

The ALGOMA ANGLICAN



New Landmarks In Life Of Diocese and Paper

Readers will notice that the distinctive masthead this paper has carried for the past six years has been given a "new look" in this issue, and again we are indebted to Miss Muriel Newton-White for supplying the design. Three reasons prompted us to make this change; first, while the artist had managed to put seventeen place-names on the "map", we regretted that other parishes could not have been mentioned, so we conceived the idea of naming the geographical "districts" instead, and marking only the See city, Sault Ste Marie.

Second, at the beginning of this year the Lakehead cities of Fort William and Port Arthur were amalgamated into one city of Thunder Bay. We have been expecting readers from that area to gently remind us we were out of date. Strangely enough, not a comment has been received about it. Now, we cannot think all the Anglicans would have voted against their new storm-sounding title, so we believe it reflects their patience and kindness, especially with an editor who is proud to have spent the first years of his ministry in Algoma amongst them. Anyway, readers from Thunder Bay, we now salute you and the Church in that great metropolis at the centre of

Young Folks' Mini-Retreat

An interesting evangelistic effort among young people, described by the Rector of the parish as a "new spiritual venture" was planned for Good Friday at St James', Gravenhurst this year. It was called a "Mini-Retreat" and specially meant for High School students, irrespective of their Church affiliation. There was a registration fee of one dollar, and the "retreat" began on Maundy Thursday with Holy Eucharist in the church at 8.30 p.m. This was to be followed by coffee and doughnuts in the parish hall and a discussion of the meaning of the Service, until ten o'clock. The young folks were to stay the night, with the boys sleeping in the parish hall, and the girls in the Sunday School wing, which was the former rectory.

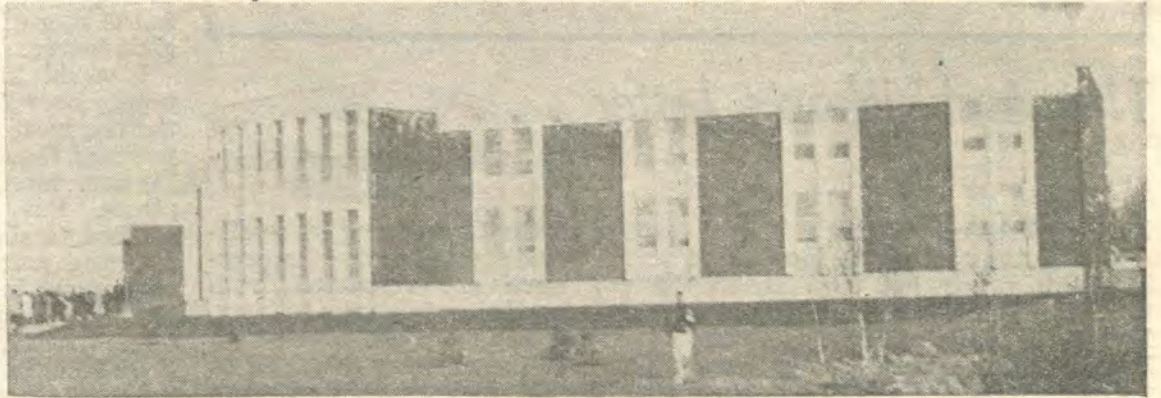
Good Friday observances were scheduled to begin at 9 a.m. with breakfast, a short address at 9.30, followed by discussion. A service in the church at 11 a.m. followed by coffee and rolls and a discussion until 2.15 p.m. A half-hour's silence, then a "Descent from the Cross" service in the church, followed by a short discussion, summing up, and hot cross buns with coffee until 4 p.m. Adults were invited to the sessions.

Canada. We're a bit late but we've caught up with the change.

Third, we wished to devise a masthead which would leave room for the address label without obscuring part of the title. We think Miss Newton-White produced a very effective design, and proudly offer it for our readers' approval.

This is the fourth masthead our paper has carried in its fourteen years of publication. The original black mat, which incorrectly included the Arms of the Bishop, was not continued by the present editor when he took charge with the April, 1961 issue; rather, a simple Bodoni 48 point type was used for the heading until Miss Newton-White gave us the familiar "map" design, which she has now so kindly re-drawn. We are glad she found room to include the "scroll" showing the fact that Algoma will soon be observing its centenary. We hope the seventeenth volume of this paper will be around to do full justice to the importance of the occasion.

Hope To Settle Thorneloe Crisis



The teaching program and administration of Thorneloe College, shown above, may be continued after all, if the Board of Governors reverse their decision to close it down. A motion adopted by the Diocesan Executive Committee at their February meeting expressed their concern that the Board of Governors of Thorneloe had not consulted with the Executive before making their decision to terminate the college teaching program. The motion urged the Board to reverse their decision and also to make a full disclosure of the finances of the college.

Mr. E. G. Higgins, Presi-

dent of the Board of Governors, had been invited to attend the executive committee meeting and to present his case, but he failed to appear. The committee heard reports from Provost D. J. Hilldrup, and The Rev. C. P. Clay, Professor of Religious Studies. A full review of the situation, with a settlement of the present difficulties is expected to be made at the meeting of the Board of Governors which has been called for April 3.

