

Late in 1969 a microphone and speaker system was installed in the church, the work being carried out by Bert Widdop. The lectern microphone was dedicated to the memory of Robert Nettleton, a member of the Youth Group who had been accidentally killed the previous summer. The system was the gift of the Youth Group, the Senior Citizens group and others.

A twenty-four hour Prayer Vigil was held over All Saints' Day in which eighty people took part.

The Youth Group, following the custom established in other years, again went carolling the week before Christmas. This year they donated their proceeds to the Children's Hospital.

A comparison of statistics showed an increase in baptisms, 67 in 1968 and 90 in 1969; marriages, 16 in 1968 but only 10 in 1969; burials 8 in 1968 but 11 in 1969. The number of families dropped from 553 in 1968 to 490 in 1969. There were 31 boys confirmed each year along with 37 girls in 1968 and 35 in 1969 with 4 adults in 1968 and 7 in 1969.

In December 1969, after meetings with the Bishop and Diocesan Treasurer, \$100,000 of our outstanding loan was changed to an interest-free loan, easing the strain on our budget.

The Lenten season 1970 was marked by many special services and projects. A Sung Evensong was held on alternate Sundays. Holy Communion services took place on Wednesdays at 6.45 a.m. (for those catching the early trains in to the city) and at 10 a.m. According to the established tradition, it had begun with the Choir's Pancake Supper on Shrove Tuesday. The Sunday following, a new scent was evident for Ron Gough had quietly taken the precaution of burning a bit of incense in the church to alleviate the lingering aroma of pancakes! Rev. Fred Tiplady took the Youth Group to Epiphany House at Iberville for a conference, the week-end of Feb. 27/28th. The A.C.W.'s Lenten project was to stock the food cupboards for the Lakeshore Community Services, an

organization set up to help West Island families in times of crisis. Boxes placed in the Narthex were filled with donations of canned and packaged food for the project. Beaconsfield Youth Choir paid a return visit to St. Barnabas at the beginning of March. The Choir presented a new Cantata "The Seven Last Words" by Dubois, on Palm Sunday and again on April 19th. They also attended a Choir Festival in Chateauguay at the end of the month.

The ever-active Youth Group conducted a service in the church in April and that same month had an opportunity of seeing where others worship when they visited a Synagogue.

The end of April word was received of the appointment of Rev. Tiplady to the Incumbency of the Church at Arundel. His induction took place on May 8th and a bus load of people from St. Barnabas travelled to the Laurentian community to be present at the ceremony. Prior to his departure the Youth Group held a surprise party for Mr. Tiplady. They presented him with a gift, a funeral cloak, accompanied by the following note: -

"Dear Sir,

We know we have never called you that before but I think that it is very appropriate at this time. In our opinion you've done one hell of a good job for us. You've helped us in times of pleasure and in times of stress. You've buried one of our friends and some day you will probably marry one of us. It's hard to think what to say at this time except, Thanks and Good-bye. We'll see you a lot but we'll miss you."

Rev. Reid Cook was ordained a deacon on April 19th in Christ Church Cathedral. He came to St. Barnabas as Assistant to the Rector in May 1970. Under his guidance the Youth Group continued to flourish.

May was another busy month. The Girls' and Boys' Choirs sang at Beaconsfield United Church. The Senior Choir held an evening of Whist and last but not least, the A.C.W. sponsored a Wine and Cheese Party. Australian wines were served. A speaker from Emu wines discussed the merits and various uses of the different wines and showed movies depicting the growing and processing of grapes in Australia. It was a social event thoroughly enjoyed by all who attended.

The final big event of the spring season was the annual parish picnic held at Charlottenburg Park on June 13th, the nearest Saturday to St. Barnabas Day.

With autumn came change. Family Sunday, on which day there is no Sunday School, was arranged to coincide more with statutory holidays instead of being held the first Sunday in every month.

A Family Parish Supper was served at the commencement of the Fall season, on September 28th. Convened by the A.C.W. it had a record-breaking attendance, every chair in the building being brought into use.

For teens (Grades 10 and 11), a Coffee House was set-up on Friday evenings.

A Bible Study course for women was instituted following the Wednesday morning service. The subject under study was St. Paul's Epistle to the Romans. In the middle of November a twenty-four hour Prayer Vigil was held in the church; people signed up to be present for a half-hour period convenient to them. Someone was present in the church at all times during the Vigil.

Also in November, representatives from all the North Shore Churches met at St. Barnabas to hear about the FISH Organization - a programme for help to those in need. This is an inter-denominational effort. The initiative for extending it throughout our area came from our Vestry's Social Action Committee.

As the thoughts of all were turned towards Christmas at the opening of the 1970 Advent Season, the congregation was startled to learn the Rev. Hollis would be leaving St. Barnabas Church early in 1971. Reg was very closely associated with St. Barnabas in the minds of all and apparently in his own mind, as he expressed it, "I sometimes think of St. Barnabas as MY church, and of course, it isn't, it's GOD's Church."

Rev. Hollis was appointed Rector at nearby Christ Church in Beaurepaire, with his Induction taking place on January 13th, 1971.

The life of the parish continued. A Special Vestry meeting was called for December 13th to consider the task of finding a new rector. The meeting appointed a committee for this purpose consisting of Allen Butler, Doug Fewkes, John de Souza, Everett Alexander, Ron Gough, Graham Standen, Maurice Bate and Anne Reilly. The Committee was given the authority to meet with the Bishop in the matter of finding a replacement for the Rector of St. Barnabas and to bring the matter to a conclusion with the Bishop.

The youth of the parish were meeting in two groups at this time and, as in the past, they went carolling. The Junior group collected for the Primate's World Relief Fund and the Seniors made a donation to the Cancer Research Society.

The farewell reception for Reg and Marcia Hollis took place following a service of Holy Communion on January 11th, 1971, Ut was attended by a great number of parishioners. Rev. Hollis sent the following letter to the congregation: -

"Dear Friends at St. Barnabas,

Marcia and I wish to thank you for the farewell party and your gifts to us. The party, beginning with the Eucharist, was a wonderful evening. I had dreaded it, but somehow, it wasn't sad at all, rather a rejoicing together over all the exciting and rewarding times we had shared with you at St. Barnabas.

You know that we shall always have many good memories of St. Barnabas and of your friendship and support.

Yours very sincerely, Reginald Hollis”

Rev. Reid Cook who had been ordained to the priesthood in St. George's Church on December 20th, was priest-in-charge pending the appointment of a new Rector.

Statistics for 1970 showed a further drop in the number of parish families to 475. The report at the annual meeting in January 1971 also showed 76 baptisms, 20 marriages, 8 burials, 27 boys confirmed and 21 girls, 4 adults.

By now snow removal costs had risen to \$515. The budget had reached above the \$57,000 mark.

From Ron Gough it was learned that little wooden crosses had been ordered for the girls of the Junior Choir to wear. The Altar Cross from the old church was to be put in the form of a processional cross to be used when needed in St. Barnabas services and for choir use when travelling.

Quote from Wardens' Annual Report on resignation of Rev. Hollis: - "...His has been the guiding spirit at St. Barnabas for seven eventful years. He built our church and then graced it with a ministry of concern and conviction. He is a preacher's preacher to which he adds a quiet persuasion and the orderliness of a computer. His shadow is long at St. Barnabas."

Early in February 1971 the Committee announced that the Rev. Thomas Winston Maxwell would be the Rector of St. Barnabas and would be inducted on March 9th, 1971.