

The Algoma Anglican

VOL. 14

JUNE, 1970

NO. 6

Churchwomen Hold Annual Meeting at Thunder Bay

About one hundred and fifty churchwomen from all parts of the Diocese of Algoma met at Thunder Bay for their annual meeting, May 4, 5, 6. Registration and billeting were arranged by St John's Church, where the delegates were brought from bus, train, and plane, however they had travelled to the Lakehead. A large bus brought many from the Sault Ste Marie and Sudbury areas, and some drove by car.

Host parish for the meetings was St Michael and All Angels' where the services were held and meals were served, with the business sessions taking place at Corpus Christi Church hall, directly across the street. The church was filled for the opening Eucharist at which the Archbishop was the Celebrant, and the Rector of the parish, The Rev. Mark Conliffe, was preacher.

Although the reports showed a very successful year for women's work in the

diocese, the notice of three resignations from active workers were received: the Treasurer, Mrs. G. D. Taylor, after serving for more than thirty years, will resign at the end of this year, and the women also heard of the resignations of Mrs. Tony Koning from the post of Junior Secretary, and Mrs. R. Nornabell from the Pakistani Embroidery management. It was reported that under her leadership Algoma had the second highest amount of sales in the Dominion last year. Mrs. S. Yeomans, President, was chairman for the annual meeting.

The delegates were welcomed to the city of Thunder Bay by Mayor S. Laskin, and other speakers heard during the two day sessions included Archbishop Wright, Mrs. N. Robertson, former Dominion President, The Rev. W. Stadnyk, who led a discussion period, and The Rev. L. Hoover, chairman of the Diocesan Missions committee. Mr. L. Weaver, of the Children's Aid Society, addressed the women on the importance of absolute standards in marriage and told of his work among unwed mothers. The Indian problem received the concern of the women as it did at their last annual meeting, and a speaker who was heard with great interest was Mrs. Armstrong, mother of George Armstrong, famous Maple Leaf hockey player; she referred to the problems of integration and said that education was helping Indian youth to find a place in society.

Other highlights of the annual were programs presented by the Lakehead committee, which took the delegates on a tour of the city including the waterfront and a visit to the Missions to Seamen trailer where they were met by the new missioner-in-charge, Captain David Page of the Church Army.

bound copy of the Prayer Book.

Other clergy, besides Canon Craymer, who have been members of the parish, are: Canon A. J. Thomson, Rector of St John's, Thunder Bay; The Rev. N. Adair, Assistant Priest, St Christopher's, Detroit, Michigan, and The Rev. J. C. Riddle, Rector of Chatsworth, Diocese of Huron. Two other young men, Charles Brown, and Charles Baldwin, were Church Army officers; the three women include Anne Davison, of the Social Service Department, Church House; Ann Smith, a member of the Sisterhood of St John the Divine; and Maureen Briggs, at present in the novitiate of the Sisterhood of St John the Divine.

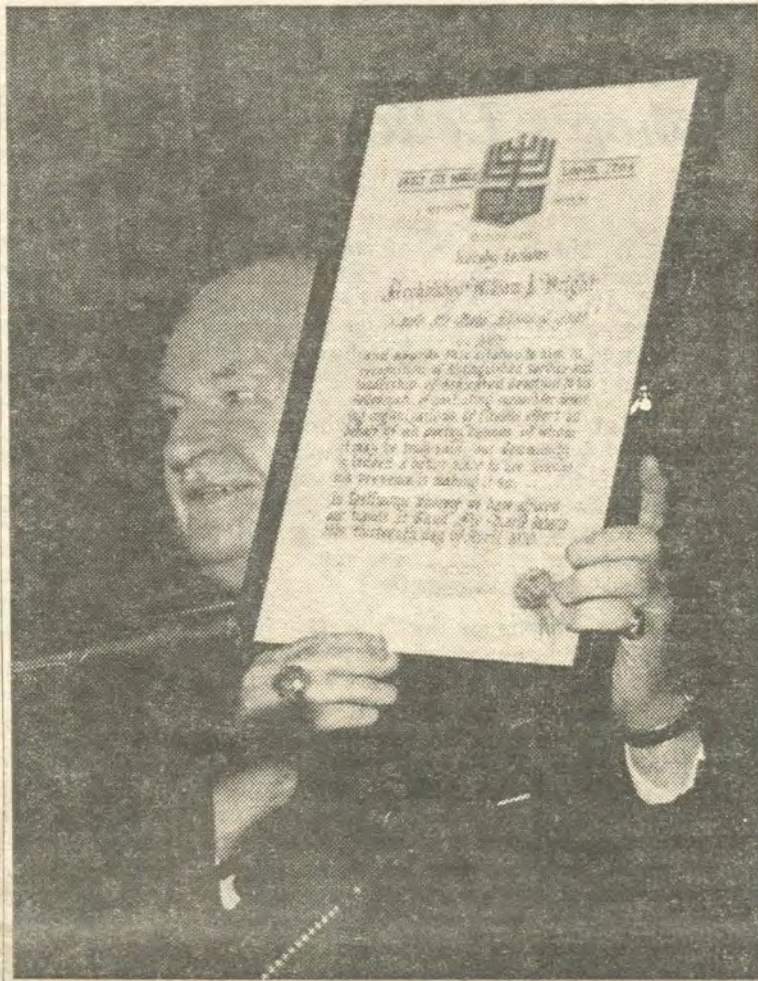
Sudbury Parish Has Fifth Man Enter Ministry