The crisis at Thorneloe, which has been reported in the two issues of THE ALGOMA ANGLICAN previous to this, was brought about in December of last year when notice was given to The Rev. C. P. Clay that his teaching program would be terminated in May, and that no provision was being made for administration of the college, thus making no allowance for the services of the Provost, who is also Dean of Residence and Registrar. This decision was made by the Thorneloe executive, and when it was upheld later by the Board of Gover-

nors the crisis came to a head. Provost Hilldrup presented a plan by which the college could continue its work as a vital part of the university life but this was ruled out by the executive for financial reasons; however, there was some doubt that the budget they proposed took into account the total income of Thorneloe University, hence the reason for the motion from the diocesan executive asking for a complete financial statement.

To Make Plans For Centenary

Plans for a "centennial year" to be observed by St John's parish, Thunder Bay, were discussed at the ninety-seventh annual meeting of the congregation held on Sunday, Jan. 25, with the largest attendance of members present in recent years.

This large church located in the down-town area of what was Port Arthur, is the oldest of the Lakehead churches, and the mother parish of Thunder Bay. It will be one hundred years old in 1972. It was decided to appoint a committee to make preparations for this event.

YOUTH PRESENTS PLAY

For the fifth successive year, the Anglican Young People's Association of Holy Trinity Church, Sault Ste Marie were responsible for a dramatic reading or play presented in their church on Ash Wednesday evening. This year they found a short play entitled "Man Alive", which they and their Rector, The Rev. D. M. Landon, re-wrote, and added appropriate music. It was considered their best effort yet, and they were asked to share it with the congregation the following Sunday morning.

"Man Alive", a dialogue in three acts, with eight voices heard, depicts the longing of man, and the answer to God, and goes on to suggest that man finds true freedom in God's service. It is a modern presentation of the essential Christian message: The Incarnation, Crucifixion, Resurrection, living Christ's way now.

The following week this active group of young people led the singing in a "Folk Mass" held on Sunday evening.

Indian People Seek Better Opportunity For Education

From a report sent to us by one of our correspondents on Manitoulin Island it is apparent that the Indian people there are alarmed about the unequal educational advantages under the federal system of education, compared with the advantages supplied under the provincial system. When the Indian-Eskimo Association estimates that ninety per cent of Indian children fail to reach Grade VIII, it is considered nothing short of a miracle that there are at present three Indian young people attending university from the Manitoulin Island Indian Reserve. It also shows that some do succeed in spite of the disadvantages, and many more would complete secondary school if they had the opportunity of better preparation at the elementary levels.

Leading a crusade for better educational services is a group called *The Voice of Manitoulin Women*, with Mrs. Joseph Manitowabi as chairman. It has discovered that the schools on the Reserve fall far below the standard enjoyed by Ontario schools; they are badly understaffed, and there are no remedial teachers available. The amount of money being spent this year by the federal government for the cost of education in the elementary schools in Wikwemikong, according to our information, is less than twenty dollars a pupil; while at the provincial school at Manitowaning, eleven miles

away, is thirty-six dollars per pupil. One librarian on the Reserve divides her time among one thousand pupils in three schools, while the provincial standard is one qualified librarian for three hundred pupils.

The inequalities in elementary education are revealed by the fact that of the eighty pupils slated to move into the Manitoulin Secondary School this year from Wikwemikong, thirty per cent are being enrolled in occupations classes, while the average enrollment of occupations classes in the provincial secondary schools is about ten per cent of the total school population. A kindergarten program was instituted for the Reserve schools three years ago, but these pupils did not have the benefit of this, which provides a better chance of education in an English-speaking system.

The crisis which is now stirring the *Voice of Manitoulin Women* into taking action is a financial one. According to our report, the Indians have been told that they must assume the cost of their children's high school education beyond eight hundred dollars a year, the level paid by the federal government for Indian students at the Manitoulin Secondary School. Representatives of the Department of Indian Affairs have been invited to come to Manitoulin Island and discuss the problem with the residents of the Reserve and

the *Voice of Women* organization. Indian parents are beginning to realize that their children must be educated; this will mean providing more funds to support the students in high schools. In the present mood of government austerity, it is a problem for both the federal and provincial governments to consider.

We wish the Manitoulin group every success in their efforts to obtain justice; here is a situation within our own diocese where the Church is challenged to do something about the pious resolution passed by General Synod last year "to support Canada's native peoples in their efforts to obtain justice" — and this, we are told, the *Primate's World Relief and Development Fund* is supposed to do. Its very expensive advertising gimmicks which we criticized in last month's issue, stated that the Church "accepted responsibility . . . to give Canadians of native ancestry moral and financial help". We will be interested in watching the implementation of this program. The Indians ask only to have equal opportunity to develop in their own country, instead of suffering the indignity of being treated as pawns in the white man's administration schemes.

