

# algoma anglican

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## Silver Cross awarded

### Heroine confirmed in Little Current

Archbishop Wright confirmed two classes of Confirmation candidates at Holy Trinity, Little Current, on June 4th. The Rev. Murray Bradford presented twelve candidates from All Saints, Gore Bay, and Canon D. H. Dixon presented ten from St. Luke's Sucker Creek and Holy Trinity. The Rev. Gilmour Beatty, of Manitowaning, carried the pastoral staff, and Mr. David Smith, a lay reader from Manitowaning, took part in the service.

One of the confirmees from Sucker Creek, Florence Nahwegahbo, had recently been awarded the Girl Guides' Silver Cross for her bravery in rescuing her three young cousins (aged 4, 2, and 8 months) from a burning house.

His Grace became the first to congratulate Florence publicly during the service. The decoration was presented to Florence later that week by Mrs. Isaacs, of

Elliot Lake, area commissioner for the Girl Guides.

At the time of her action last February, Florence was within one month of being eleven years of age, and was still a Brownie. When the oil space-heater in the house where she was baby-sitting exploded on the night of February 21st, her first thought was for the children all lying on a bed in another room of the one-storey house. With the house engulfed in flames and heavy black smoke, she carried out the children, one by one, and then, in her bare feet, with the temperature below zero, she took them to safety to the nearest house.

Even in that short time, it was impossible for those who arrived on the scene to enter the house which was totally destroyed.

The ALGOMA ANGLICAN would like to add its note of congratulations to Florence, both for her bravery, and her subsequent award of the Silver Cross.



Courtesy of Toronto Daily Star  
Florence Nahwegahbo and her mother admire the Silver Cross she was awarded for bravery. Florence received her award some few days after her confirmation in Holy Trinity Church, Little Current.

### Thirteen years of service at the cathedral

On Sunday morning, June 18, two presentations were made to Mr. John Clark, the retiring superintendent of St. Luke's Cathedral Church School. Mr. Clark joined the staff in 1959, and, after two years, became the Superintendent in 1961.

He gave to his position untiring service and devotion, especially during the difficult time of change to the New Curriculum.

As a mark of their esteem, the teaching staff presented him with a new Prayer Book. On behalf of the congregation, Dr. Gould, People's Warden, presented Mr. Clark with a suitably inscribed plaque in thanksgiving for his eleven years as Superintendent.

### 75th Anniversary

St. John's Anglican Church in Webbwood recently celebrated its 75th anniversary with an Evensong service conducted by the Rev. L. R. A. Sutherland, rector of the Espanola parish.

The Rev. Canon D. H. Dixon, Rural Dean of Manitowling, and rector of Holy

Trinity Church in Little Current, was the guest speaker for the special occasion. He had been a student in charge of St. John's some 33 years ago. In his address, he commented upon the suitable timing of their commemoration — Whitsunday. From there he went on to emphasize the spirit of the church.

Following the service, a parish dinner, served by the United Church women, was held in the IOOF Hall. Some 65 persons, including many former members of the congregation attended.

The rector gave a resumé of the church's history, relating that it was built by N. N. Fairbairn, of Webbwood, in November, 1896. The first service was held on Christmas Day of that year.

Fairbairn's daughter, Mrs. Grace Smith, of Sault Ste. Marie, was present. Charles Young, who has been a member of the parish since its inception, added some reminiscences of the early days of Webbwood and St. John's.

Many favourable comments were heaped upon the church's officials for the very tasteful redecoration of the interior of the church in preparation for this milestone in the parish's life.

### Project Christopher at Thunder Bay parish

On Saturday, June 25, the Rector of West Thunder Bay Parish, the Rev. David Smith, was startled by a phone call from Vince Whittaker saying that he had a group of teenagers down at the Municipal Office who were looking for a place to stay the night!

These turned out to be four boys and four girls from various points in Canada and the United States, who were part of a training programme in leadership and community service and development. They live primitively and in a camp with no luxuries.

Part of their training is to be put down in a strange place with only \$1.00. They are left completely on their own for 24 hours to look after themselves and to seek out ways of being useful to the community.