The Rev. T. E. Nesbitt

With the recent ordination of The Rev. Thos. Nesbitt to the diaconate, the parish of The Epiphany, Sudbury, in their Sunday bulletin listed the names of parishioners who had left to take up active work in the Church; it included seven men and three women, among them the present Rector of the parish, Canon S. M. Craymer.

Thomas Edward Nesbitt, who has graduated from McGill University and Montreal Diocesan College, was ordained in Montreal on Rogation Sunday by The Rt. Rev. B. Valentine, for work in the Diocese of Rupert's Land. The Epiphany congregation presented him with a leather-



Courtesy, Sault Star

Chosen as "Citizen of the Year" by the Sault Ste Marie Lodge of B'nai B'rith, a signal honor was conferred on The Most Reverend William L. Wright, Archbishop of Algoma on Monday, April 13, when he received a beautiful illuminated citation presented by the Lodge at a dinner held in his honour and attended by more than two hundred persons. All proceeds from the event were donated to the charities of the Archbishop's choice.

This is an event held annually by the B'nai B'rith Lodge as a means of giving due recognition to outstanding leaders for their service to the community. The award given to the Archbishop reads "in recognition of distinguished service and leadership, of dedicated devotion to his fellowman, of unstinting support for deserving organizations, of tireless effort in behalf of all worthy causes, of whom it may be truly said: our community is indeed a better place to live because his presence is making it so..."

Among the guests attending the dinner and giving brief addresses, were The Hon. A. A. Wishart, Attorney General for Ontario, Mayor John Rhodes of Sault Ste Marie, The Rt. Rev. G. N. Luxton, Bishop of Huron, and Mr. R. C. Peres, Italian vice-Consul. Several letters and telegrams of congratulation were read at the dinner, including one from The Hon. John Robarts, Premier of Ontario.

In accepting the citation as citizen of the year, Archbishop Wright praised the work of the B'nai B'rith and spoke of the glorious heritage of the Jewish race. "The world", he said, "owes a debt to the Jews for their contributions in the field of culture, the Scriptures, music, art and drama."

See other picture, page 4A

Mission Exhibition Held

"Introducing Ludhiana", an interesting mission education project, was presented by the Anglican Churchwomen of St John's parish, New Liskeard on Saturday, May 2. The church hall was used to show a graphic exhibition of the work of the Christian Medical College and Hospital at Ludhiana in Northern India. This is one of the mission outreach projects of the parish and the reality of the work was brought home to the people attending in a dramatic way. So many people attended that it was held over for the following day.

On hand to open the exposi-

tion was Dr Constance Jackson, who for many years was head surgeon at Ludhiana. She also spoke at the Services in St John's on Sunday, May 3.

OPERATION LIFELINE

Twenty-one Anglicans were among those qualifying as volunteer workers in the "Lifeline" telephone ministry in the Sault Ste Marie area following a sixteen-week training course. A similar project, aimed especially to help troubled and despondent persons, is being planned in the Sudbury area.

Leading Scholar Will Teach Here

Mr. Roger W. McCombe, of Lindsay, Ont., who has held summer services at McGregor Bay for the past few years, expects to return to Algoma Diocese this fall where he hopes to fill a dual role as a clergyman-teacher.

Mr. McCombe, a graduate in Arts from the University of Toronto, has completed a course in Theology at Wycliffe College, Toronto, and was the top student in this year's graduating class, being awarded the Parker Scholarship, the O'Meara Memorial Scholarship in Pastoral Theology, and the New Testament Honour Prize. He received the degree of Bachelor of Theology as well as the title of Licentiate in Theology from Wycliffe.

A son of Mr. and Mrs. George McCombe of Lindsay, Roger is to be ordained to the diaconate later this year. His wife, Gloria, has been teaching school in Lindsay, but they expect to take up residence somewhere in Algoma during the summer.