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The Archbishop's Letter

The Archbishop's Study
April, 1970

My dear People:

During the past month the Church in Ontario has lost two Bishops through death. Bishop Kenneth Evans of Ontario and Bishop Ernest Reed of Ottawa were close personal friends of mine. As Metropolitan I took part in the funeral services. We thank God for their witness and convey heartfelt sympathy to the members of both families.

On the day of Bishop Evans' funeral in Kingston, an "old friend" came up to me and said, "You want to be careful; you may be next." It was a sobering thought. Then I decided to think through my role as a bishop and put first things first. I had another idea — why not write three or four letters in THE ALGOMA ANGLICAN concerning bishops, as I detect a woeful ignorance on the part of Anglicans and non-Anglicans concerning the same.

WHO SAID BISHOPS?

Background material may be helpful to our readers. Reflecting on the early days of the Church, the Bishop ordained deacons to help in the practical duties and in worship. He ordained presbyters to act as his assessors in dealing with moral and disciplinary problems. The form of words used in ordaining to each of the three orders in what is perhaps our earliest form of ordination about 200 A.D., the apostolic tradition of Hippolytus, bears out this view. Presbyters are ordained by a form which says nothing about the ministry of Word and Sacrament, but only about the exercise of discipline. The form for ordaining a Bishop gives him the full ministry of Word and Sacrament.

With the spread of the Church into the suburbs of a city, and later on, into the country districts, it became impossible for all to meet for the Sunday Eucharist in the bishop's church. Instead of appointing other bishops for the smaller suburban congregations, the bishop of the mother church sent one of his presbyters to celebrate the Eucharist.

There seems to have been some doubt about the capacity of a presbyter to celebrate the Eucharist, for there was a custom in some places for the bishop to send a particle of the bread consecrated by him at the mother church by the hands of subdeacons to the suburban churches so that it might be placed in the chalice to keep the sense of unity with the bishop. This was not possible for the distant country churches. The presbyterate developed into a local ministry for those churches and so the bishop became more than the rector of the city. He became the chief minister of the diocese.

It may well have been that before the rise of suburban churches the bishop may have appointed one of the presbyters to celebrate in his place if he were sick or otherwise absent. We are not sure.

There was certainly a strong sense in those early days of the corporate

nature of the Church and its ministry. It would seem to us that the presbyters were not restricted from performing their ministry in fullness, but rather had more and more of the fullness of the ministry delegated to them by the bishops, so that when they became the local pastors of suburban or country churches they had become almost bishops with authority to perform all the functions of the apostolic ministry except ordination, and in some parts, confirmation.

At the time of the Reformation, the Anglican Communion continued the three orders of bishop, priest, and deacon, and assigned to them the functions which they had possessed for hundreds of years.

Although it may be true that in some cases through the years, the ministry of the Word and pastoral care had been neglected, I think it is fair to state that such neglect as may have existed before the Reformation had not made null and void the ancient ministry so that a new start had to be made. The bishop's office continued as before but with stress laid upon his pastoral duties.

Some may feel that in this day and age when the Church is called upon to give relevance to the problems of contemporary society that all this history is obsolete. If we look forward to total union in Christ's holy, Catholic Church it is imperative, as far as I am concerned, to have a firm faith in the time-honoured three-fold ministry with special reference to episcopal functions.

May the glory and power of Pentecost encourage us all in our spiritual renewal which is our theme for 1970.

Your friend and Archbishop,

William L. Wright

Archbishop's Itinerary

- Apr. 1-2: Preside at Episcopal election, Diocese of Ottawa
 " 6: Ontario House of Bishops, Barrie, Ont.
 " 7-8: Provincial Synod, Barrie, Ont.
 " 11: Board of Governors' Meeting, Thorneloe College, Sudbury
 " 13: Testimonial Dinner, Sault Ste Marie, Ont.
 " 19: 11 a.m. Lake of Bays parish 7 p.m. All Saints', Huntsville
 " 20: 7.30 p.m. Port Sydney
 " 21: 7.30 p.m. Milford Bay
 " 22: 7 p.m. Sundridge
 " 25: (St. Mark's Day) Speaking engagement, Columbus, Ohio
 May 3: 8.30 a.m. St. John's, Thunder Bay
 11 a.m. St. Thomas', Thunder Bay
 7 p.m. St. Michael's, Thunder Bay
 " 4-6: Diocesan Meeting, Anglican Churchwomen, Thunder Bay
 " 11-15: Board Meetings, Toronto

Letters to the Editor Mattins and / or Eucharist?

Editor:

Having to deal with many of the controversies and tensions in the Church today, I hesitate to enter into correspondence regarding "For the sake of argument" in your March issue. My first problem concerns the obvious confusion in writing up the "argument". In a very mixed-up sort of way, we are asked to deal with the hour of the chief Sunday service; whether the Eucharist or Mattins should be the main service every Sunday; and whether some of the fringe benefits or disadvantages of the Liturgical Movement have a relation to the hour of the Service or its liturgical nature.