This particular group picked up litter, cut grass, cleaned up at the swimming pool in Rosslyn, and helped around the Rectory grounds. The boys stayed in the Church basement, and the girls slept in various spots in the Rectory.

They were all in Church the next morning. Syd (short for Cynthia, and the Rector didn't know her last name!) read the lesson, and read it well.

These young people were inspirations of cheerfulness, politeness, consideration, and above all willingness to help out in the community.

### "Dr." Thompson returns to Algoma

The Ven. Dr. Gilbert Thompson, former rector of Copper Cliff and Archdeacon of Nipissing, now retired and living at Elora, Ontario, will be *Locum Tenens* at Bracebridge during the month of September while the rector, the Rev. David Mitchell, and his wife are on holiday in the United Kingdom.

This will provide an opportunity for the people of the Diocese of Algoma to congratulate Archdeacon Thompson for the Doctorate of Divinity (*honoris causa*) which he received from Huron College during the Spring Convocation.

### Obituary

## Mrs. Katharine Balfour

People throughout the diocese of Algoma from Huntsville to Thunder Bay are saddened by the death on June 27th in an Edmonton hospital of Mrs. Katharine Balfour, beloved wife of Archdeacon Charles Wilfred Balfour, the senior retired priest of Algoma.

Mrs. Balfour was the only daughter of Archbishop George Thorneloe, who was the third bishop of the diocese of Algoma (1896 to 1926). Mrs. Balfour is survived by four children: Joy,

Mrs. J. A. E. Hoskin, of Peace River, Alberta; Ruth, Mrs. R. Heward, of Rothesay, New Brunswick; Peggy, Mrs. F. R. Coyle, of Sault Ste. Marie, Ontario; and Andrew, of Kitchener, Ontario. There are ten grandchildren, and one great-grandson.

The funeral service was held in St. James Cathedral, Peace River, Alberta, on Thursday, June 29th, and was conducted by the Rt. Rev. R. J. Pierce, Bishop of Athabasca, and the Very

Rev. J. A. E. Hoskin. Burial was in Mount Pleasant Cemetery, Peace River.

Members of the Katharine Balfour Branch of the ACW at St. Luke's Cathedral, Sault Ste. Marie, Ontario, met as a group for the Eucharist Service, on Sunday, July 9th, to honour the memory of the lady who first began their group many years ago.

The family address in Alberta where Archdeacon Balfour may be reached is c/o Box 545, Peace River.

**algoma anglican**

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**EDITORIALS****Concern**

The Diocese of Algoma is concerned! Our sense of destiny — to be the people of God in these 70,000 square miles — must involve reaching out to one another in love and service.

There is a concern that there be a greater fellowship one with another, and that we recognize the particular needs of the congregations and people within this diocese.

There is a concern that there be more education for all ages in the Christian faith and tradition; that all have an opportunity to receive a proper grounding in the Scriptures; that greater use be made of the diocesan newspaper for materials of mutual and spiritual interest.

There is a concern that the present services of worship be maintained in some form (closely akin to their present format); that we foster a greater understanding of what is meant by *tradition*, and that we foster a reconciliation of the best of our tradition with an open awareness of new ideas and proposals; that lay people throughout the diocese be involved in a discussion of liturgy; that we really investigate opportunities to worship and to have fellowship with other Christians, within our own and other walls.

There is a concern that this diocese be a place where people can grow, and grow to love one another more; that we provide an opportunity for people to come to know one another better, and therefore have a genuine concern for one another. We must be concerned for persons, particularly those who feel unwanted or unloved. We must find many more ways to have the richness of the lives of parishioners throughout this diocese offered to God in our midst.

By sharing these concerns, we can spread the responsibility for dealing with them, and provide the opportunity for members of groups, committees, or congregations to feel the sense of vocation in the work they are doing. In this way, we can celebrate our diversity, and the joy and pain it causes. Moreover, the individuals throughout this diocese must use every opportunity to show through example that they are concerned.

In the consideration of diocesan potential, especially as we approach our Centennial celebrations in 1973, there is a concern that there be adequate leadership; that we stress what people *can* do to participate in every aspect of church life; that we make a proper discharge of our responsibility to the communities and individuals scattered throughout Algoma; that we explore avenues available to increase our sense of relationship.