Sault Star

William Wadley

Mr. Wadley, Treasurer of the Diocese of Algoma, was elected Treasurer of the Ontario Provincial Synod at its session held in Barrie, Ont., in April. Prominent on General Synod and Provincial Synod financial committees, Mr. Wadley is also the Treasurer of the Ontario Council, Brotherhood of Anglican Churchmen, an organization in which he has taken an active interest in the Deanery of Algoma and throughout the diocese.

NORTH BAY INVITES WOMEN

At the annual meeting of the Anglican Churchwomen held at Thunder Bay, an invitation was received from the parish of Christ Church, North Bay to hold the 1971 annual meeting there.

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Ontario Provincial Synod

A Report by William Wadley

The Seventeenth Session of the Synod of the Church province of Ontario was held at Trinity Church, Barrie, on Tuesday and Wednesday, April 7th and 8th, 1970. 160 delegates were present from the seven Anglican dioceses, which cover practically all of the civil province of Ontario (except Keewatin) plus a large section of northern Quebec (half of Moosee).

Each morning the meetings began with services of Morning Prayer and Holy Communion. The formal opening session was highlighted by the delivery by Archbishop Wright of his Charge to the Provincial Synod. In it he sounded three main items of current importance:

- the sacred ministry
- the role of the individual today
- Church Union and Christian Unity.

This address was followed by a full day of study and discussion on the theme "the role of the Ministry in the '70's". This part of the program was sparked by the keynote address of Rt. Rev. Lewis Garnsworthy, assistant bishop of Toronto, in which he emphasized five major aspects of concern for our ordained ministry today:

- Planning, based on clear definitions of their roles or duties.
- Specialized training and retraining to meet changing needs.
- Improved fellowship, channels of communication and supervision.
- Greater mobility beyond diocesan boundaries, at least within the province.
- Adequate remuneration.

These topics were then commented upon in a series of small study groups whose reports were summarized by Canon W. E. Askew, Toronto. That afternoon, another member of the planning committee, Dean R. E. Fleming, Kingston, suggested several areas of study for the Church to follow today regarding the sacred ministry:

- defining the particular role, and functions of ministry.
- developing the concept of the priest as the enabler, who coordinates the talents of the church as a whole in exercising the functions of priest, pastor, teacher, prophet, co-ordinator.
- considering the manner or style in which his duties are performed, and noting these are becoming more open, flexible, ecumenical, and responsive to local community needs and opportunities.
- stressing the need for accountability, mutual responsibility, fellowship, shared ministry.

The further group study of these additional concepts was followed in the evening by the adoption of two motions consolidating the members' understanding and reaction to the study matter; endorsing the general approach of the Manpower Report to the General Synod in Sudbury last August, and calling for a continuing province-wide approach to meet the challenge of the seventies with particular reference of the ordained ministry.

The second and final day's deliberations included the adoption of a streamlined codification of existing provincial synod canons; the tabling of detailed committee reports in those areas of particular concern to the provincial synod as such . . . theological education, rural affairs, ministry among native people, youth, and postulants for ordination; consideration of reports from the registrar, and the treasurer; and debating several motions from the floor by individual members.

One such motion recognized the continuing need for local groups of men and women, such as Anglican Church Women, and the Brotherhood of Anglican Churchmen, and for their joining together at the parish, diocesan, provincial (and national) levels; but called for a broadening of

their membership and programs, to involve and be responsive to younger leaders, with the dual and almost paradoxical aim of being better able to meet and serve community needs—both the local and parochial community, and the world community as well.

The other main resolution reflected many of these same concerns in the field of Christian Stewardship, and called upon the National Executive Council of General Synod to carefully scrutinize the spending program and staff activity of the national church, so that the priorities of spending for local, regional and national programs can be realistically established.

One further report received a considerable amount of attention and thought on the part of the delegates, that of the provincial board of Religious Education, presented by its chairman, The Rev. D. M. Landon, Sault Ste Marie. In particular its eight-fold recommendation regarding religious instruction in our schools were adopted, and whereby the Synod

- commends the MacKay Committee for their public-spirited and pains-taking study of religion and morality in public education;
- urges that in the daily opening exercises in the elementary schools, suitable scripture readings continue to be included, generally taken from a modern translation;

- commends the MacKay Committee for their concern for the moral development of children, but emphasized the need for religious values to undergird moral reasoning;

- endorses the proposal that religious information and moral reasoning be presented at appropriate times in the context of all school subjects, but notes that this is not an adequate substitute for scheduled periods of such studies;

- urges that periods for religious and moral studies continue to be provided in at least the upper elementary school grades, and recommends that in these periods the religious and moral issues that present themselves to the learners be explored in an atmosphere of openness and free exchange, and be illuminated by biblical and other insights, under the guidance of qualified teachers.