I would have thought that the proper hour for the main service is the one most convenient for the majority of the congregation; I doubt if 11 a.m. meets this need in many places. But Anglicans are often opposed to change even for the better. The nature of this service is much more important; the vast majority of people who are going to Church today, go ONCE on Sunday. From New Testament times the service on the Lord's Day has been the Breaking of Bread. Great variety in ceremonial, etc. has been the case, according to changes of fashion. The writer in using "dipsy-doodle" to describe this ceremonial has dated himself terribly; this dance-song takes me back thirty-five years.

The fact is that when we are dealing with United's and Disciples' commissions they unanimously want the Eucharist; with young people it is the same, even though they might prefer it with less traditional dignity. Being a member of a religious community, I am well aware of the benefits and adoration resident in the Divine Office (Mattins and Evensong particularly). I would be glad if more lay people and indeed some of the clergy used the Offices more. But in these days when we must begin to evangelise and persuade people of the gospel, we must put first things first.

The Eucharist, commanded in love by our Lord, is our offering in union with Him, and His coming to us as our spiritual food. Other services in the Church are "fringe flowers", except Baptism which gives us the Christian character.

Among the commissions there seems no difficulty about the centrality of the Eucharist, but Morning Prayer or Mattins is not too popular. The Church of England (Canterbury

and York) has a liturgical commission: they have recently produced revised Mattins and Evensong Services which are quite radical. Lessons are shorter, psalmody is greatly reduced, and even the canticles have taken a beating. All this because Mattins does not meet the needs of people needing reconversion to the Christian Faith, instruction and a form of adoration which doesn't involve a full course in Bible knowledge. Does the writer of the "Argument" have Prayer Book Mattins without any fixing up?

Actually there is no argument. Times of service is a local convenience. Obviously the Breaking of Bread is central, and there is no reason why those whose zeal and love for God and His Church shouldn't have Mattins, Litany, Evensong, and indeed Compline. I attend these very frequently.

John G. McCausland, SSJE

Ed. Note: We thank Father McCausland, who is a member of one of the union commissions, for his letter. In fairness to the writer of "For the sake of argument", we would point out the "argument" was that Mattins, with an emphasis on the preaching of the Gospel, attracted "consistently large congregations", and encouraged missionary service, while the Eucharist with a ten-minute discourse has the effect of a "static, stereotyped, and stagnant" congregation. Also, we feel our readers may be curious to know what Fr. McCausland means by "fixing up" Mattins, and perhaps other correspondents, both priests and lay folk, would like to express their views on this subject. "For the Sake of Argument" appears every month, and is contributed; in other words, it is not written by the editor!

In reply to "For the Sake of Argument", March issue, dare one suggest that there is much greater joy and more benefit in attending both the Eucharist and Mattins, than in arguing over their respective merits? A parish that could make this possible — (with a friendly coffee-break in between of course!) would be a very happy place.

Attending both isn't such an impossibility as it sounds. After all, the priest does at least this much regularly, puts a great deal more into it than is expected of the people—and survives.

Quirinus.

Inter-Church Groups — Brotherhood Aim

We are pleased to acknowledge an interesting letter and enclosures from Col. Frank Barr, President of the Brotherhood of Anglican Churchmen in Ontario in response to a column we had published on this page in the February issue, and in which we had made a few critical observations about some of the BAC "guide lines for action".

Col. Barr has asked the Diocese of Huron BAC Council, which proposed the guide lines, for their comment on our question as to how the BAC is to "be a bridge of communication between clergy and laity", but he expresses his own view that this could be dropped because the BAC encourages equal participation by both clergy and laity. However, he points out that there has been a lot of apathy on the part of the clergy towards the work of the BAC, and this may indicate a "need for more effective communication from BAC members with clergy."

The provincial organization would like to see a diocesan BAC council formed in Algoma; they hope to have more details of the work of active BAC chapters or Men's Clubs in our parishes. Col. Barr expressed appreciation of the information on men's activities this paper has provided, so we ask the men's groups in all our parishes to send us an account of their doings—this is the best means

of making them known, not only in Algoma but beyond. We are continually amazed and delighted to hear from readers and subscribers in other parts of Canada and the United States. From Col. Barr's enclosures we learn that the Ontario BAC has a liaison with the Brotherhood of St. Andrew in the United States.

The ecumenical movement is another phase of Church activity encouraged by the Ontario provincial council of the BAC. During this year they hope to establish closer co-operation with men's groups of other Churches. Already contacts have been made with the Board of Men of the United Church regarding the possibility of having joint groups in some places. If any co-operative efforts are undertaken in Algoma, please let your diocesan editor know about them, so we can give them wider publicity.

Our own Archbishop, as Metropolitan of Ontario, is the Patron of the provincial council of the BAC and a strong advocate of its work. Archbishop Wright has made it quite clear that he wants the organization to continue and is opposed to any move that would dispense with the Men's Brotherhood in the "re-structuring" of the Church. He has intimated that the importance of the BAC will be emphasized at the Provincial Synod to be held at Barrie this month.