The ALGOMA ANGLICAN acknowledges its share in these concerns, and pledges its involvement in them.

RWM

**A tribute**

The Reverend David Mitchell for eleven years has guided the ALGOMA ANGLICAN in a most competent and efficient manner. After reading through the one hundred and twenty-five issues for which he was responsible, and after preparing this September issue, the new editor has begun to realize something of the paradox of frustration and delight that he has experienced.

Fr. Mitchell throughout his editorship remained as anonymous as possible, although a few references to his children (who have since excelled academically) did slip in, and, on one occasion, his wife even got a by-line. When necessary, he became embroiled in the controversial issues — a freedom he felt was required for any editor worth his salt. Certainly, never did he exhibit the indifference of a passive commentator.

He has now retired from the editorship of the ALGOMA ANGLICAN. After the marriage of the youngest of his three children on August 26, he and his wife left for a holiday in Britain — the first time in twelve years they have been away from the parish for more than a week. This will give them the opportunity to use the flight luggage which was presented to him at the Diocesan Executive meeting in May of this year, in appreciation of the competency and versatility he displayed during the past eleven years.

The new editor joins the many readers of the ALGOMA ANGLICAN in an expression of gratitude for a job well done, and in a hearty send-off of *Bon Voyage* to the editor emeritus of the ALGOMA ANGLICAN.

RWM

**The archbishop's letter**

The Archbishop's Study,  
 September, 1972.

**THANKSGIVING comes first**

My dear people:

My first word must be one of commendation for the Reverend Roger McCombe, the new Editor of the ALGOMA ANGLICAN. He comes well and worthily recommended, and will be a fitting successor to the Reverend David Mitchell whose labours have been respected not only in the Diocese but throughout the Canadian Church.

We all look forward to our Centenary Celebration in 1973, when we observe the 100th anniversary of the consecration of our first bishop, Frederick Fauquier. *All roads lead to the Sault on Sunday, October 28, 1973, for the great service of Thanksgiving in the Armoury, and we shall be privileged to have the Primate as our guest.* This will be his initial official visit to the Diocese.

In the meantime, plans are being made for emphasis on study and prayer in each parish. Towards this end our Centenary publication is making excellent progress, and it is my hope that it will be a profitable study book throughout the coming year beginning in the Lenten season.

Thanksgiving is to be given top priority at any time in our life, especially in all our religious undertakings.

We who live in this land have much reason for thanksgiving. We give thanks to God for the many blessings which we enjoy as a nation. But the nation and the world are far from peace. Here in Canada there are grave manifestations of group selfishness, discord, and disunity. In other parts of the world, there exist hunger, want and suffering, which we must strive to relieve, and which threaten to bring chaos and desperation.

Moreover, there is a resurrection in discussions concerning nuclear power. Some of our leaders are highly suspicious of the motives governing the constitution which would discourage destructive nuclear aggression.

Man has the opportunity to use his tremendous power for good or for evil. Only because of the selfishness that is in man, the unleashing of this power brings the possibility of immeasurable calamity to his world.

Nuclear power can only be controlled by spiritual power. All the scientific authorities tell us that this power cannot be kept secret, and that there can be no effective military defence against it.

In other words, there must be a world-wide moral and spiritual awakening, which shall bring the nations to belief in God and acceptance of His universal

moral law. This is indeed timely news which must be heeded.

The year 1973 has been set apart in our Diocese for the development of spiritual and moral awakening — the power of Jesus Christ, the Son of God, the Redeemer and Saviour of mankind, who is "the same yesterday, and today, and forever". He alone is the Way, the Truth, and the Life.

Our place, all of us — scientists, clergy, laity, business men, and labourers — is in His presence on our knees with the prayer of that man in the Gospel who came to Him: "Lord, I believe, help thou mine unbelief."

During this month of Harvest Thanksgiving and during October's National Thanksgiving, let us, in the noble words of our Prayer Book, give thanks to God for all His goodness and loving kindness to us and to all men, but above all for His many spiritual blessings.

This is the spirit in which to approach all our duties during the Autumn, and, in particular, during our Centenary Celebrations of 1973.