- recommends that appropriate steps be taken without delay to make religious and moral studies as professionally-respected and up-to-date as any other school subject, and suggests that these steps include:

the mandatory training of all instructors,

the preparation and continuing review of new curricula for these studies along the lines proposed in the 1966 inter-church brief—the remuneration of such instructors, whether full-time or part-time, for their work;

- asks that the proposed high school courses in world religions be introduced without delay, taught by persons qualified in both theology and education;

- urges the Ontario Government, before making any drastic change regarding religion in the public schools, to ascertain carefully what the majority of citizens throughout the province wish to have done.

SUMMER PRIEST AT MCGREGOR BAY

The Archbishop has announced that The Reverend Professor Thomas W. Harpur of Wycliffe College, Toronto, will be in charge of the services at St. Christopher's, McGregor Bay, this summer.

The Archbishop's Letter

The Archbishop's Study,
June, 1970

My dear People:

In the May issue I wrote the background material concerning bishops. The title was "Who said Bishops?" Consider some of the functions of a bishop's office.

1. The bishop is chief liturgical minister. Since the bishop is the primary liturgical minister of the diocese, he ordains priests to whom the direct charge of the flock is delegated, while it remains his as well as theirs, and he confirms each one who by Baptism has been admitted into the Church.

MORE ABOUT BISHOPS

In the exercise of the episcopal functions, we are reminded that episcopacy is not an institution in itself, not an organism outside of, even less over against, the Church, but it is a function of the Church and without the Church it is nothing. That is why the Church has made the calling to its ministry, the creation of its bishops, priests, and deacons, its careful task. The laying-on-of-hands is the regular act which, performed with prayer, turns the person called into a servant of the Church. So here the ministry of the Church is drawn into the realm of the sacramental or the sacred.

The Church has a priestly function towards the world. She must feel the burdens and sufferings of humanity and bring them into the presence of God. Here is a glorious priestly ministry of intercession. From God's presence she is to go out into the world, bringing to the world God's blessing in the showing forth of God's love. This general sacramental ministry of the Church towards the world is sadly marred by her unfaithfulness and divisions; but in spite of it God has no substitute for the Church. This is the Church's glory and also the Church's tragedy.

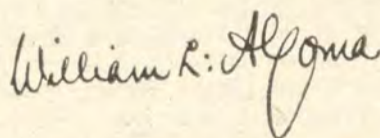
2. The bishop is, of course, an administrator, and with the assistance of Archdeacons and others has the exercise of discipline over clergy and people—not as a medieval prelate, but as a Father-in-God.

But a bishop is not primarily an administrator. There are times when one feels that the total involvement in administrative details forms the main part of a bishop's calling. What are some of the main parts of an episcopal administrator?

Resolutions calling for action in the appointed committees of synod in his diocese are to be "followed through" by him. He is not an arbitrary prelate acting on his own and dictating policies which command universal diocesan obedience. He acts in and through the councils of the Church permeating the development of such actions with the mind of Christ. A bishop must always keep the administrative responsibilities in the context of the pastoral ministry of the Church. Believing in the Lordship of Christ, we cannot accept a limited interpretation of the pastoral ministry, and the bishop as representing in his office the total ministry of the people of God, should not hesitate to assume administrative responsibilities placed on him by the Church under the guidance of the Holy Spirit.

I have always found a readiness on the part of clergy and laity to share administrative responsibilities. These responsibilities belong to the whole people of God, the bishop included. Accordingly, clergy and laity alike are represented in the councils of the Church, thus fulfilling their part of a pastoral ministry of the whole Church.

Your friend and Archbishop,



Archbishop's Itinerary

June 6	3.00 p.m.	Gowan Gillmor Memorial Church, Spanish River Reserve
" 7	7.30 a.m.	St. George's, Espanola
	9.00 a.m.	St. Augustine's, Whitefish Falls
	11.00 a.m.	St. George's, Espanola
	3.00 p.m.	All Saints', Nairn
	7.30 p.m.	St. John's, Webbwood
" 8	3.00 p.m.	St. Luke's, Sucker Creek
	8.00 p.m.	Holy Trinity, Little Current
" 9	11.00 a.m.	St. Peter's, Sheguiandah
	7.00 p.m.	St. Paul's, Manitowaning
" 10	9.00 a.m.	St. John's, South Bay Mouth
	7.00 p.m.	St. Francis of Assisi, Mindemoya
" 11	7.30 p.m.	All Saints', Gore Bay
" 14	11.00 a.m.	St. John's, Chapleau
" 17	8.00 p.m.	St. John's, North Bay
" 18	8.00 p.m.	Christ Church, North Bay
" 19	8.00 p.m.	Holy Trinity, Temiskaming
" 21	9.30 a.m.	St. James', Cobalt
	11.15 a.m.	St. Paul's, Haileybury
	7.30 p.m.	St. John's, New Liskeard
" 22	7.30 p.m.	Christ Church, Englehart
" 24		St. John Baptist's Day
	8.00 p.m.	Consecration of the Bishop of Ottawa, Lansdowne Park, Ottawa
" 28	11.00 a.m.	St. Alban's, Capreol

Training Youth Counsellors Opens Camp Temiskaming Summer Program

A happier place in all the North, I'm sure you'll never see,
So get yourself a sleeping-bag and come and camp with me.
When you reach the end of the winding road you'll be greeted by our sign
And the cabins all will smile at you from the shadow of the pines.
—from the Camp Temiskaming song.