(Continued, page 4A)

Notes In Travel...

by William Wadley,
Diocesan Treasurer

View from the Top:

A recent Toronto business trip permitted me to make a quick visit to St Anne's Tower—a 12 story high-rise home for senior citizens (120 ladies; 20 men). We arrived just before mealtime in the dining room on the top floor. It seemed a cheery gathering place in which to tackle the serious business of eating—in this case cafeteria style—with some of the residents arriving early to help carry trays for others whose trays needed a steadying hand or who were less sure-footed now than in earlier years. St Anne's Tower is a community service project of St Anne's Church near Dundas and Dufferin.

Such imaginative use of church-owned parish property has been duplicated elsewhere in Canada: Similar projects in Victoria, Regina, Winnipeg, Cobourg and Toronto come readily to mind.

In each of these situations there existed some or all of the following features:

- * A pressing local need for senior citizens housing
 - * An awareness of this need amongst concerned churchpeople
 - * Suitable, available church-owned land, usually close to shops, transportation
 - * Local government co-operation
 - * Financial assistance from federal, provincial sources.
- Two hints for planners:
- * Most older people prefer single rooms with private bathroom for their mini retirement home
 - * But provide some two bed units for married couples too.

Toronto Underground

During the same Toronto jaunt we learned that many of the subway cars, as well as the suburban transit GO trains, were manufactured here in Algoma—at the Hawker Siddeley plant in Thunder Bay (or Canadian Car Plant in Fort William for Rip Van Winkles like myself who haven't kept up with all the name changes). Indeed the Toronto Transit Authority has just announced a \$12 million contract to construct a further 76 light weight cars for the projected northern extension to the present subway system.

English Student Takes Course At Sudbury College

Mr. David Randall, a student from Salisbury Theological College, England, will be coming to Sudbury this summer and taking the course, "Modern Christian Thinkers" being offered at Laurentian for six weeks by The Reverend Colin P. Clay, M.A., on behalf of Huntingdon College.

The Principal of Salisbury Theological College says that this course will be considered part of Mr. Randall's theological education and that he hopes similar arrangements can be made in future years between that college and Laurentian University.

Churchwomen of Diocese To Meet At Thunder Bay

The annual meeting of Algoma Churchwomen will be held at Thunder Bay this year, on the Tuesday and Wednesday before Ascension Day, May 5, 6, and an invitation is extended to all the Anglican clergy and women to attend the sessions. The host parish is St Michael and All Angels, but billeting and registration begins on the Monday evening at St John's parish hall. Each parish is entitled to send the ACW President, three registered delegates, and any former WA Life Members, as voting representatives.

His Grace, The Archbishop of Algoma will be the Celebrant at the Eucharist at 9.30 a.m. on May 5, with the Rector of St Michael's, the Rev. M. S. Conliffe preaching the sermon. Business sessions will commence at 11 a.m. in Corpus Christi Church hall. The guest speaker at the afternoon session will be Mrs. J. Robertson, a former national

So it may be some comfort to know that if the streets of downtown Toronto are paved with gold, it's Algoma gold, and its citizens are kept in the go by Algoma wheels.

Churchgivings and Economics

Continued economic growth in the larger centres of the Diocese generally seems to be providing a base for further population expansion in these cities. Major construction projects in Sudbury and several Muskoka communities are recent examples.

Paradoxically, churchgivings have not kept pace with economics. Churchgivings unfortunately do not automatically increase just because the ability to give does. But with a well planned campaign they often do. The nicest annual report recently received was one which showed a 20% increase in overall givings—from a big parish which last year had employed the services of the campaign counselling service based at Church House.

Change of Name—and organization

Actually the Anglican Campaign Counselling Service has been detached from its former close link with the National Office.

It is now an autonomous business operation under the continuing direction of Mr. W. B. (Rex) King who is well known for his past campaigns in many of our Algoma Churches.

A recent note from Rex advises that he also is continuing a sideline interest in overseas air charter trips to England and Europe for bona fide Anglicans. Full details are available in an illustrated brochure available directly from Mr. W. B. (Rex) King, 217 Sylvan Ave., Guildwood, Scarborough, Ont.

ECUMENICAL LENT

Co-operative mid-week services were a feature of Lenten observance this year at Elliot Lake. They were held each Wednesday night, with the clergy alternating as preachers in the different churches. Those co-operating were the United, two Roman Catholic parishes, Pentecostal, Anglican and Baptist, with The Rev. W. R. Stadnyk, the Anglican priest giving the final address in the series.

ACW president. Meals will be served in St Michael and All Angels' parish hall.

A new feature of this year's program will be a tour of the city of Thunder Bay, which comprises the former cities of Port Arthur and Fort William, and suburban villages; there are many interesting things such as grain elevators along the fifteen mile waterfront, the large paper mills, as well as natural scenic attractions like the Sleeping Giant, Mt. McKay, and Kakabeka Falls. The tour will likely include some of the Lakehead churches in the metropolitan area. Following this, a fellowship hour will be held, with the Girls' Auxiliary branches of Thunder Bay providing the program.

The Archbishop will be the guest speaker on the morning of the second day, and the budget will be discussed. The Rev. L. Weaver, a social worker, will also give an address.

Mrs. Fellows, the Chairman of the ACW Dept. of Social Action, would like to remind the women's groups in the diocese that they could have a supply of Indian and Eskimo crafts for sale at their spring teas by contacting Mrs. J. F. Ball, 101 Knox St., Sault Ste Marie. The sale of these articles has been made a project of the Churchwomen just as they sponsor the sale of Pakistani embroideries.

The ACW Altar Guild Dept., under the direction of Mrs. S. R. Davis, of Huntsville, has been responsible for two churches in West Thunder Bay receiving gifts of a superfrontal, burses and veils from other churches in the diocese.

Plan For Camping Season

With the coming of spring, Camp Temiskaming is looking forward to another happy camping season. Last summer was a particularly fruitful one; besides having six full and most rewarding sessions, it was the completion of several projects, including the construction of a new dock and of a large pavilion with a huge stone fireplace, and the enlarging of the playing-field.

Camp Temiskaming, owned by the Anglican Church and operated by the Deanery of Temiskaming, is situated just west of New Liskeard on the shores of Fairy, or Frere Lake. The land belonged originally to one of the pioneers of New Liskeard, Mr. P. R. Craven, who was secretary of the Northern Telephone Co. In 1933 he donated several acres to the Kiwanis Club to be used as a camp for underprivileged children. During the war years the campsite was used by families of men serving overseas, and in 1953 the Kiwanians gave it to the Anglican Church. Since then, it has grown into one of those very special places that has a "spirit" of its own, beloved by all who come under its influence.

Worship is central at the Camp, but the Christian life is LIVED rather than preached. In the words of the "Camp Temiskaming Song" (which goes to a lively old Irish tune),

Living With Yourself

by Muriel E. Newton-White

What do you expect to find under this heading? Something light and humorous, with neat little suggestions of ways of getting along with yourself?

Living with oneself is no light matter, as can be seen when one considers the implications on *not* being able to live with oneself. Then there only remains the finding of an "out"; it may be drink, or drugs, or suicide, or any other form of self-destruction. Those who are driven to this final desperation will nail the blame to their circumstances and will accuse "life" of being unendurable, and will bury deeply the bitter knowledge that it is really themselves they can't endure any longer.

To live with ourselves we need, first of all, the complete honesty that goes by a good old-fashioned name—humility. But what false impressions have grown up around that lovely word whose very sound should be music! We have come to think of it as a loathsome, crawling, self-derogatory Uriah-Heepish quality, while it is so entirely the opposite that the truest humility can easily be mistaken for pride. Humility is simply seeing ourselves in our true proportion and perspective, seeing ourselves objectively. *Humility is truth.* This means that we must see and be grateful for our good points, just as surely as it means we must see and accept responsibility for our bad ones.

Humility involves stepping back from ourselves, as an artist steps back from his work to get a true view of it. An artist who paints with his eyes too close to his canvas can only come up with distorted proportion, false perspective, and a hopeless confusion

of colour-values. The equivalent happens in our lives when we fail to step back from ourselves, when we remain in total self-absorption.

By stepping back to look at ourselves in the clear bright light of humility we will see that we are not perfect, and that we must expect to make blunders and to commit sins just as every person does. Perhaps of all the things that make it hard for us to live with ourselves this is the hardest; we are unable to forgive our own imperfections because of the immensity of our pride. It is comparatively easy to forgive someone else; this makes us pleasantly conscious of our own virtue; forgiving ourselves calls for owning up to having done wrong, and this really hurts.

Before we can come anywhere near finding forgiveness we must stop-making excuses for ourselves, stop "passing the buck", a tendency which sadly is part of our inheritance from the Garden of Eden. Adam pointed at Eve and Eve pointed at the serpent, because neither of them could accept the responsibility for their own wrong-doing. How easy it is for us to say, "I wouldn't have done it if it hadn't been for..." or "I'd have done a better job if only..." We must be able to accept the full responsibility—and the consequences for the mistake or the sin or the blunder, so that we can say, "I did it because I lost my temper", or "I bungled it because I wasn't giving it my full attention". Then, and only then, can we say we are sorry, ask for and accept forgiveness, and forgive ourselves.

The classic example of failure to do this is Judas. Judas could neither accept God's forgiveness nor forgive himself; if he had, he could have lived on to become as great a saint as St Peter and St Paul, because up to this point his sins were no less forgiveable than theirs. As it was, he couldn't live with himself—and couldn't go on living. He stands as a symbolic reminder that the principle of "forgive and forget" must apply to self-forgiveness as much as it does to the forgiveness of others. True self-forgiveness sets us free from the deadly sin of brooding over past sins and mistakes.

Honesty, objectivity, the acceptance of responsibility, self-forgiveness, self-forgetfulness, freedom; these are the artist's steps backward which lead forward. The steps of humility which lead to a life of true perspective and proportion, of beautiful and lasting values; a life that one can live with oneself "happily ever after". The steps, that unfortunately, it is much easier to write or read about than to take.