Dates for the camping seasons at the popular Temiskaming Deanery summer centre at Fairy Lake, near New Liskeard, have been announced although details of two had still to be arranged as we go to press. Secretary is Mrs. Denis McCarty, Box 386, Haileybury, Ont., and anyone wishing further information about this camp should write to her.

June 28-July 4: *Counsellors' Camp*—for boys and girls fifteen years and up who are interested in becoming camp counsellors. Director: Mrs. R. A. Locke; Chaplain; Fr F. G. Roberts; Assistant, Mrs. P. Garvin.

July 5-July 11: *Junior Boys' Camp*—for eight to ten year boys; Director: Capt. Tom Armstrong, Church Army; Chaplain: Fr H. Morrow.

July 12-July 18: *Junior Girls' Camp*—for girls eight and nine years; Director: Mrs. H. Middaugh; Chaplain: Fr R. A. Locke.

July 19-July 25: *Family Camp*—accommodation for five families; maximum eight persons to a cabin. Fifty dollars per week, with breakfast and evening meals cooked and provisions supplied for each family to make their own sandwich lunch.

July 26-August 1: *Senior Girls' Camp*—for twelve to fourteen years. Details will be available later.

August 2-August 8: *Intermediate Girls' Camp*—for ten and eleven year old girls; Director: Mrs. R. Stark.

August 9-August 15: *Senior Boys' Camp*—for boys eleven years and up. Details will be announced later.

The cost is sixteen dollars per week per camper; this includes a spending allowance.

Need for Better Integration of The Chaplains Job in Hospitals

We have had the experience of being "laid up" for a few weeks, of having to yield to the effects of an old injury, and to learn some of the lessons of helplessness and being dependent on others. It gave us time to think, and as a patient in a hospital for a few days, a closer fellowship with those who suffer as well as a deeper insight and appreciation of the work of those who relieve suffering.

"The Serenity Prayer", of which we wrote in these columns a few months ago, we considered often and decided that for those facing an "enforced rest" it could well be paraphrased to read, "God grant me the faith to accept the discipline of pain; the patience to wait for the body's healing, and the wisdom to know one's own limitations."

What a complex and efficient organization is found within a large city hospital! From the moment I was checked in at emergency to ten days later when a nurse saw me safely dispatched at the front entrance, I never ceased to marvel at the order and team-work as the needs of hundreds of patients were met without losing sight of the individual and his particular care.

Doctors, surgeons, nurses, cooks, orderlies, etc. all seemed to present a well synchronized effort, but we would have liked to have seen a better integration with the Church's ministry to the sick. Here, efficiency and order seemed to be lacking, and it reflects on the lack of initiative and vision of most of the clergy, the editor himself being as much to blame as anyone. However, while we never saw an Anglican priest, the laity (and are they less busy than the clergy?) found time to visit.

Here we would specially mention the practical help of the Church Army ("we are as near to you as the telephone by your bed"), and we found them true to their word. The first Sunday we were there Capt. Ray Taylor, the Church Army Director, called; he had been to Peterborough that morning preaching at a mission service; he had returned to take part with others and a bishop at a special service at the Toronto Don Jail. A few evenings later Capt. Russell Nicolle called; he had just returned from taking a carload of sailors to Niagara Falls, helping out the Missions to Seamen work. On our discharge he kindly came to our assistance with his car; we drove to another hospital where George Brooke, one of our diocesan lay-readers was a patient. He too, had not seen a hospital chaplain yet, but was well-equipped with his Prayer Book and Bible, and had also been in touch with the Church Army. After this visit Capt. Nicolle drove down to the harbour front and we stopped

for a cup of coffee at the Missions to Seamen trailer and chapel. Here the "Flying Angel" flag is a landmark for sailors from all parts of the world, and The Rev. Jos. Abbott, who, like Capt. Nicolle is also a Newfoundland, is able to perform a vital mission work, while Mrs. Abbott takes an active part, helping in the library and the kitchen and keeping the trailer "ship-shape." A homey, Christian atmosphere pervaded the place, a counterpart of which we have in our own diocese at the Thunder Bay waterfront.

Capt. Nicolle's hospitality was thorough; before taking me to the bus depot, we enjoyed dinner at the Church Army headquarters and talked with several of this year's graduating class about to be sent to various parts of Canada, and the Training Centre Captain, Earl Burke, who worked in the North of Sault parish for some time. Many who remember him will be interested to know that he was married on May 23 to Miss Karen MacKinley, at St Matthew's, Islington.

Sometimes when we are alarmed by the few recruits for the ministry, the lack of adequate chaplaincy services, and closing of churches, it is encouraging to find this growing lay ministry intent upon the Church's evangelistic and social service work.

Certainly in our hospitals there is a scope and a need for a trained lay ministry to augment and strengthen the chaplaincy services, which are far from adequate to meet the needs of the people today.

The Mail Bag

Another Angle on Church Fire Insurance

Dear Sir:

I have just read the article (April issue) on doing away with Church insurance. I agree with it in principle if not in method. I am one of the "Joe Blow's" that sells the coverage to several parishes and I would not leave the Church or discontinue my support if I lost the business.

I would like to see the Diocese underwrite its own coverage—in other words, take a chance. How many losses have we had in the last five years?

As the article indicates this may go against the grain of the conservatives. Well, how about the Diocese covering all property on one blanket policy? They did it for Liability—why not go all the way?

A blanket policy will save money—lots of it, problems, and provide better coverage. I'll bet the premium on

For the Sake of Argument . . .

Lay Readers or Deacons?

The office of deacon needs to be given serious consideration today, and might easily be resurrected to its rightful place in the life of the Church. In all talks about Church union the Anglicans are quick to maintain that the three orders of ministers must be preserved, but few Anglicans really think of the diaconate as being more than a necessary stepping-stone to the priesthood. The office is generally thought of as an inferior rather than a lesser one, and the deacon himself is regarded as an apprentice priest, a half-father, who is putting in time because it is laid down somewhere that he must do so.

This way of thinking does the office a great disservice, and has served to belittle it in the eyes of Anglicans as well as members of other denominations. But the office has not died in our diocese; it is being fulfilled by Lay Readers, and by laymen who have not been licensed.

These men are doing all the things that a deacon is expected to do: they are assisting the priests by visiting the sick, conducting Mattins and Evensong, administering the Chalice at the Eucharist, and generally helping with the ministrations of the parish. These men have no aspirations to the priesthood, but they do recognize that they are fulfilling the office of deacon and wonder, with other laymen, if they are justified in doing this without being ordained. It is a valid question. On the other hand the parish priest might be hardpressed if he had to do without this help, especially with the administration of the Eucharist.

There are two arguments raised against such ordinations. The first is the lack of education. Education

can be tremendously wide in scope, and if the argument is that the man in question does not have adequate theological education, this may be valid, but only maybe. At the same time the function of these men in the parishes which they serve does not require that they be theologians. Also, how many men have been ordained who have gone from high school to college to theological studies to ordination, but have absolutely no understanding of people? Such men are equipped to grapple with the finer points of theology, but know precious little about the gentle art of caring for souls. Most Lay Readers are mature, responsible men who have gained their education through dealing with people and learning to love and care for them.

The second argument, which really is no argument at all, is that if a deacon were a permanent fixture in a parish, he would in time come to think of the parish as being his, and every new incumbent would have a terribly hard job becoming established as Rector and priest-in-charge. The likelihood of this happening is rather remote, and when it is voiced by clergy suggests that they are insecure. Most Lay Readers are working men who are proud of the privilege of helping the parish priest, but have no desire to take over.

The situation therefore is that we have men fulfilling an office which the Church has long recognized as being a necessary part of her total ministry and for which she has prescribed ordination. What do you think of this situation—is it just a point of argument, or has the time come to give it serious consideration?

Meditations of a Nonconformist

by Muriel E. Newton-White

"Change is our portion here," our grandmothers used to say, although it looks to us now as if they must have had a very small portion compared to ours. Today the changes follow each other so quickly that there isn't even time to slip a comforting proverb in between them. And, while we may be able to adjust easily to new styles in clothing, interior decorating, advertising, etc., when changes touch the things that concern the deeper areas of our lives we don't know what to do with them.

The Church is puffing and panting along behind everything else, trying its best to keep up but not truly satisfying anybody. We are trying hard to be "with it", and our motives in so doing are of the very best; but because of the cumbersome machinery of our Church administration, our updating comes far too late.