Ed Note: We are grateful to the author, Miss Muriel Newton-White, for allowing us to publish the above article, written earlier this year, and which was praised by one critic for the very mature understanding it gives of a major personality problem.

a teacher at the High School, and a graduate of Dublin University in Theology.

"In the centre is the chapel where we start each happy day

With the Eucharist that sets the seal on all our work and play—

The outward sign we all can see of God's great love and grace,

The hidden source of everything that's in this happy place."

Among the Camp's activities are canoeing, water-skiing, swimming, hiking, sports, crafts, and of course, singing. In all of these the emphasis is on participation rather than on competition. Campers eight years old and up (not necessarily all Anglicans) come from other parts of the country as well as from Temiskaming Deanery. All are welcome.

The dates of the camping sessions for this year have not been set, but are expected to be known before too long. For information please contact the secretary, Mrs. Dennis McCarty, Box 386, Haileybury, Ont.

As usual, the Camp is looking for clergy to serve as chaplains, adults as directors, and young people sixteen years of age and over as counsellors. Any volunteers?

BIBLE STUDY

St. John's, New Liskeard during Lent sponsored meetings for the study of the Bible. The addresses were given by Mr. Anthony Crooks,

Serenity Prayer

The Wisdom That Knows

... Have just visited one of the hospital wards; here is a patient who always greets me with a beautiful smile; she cannot speak very clearly, but she has a quiet joy that shows no impatience or resentment for the incapacity she suffers; perhaps she observes many in that ward who are in far worse circumstances, or does she show the results of a long Christian training and home influence? Anyway, today she showed me a letter she had received from an old family friend, and perhaps in it we can find the key to a courageous serenity many of us long to possess.

The letter was quite short, just as hospital "visits" should be, a hastily-noted page of well-chosen words; no references to any of his own "operations", or illnesses; just a cheery word of remembrance, and ending with the well-known "Serenity Prayer", which seemed so appropriate to this lovely soul, stricken with paralysis in the eventide of her life.

The prayer — *God grant me the serenity to accept the things I cannot change, Courage to change the things I can, and wisdom to know the difference.* Many people will recognize it as the prayer used by all members of *Alcoholics Anonymous*, and perhaps assume it originated in the work of that fine organization. In fact it originated with that great theologian, Reinhold Niebuhr.

According to Mrs. Niebuhr, who wrote the story of the prayer for the monthly AA journal, *Grapevine*, her husband used the prayer in a Sunday service at a little church in the village where they used to spend their summers. As they walked home together, their friend and neighbour, Howard Chandler Robbins, a former Dean of the Cathedral of St. John the



TO PRESIDE AT GENERAL SYNOD Archbishop Wright, shown above with Miss Betty Graham, first woman to be elected Deputy Chairman of the General Synod, as they attended a dinner given by the Province of Ontario in honour of the Church Army's fortieth year.

Since then, the Archbishop is to take the job of acting Primate, and Miss Graham will be the Synod Chairman because of Dean Gartrell's election to the House of Bishops.

Divine, New York, and then Chairman of the Worship Commission of the Federal Council of Churches, asked for a copy of the prayer. It was probably he who was responsible for making it known initially to so many.

Mrs. Niebuhr said the wording of the prayer was slightly changed from the original, as her husband had written the ending, "and the wisdom to know the one from the other." The prayer came into popular use during the Second World War, being distributed by various organizations to men in the armed forces.

The popularity of the prayer may be due to the fact that it is strangely appropriate for us who live in such a hectic age; it is a cry for peace in turmoil, for patience when we find we cannot hurry, or must learn to live with our limitations in humility and faith.

*God grant me the serenity
To accept the things I cannot change,
Courage to change the things I can,
And wisdom to know the difference.*

For the Sake of Argument

Fourth in a Series

Let's Do Away With Church Insurance

The only insurance that a congregation should carry on the church properties is liability insurance. Any other kind is unnecessary and a waste of money.

Today the Church is crying out for financial support for its missionary work, both overseas and here at home. Our own diocese ended the year with a large deficit in the income for missionary work. Undoubtedly there must be some committee or group looking at this alarming state of affairs, but is any real action going to be taken, or will it be another case of pretending that the crisis does not exist and if we look the other way long enough it will go away by itself? One way to handle the situation is

to take all the insurance off the church properties and turn the premiums into the mission fund. An immediate result of this would be that the focus of attention would turn outwards from ourselves to the world around us. The question would be asked, "Is their need greater than ours?" — Is it worth taking a chance on our church burning down while we have no insurance in order to help others?" The answer in both instances is, of course it is.

What if the church does burn down, what do we do then? First, it must be determined if another church should be built in the same locality. This is a very necessary step because in many cases the present church is not serving a community any longer, in that the people who use it on Sundays live too far away to be using it on other days of the week.

Also, because our attachment to a church is so often sentimental, there is no guarantee that we will like the new church as much as we liked the old one, so we decide to go somewhere else.

Then once it is decided to build another church every parish should be assessed on a per capita basis, so that the whole diocese will become responsible for paying for that church. This would be Christian interdependence and mutual responsibility in action.