We can see instances of this everywhere. By the time we have written new words to a new popular tune, had them approved, printed, and distributed, the new tune has been consigned to the limbo of old-hat has-beens. Already—to the junior choir—the music of the folk-mass is as ancient as Gregorian chant, and they will sing either with equal willingness or unwillingness as the case may be, depending more on the personality of the choir-leader than on anything else.

such a policy could be apportioned among all parishes evenly regardless of size without too many objections.

Getting back to the idea of discontinuing all coverage. If present premiums were sent to the Diocese for say, five years, I'm sure you could purchase the above blanket policy plus build up a pool. In five years cancel your policy and let the pool of funds provide your protection.

I'm with you on not rebuilding if another piece of church real estate is not needed. An over-abundance of seldom-used buildings is killing us now. Why feed the demon?

James Dopson

In art, architecture, and interior decorating the Church has barely begun to adopt the style of bare, angular simplicity that came "in" during the fifties and sixties, and now this has been replaced by intricate busyness, curvy lines, and psychedelic colours. Only recently have Christian artists begun to depict our Lord in "contemporary" terms, beardless and short-haired; and even before these representations have had time to become accepted, lo and behold, beards and long hair are "in" once more. Nuns are beginning to appear in short skirts—only to be confronted with laywomen appearing in maxi-coats and being mistaken for nuns.

In other words, change-wise, we are making fools of ourselves. If we feel that contemporary terms are valuable in expressing the Christian gospel we must be ready to snap them up quickly and use them at once, while they are new, because they speak the language of the moment only and will be meaningless tomorrow. If flower-power symbols and psychedelic colours will help us to put something across we should be making immediate but temporary use of them—today. Heaven preserve us from making extensive plans for a several thousand dollar investment in a psychedelic church building which couldn't be completed for another ten years or so; we are suffering enough from like investments of the past.

Passing fashions are not meant to keep up with things that are not meant to be kept up with. Our Church should be our Rock, our standard of reality, truth, and beauty—strong enough to make use of the changing patterns of the times without being used by them.

While we are expending our energy and our finances on outward changes, the deep, crying need for change is not in the area of external expressions at all. The true change, so desperately needed in each one of us, has an old-fashioned and much misunderstood name—Conversion.



The Archbishop receiving the citation as "Citizen of the Year" from Mr. Arnold Kates, President, Sault Ste Marie B'nai B'rith Lodge.

Thunder Bay Camp Plans For Season

Plans for the 1970 season at Camp Gitchigomee, Algoma's oldest regular camping establishment, at Thunder Bay are well underway. A work party was arranged for early in May, and a Bible Study week-end sponsored by a group of lay people of St Thomas' parish, was to open the season at the end of June. Four groups were scheduled to use the camp during July: Intermediate girls, July 5-11; Junior girls, July 12-18; Senior girls, July 19-25; Junior boys, July 26 - Aug. 1. In addition there is a Canoe Trip for older boys being arranged.

Nun Speaker At Rosslyn Church

Sister Ann Tottenham, of the Order of St Helena, an order for women in the American Church, and a branch of the Order of the Holy Cross of which a number of Canadian priests have become members, was a recent visitor in the parish of West Thunder Bay and conducted a Quiet Day for women at St Mark's, Rosslyn as well as speaking in the church about the work of her order. Sister Ann, O.S.H. is a graduate of Trinity College Toronto, studying there at the time when The Rev. D. A. P. Smith, Rector of West Thunder Bay, was College Chaplain. Her family home is at Port Hope, Ontario.

Overseas Work Tour



Sandra Duffield

Selected again this year to participate in the Anglican Overseas Work Tours, Miss Sandra Duffield, a public school teacher at Thunder Bay, will be a member of a team of young people going to Guyana in the West Indies.

Last summer Miss Duffield went to Honduras with the work tours. Her desire to serve again this year, and her keenness expressed in several lectures to Thunder Bay groups about her work in Honduras has resulted in the Work Tour committee inviting her to be a member of the team for another season. She is a member of St George's, Thunder Bay.

MUSKOKA YOUTH CAMPS

The Muskoka-Parry Sound Deanery Camp committee has arranged for two weeks camping at Pitman's Bay on Mary Lake, Port Sydney again this year. The camp site and tents are rented. A week of camping for girls from eight to fourteen years will be held from August 9 to August 15, and for boys from eight to twelve years from August 16 to 23.

Camp Manitou Activities



The Main Lodge at Camp Manitou.

The central camp committee of the diocese is to be congratulated on a very attractive booklet published this year in which the story and program of Camp Manitou is presented. Well illustrated with pictures, drawings, and maps, it is a delight to read—something that makes you wish you were young and could go camping again, or if you are older sets you thinking about taking part in one of the family camping weeks.

Founded forty-five years ago as a boys' camp and operated successfully as such for many years, it was later sold, and then given to the Diocese of Algoma by its new owner to be used as a youth camp. The camp committee and leaders each year have built upon the tradition of comradeship fostered by the beautiful yet rugged natural environment of the camp where various activities are carried on in the spirit of a true Christian community.