At the third meeting of the Diocesan Executive Committee held at St. Luke's Cathedral, February 25, 26, there were twenty-three members present (seventeen clergy, six lay) with eight members unable to attend. The Executive had as its special guest Archbishop G. F. C. Jackson of Qu'Appelle, new Metropolitan of Rupert's Land.

1. The Executive received up to date reports from Provost David Hill-drup and Professor Colin Clay of Thorneloe College, following which the executive asked the Thorneloe University Board of Governors to take a second look at the decision to phase out the present teaching program this June, because of the delays in effecting Thorneloe's transfer to Laurentian as a non-Church related college, as requested and approved by the synod last June. They also further requested an up-to-date report of the overall Thorneloe University financial situation.

2. Accepted several recommendations from its advisory finance group including one calling for lending policy guidelines for the Church Extension Fund, and another requesting the Car Study Group to bring in specific recommendations for diocesan travel grants to mission clergy whose necessary Sunday mileage exceeded eighty miles.

3. Received a first hand account of the initial implementation of the Manpower Report, adopted last August at the General Synod, from Archbishop Jackson, who is visiting the twenty-eight dioceses of the Canadian Church to pave the way for the preparation of detailed "personnel profiles" and "job descriptions" for all full-time Church-employed professional personnel.

4. Learned more about the agenda of the forthcoming Provincial Synod to be held in Barrie this month.

5. Received interim reports from the chairmen of the Survey, Social Service, and Missions committees. The Rev. T. Koning, Social Service chairman, mentioned three topics under review: "Operation Headstart" in Indian communities in Algoma, availability of literature on Alcohol and Drug Addiction, and a list of

available social welfare services particularly in the outlying areas.

6. Were confronted by the serious financial arrears owing to the diocese by the parishes:

1969 Mission Outreach	\$13,500
Diocesan Expense Fund	10,900
Algoma Anglican	1,200
Parish Pension Assessments	2,600
	\$28,200

7. Received detailed preliminary statistical summaries of 1969-70 stipend, travel grants, and mission apportionment figures. Final totals will be available when all the annual parochial returns have been received and tabulated.

8. Re-appointed its four-man advisory investment committee which is headed by Mr. Jack Huggett of Gravenhurst.

9. Increased from \$2.00 to \$2.50 the clergy monthly contribution towards their \$5,000 group life term insurance coverage.

10. Were informed that the Survey Committee had made five new appointments to its membership: The Rev. R. Brazill, Sudbury; The Rev. M. Conliffe, Thunder Bay; The Rev. R. Lumley, Muskoka; Mr. Gerald Harris, Sault Ste Marie; Mrs. Jean Koning, Manitoulin.

Primate's World Relief and Development Fund 1969 Contributions

Algoma Deanery:	
St. Joseph Island	\$ 22.00
Sault Ste Marie:	
All Saints'	141.50
St. Peter's	38.00
Holy Trinity	37.20
St. John's	34.10
Cathedral	545.00
St. Matthew's	242.03
Goulais Bay	50.00
Manitoulin Deanery:	
Espanola	52.35
Nairn	3.50
Webbwood	1.00
Whitefish Falls	30.00
Gore Bay	117.00
Manitowing	145.05
Mindemoya	36.05
Mississauga Deanery:	
Elliot Lake	69.00
Thessalon	25.00
Muskoka Deanery:	
Port Carling	100.00
Bracebridge	220.00
Sand Lake	10.00
Gravenhurst	178.00
Huntsville	347.38
Milford Bay	156.00
Parry Sound	130.00
Port Sydney	122.00
Rosseau	133.65
Gregory	9.00
Sundridge	200.00
Burks Falls	80.00
South River	17.00
Sudbury Deanery:	
Capreol	17.00
Copper Cliff	10.00
Garson	54.00
Sudbury: Ascension	409.00
Epiphany	175.00
Resurrection	12.00
Lively	80.50
Superior Deanery:	
Marathon	59.85
Wawa	32.75
White River	21.75
Temiskaming Deanery:	
Englehart	\$ 449.73
Haileybury	47.00
New Liskeard	1,023.10
North Bay:	
St Brice's	307.50
St John's	30.00
Callander	20.00
Thunder Bay Deanery:	
St Luke's	25.00
St Paul's	424.20
St Thomas'	50.00
St George's	205.67
St. John's	900.00
St Michael's	291.00
West Thunder Bay	208.50
Non-Parochial:	624.71
TOTAL	\$8,769.32

BAC

(Continued from page 2A)

Bill Wadley, Treasurer of the Diocese of Algoma, is a member of the executive of the provincial council; the other officers this year are resident in Ottawa. Plans are being made for the third annual convention of the Brotherhood, to take place at St. Luke's Church, Burlington, October 16-18 this year. Before they disband for the summer, men's groups should make plans to send a delegate to attend this meeting. For further information write to: William Wadley, Box 637, Sault Ste Marie, Ont.

Now all of this may be dismissed casually as simply being for the sake of argument: on the other hand it may be very much for real. What do you think?