This excellent booklet which deserves a wide circulation is appropriately dedicated to the memory of Eleanor Cole, who with her husband, David Cole, present Chairman of the camp committee, was a leader in getting Manitou established as a diocesan Church camp.

Camp Manitou 1970 Program

GIRLS	BOYS
<p>Prospector For Girls 12 and up Saturday, June 27 to Sunday, July 5 Apply: Lilly Willis, 73 Russell St. E., Smiths Falls, Ont. By June 6, 1970 Cost: \$23.00 (8 nights)</p>	<p>Pathfinder For Boys 9 - 13 years Sunday, July 12 to Sunday, July 19 Apply: The Rev. D. M. Landon, 721 Pine St., Apt. 203, Sault Ste Marie, Ont. By June 20, 1970 Cost: \$20.00 (7 nights)</p>
<p>Adventure For Girls 14 and up Saturday, June 27 to Sunday, July 5 Apply: Mrs. W. Stadnyk, 120 Hillside Dr. S., Elliot Lake, Ont. By June 6, 1970 Cost: \$23.00 (8 nights)</p>	<p>Voyageur—6A (Senior) For Boys over 14 (experienced) Sunday, August 16 to Sunday, August 30 Apply: Mr. J. E. Mason, 324 Wellington Hts., Sudbury, Ont. By July 11, 1970 Cost: \$40.00 (14 nights)</p>
<p>Pioneer For Girls, 9 - 11, inclusive Sunday, July 5 to Sunday, July 12 Apply: Mrs. G. Thompson, Box 631, Copper Cliff, Ont. By June 9, 1970 Cost: \$20.00 (7 nights)</p>	<p>Voyageur—6B (Junior) For Boys over 13 (inexperienced) Sunday, August 9 to Sunday, August 16 Apply: The Rev. W. Stadnyk, 120 Hillside Dr., S., Elliot Lake, Ont. By July 18, 1970 Cost: \$20.00 (7 nights)</p>
<p>Youth For Mixed Groups, 15 and up Sunday, August 30 to Sunday, September 6 Apply: The Rev. Peter Hill, Richard's Landing, St Joseph Island, Ont. By August 8, 1970 Cost: \$20.00 (7 nights)</p>	<p>Family No. 1: Sunday, July 26 to Sunday, August 2 No. 2: Sunday, August 23 to Sunday, August 30 Apply: Mr. D. Cole, Site 14, R.R. #3, Sudbury, Ont. By July 1, 1970 Cost: \$50.00 per Family-week.</p>

PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

Interim Report by The Diocesan Treasurer

An excellent response is being received to the 1970 Primate's appeal for World Relief and Development fund. Parish givings reached almost \$5,000 for the first four months of 1970 based on monies received for this purpose at the Diocesan Synod Office. This compares most favourably with 1969 givings of \$2,000 for the same period and \$8,327.30 for the full year. The attached schedule indicates that two of the larger parishes have already sent in \$1,000 each so far this year for the Primate's Fund. Diocesan givings are also ahead of last year.

Parish	Total
All Saints', Sault Ste Marie	2.35
Christ Church, " "	59.00
St. Peter's, " "	6.00
Holy Trinity, " "	62.80
St. John's, " "	20.40
St. Luke's, " "	1,094.61
St. Matthew's, " "	193.51
Espanola	65.10
Nairn	10.60
Whitefish Falls	38.00
Webbwood	22.00
Manitowaning	10.00
Spanish River	45.00
Chapleau	42.00
Elliot Lake	170.20
Bala	22.90
MacTier	41.00
Bracebridge	125.00
Milford Bay	252.00
Parry Sound	88.60
Rosseau	14.00
Burks Falls	80.00
South River	23.00
Marathon	24.20
White River	15.75
Capreol	2.00
Copper Cliff	27.00
Epiphany, Sudbury	50.00
Resurrection, "	297.45
Englehart	54.00
Haileybury	96.00
New Liskeard	100.00
St. John's, N. Bay	299.00
St. Thomas, Thunder Bay	250.00
St. George's, " "	34.25
St. John's, " "	1,000.00
St. Michael's, " "	20.00
St. Stephen's, " "	38.25
W. Thunder Bay	25.00
Non Parochial	66.00
	\$4,886.97

On opening day of each camp the boat will leave Whitefish Falls dock at 11 a.m. and 1.30 p.m. On closing day of each camp the boat will arrive at Whitefish Falls at 1.00 p.m. and 3.30 p.m. Camp Manitou is located on Bay of Islands in the North Channel near Flat Point, eight miles west of Whitefish Falls.