Your friend and  
 archbishop,

William R. Algoma

**The archbishop's itinerary**

September

3. St. James, Goulais River
- 5-9 Meetings in Windsor, Ont.
17. St. Mary's, Nipigon
18. St. John's, Schreiber
19. Trinity Church, Marathon
20. Church of the Holy Spirit, Manitouwadge
21. All Saints, White River
22. St. Stephen's, Franz
23. All Saints, Missanabie
24. St. Paul's, Wawa
26. Executive, Canadian Council of Churches, Toronto.

**Diocesan Gazette**

Rev. Canon B. G. Gosse has resigned from St. Brice's, North Bay, as of August 31, 1972. The Archbishop expects to announce his successor in the near future.

Rev. Robert Brown has been appointed as an Honorary Assistant at St. Paul's, Thunder Bay.

Rev. A. Murray Porter has been granted a special licence as Chaplain at the Facer Correctional School, Sudbury.

**A comment****Preparation for death**

I have been interested in the new Memorial Society that is being formed in our area. There has been a lot of discussion lately about our funeral practices. However, do not think that I am critical of our local undertakers. These men do what they can to meet the wishes of the public. Rather, I am critical of *what* the public wants. Others may do what they like, but the burial practices of Christian people must be consistent with their Christian faith.

It is extremely important to face the fact of our own death ahead of time and make plans now for our own funerals. This is what is advocated by Memorial Societies. An elaborate or simple funeral is a matter of

personal choice, but it is only fair to ourselves and others to make our wishes known.

A Christian will want his funeral in the Church where he was baptized and perhaps married and where he has worshipped Almighty God. He will want his casket closed to place the emphasis upon the living soul rather than on the body which is reverently laid aside. Embalming the body is often advisable, but it is not always essential, and again, our wishes should be made known.

The necessary funds should be provided and a burying place selected ahead of time. It is not considerate to leave all these matters to our relatives, especially when they

may be under considerable stress.

More important than the conduct of our funeral, of course, is the way we live the Christian Life. We do not know the details of the Life that our Lord has in store for us, but we do know that it has begun now. Jesus is Risen from the dead and already we share in the life of the Risen Christ by virtue of our Baptism. The strength, the joy, the wholeness of His human life is now ours. Therefore, "whether we live or whether we die, we are the Lord's" (Romans 14:8), and that is all that really matters, isn't it!

David A. P. Smith  
 (of West Thunder Bay parish)

## Off-the-cuff comments from an exchange-priest

# From Cambridge (England) to Bala (Canada)

The first, and perhaps most engaging facet of Canadian life to strike a visiting Englishman, is the openness and frankness of the people. This, it seems, ranges from telling you exactly what is being thought, to telling dubious jokes in mixed company! The latter we could perhaps do without, but if losing that aspect of Canadian life means losing the former as well, then we are prepared to put up with the dubious jokes.

In the spirit of that frankness, I hope that any words of criticism will be accepted as coming from someone, who, in four short months, has come to feel very strongly for the country of Canada, and its people.

No one, talking about the impact of Canada in the world of 1972, could fail to mention the rampant patriotism, whether it be of the genuine grass-roots type, or that skilfully stage-managed by the politicians. One of the current problems in Britain is that most of its residents don't value her and her freedoms half enough. Here in Canada it is refreshing to find a fierce, almost aggressive, pride in being Canadian. The flag is everywhere—but what a pity it had to be this one, and not the Centennial-emblem flag, which from the aesthetic point of view, has so much more impact!

This patriotism has changed my thinking on one topic completely. On arrival in Canada on St. George's Day, I felt like cheering when I saw a Union Jack. "There," I said to myself, "is someone who still acknowledges the existence of the Commonwealth." Now I feel like tearing it down when I see it fluttering in the breeze. For, it has become very clear that one of the greatest Canadian stumbling-blocks is an exaggerated consciousness of former nationality.

This is demonstrated on the English side by the flying of the Union Jack, and on the other major side of the fence, by the French-language battle, the Quebec-situation, and the pandering to one of the minority groups while only paying lip-service to the rest.

Britain has her Northern Ireland — learn from our mistakes! To my mind, all facets of the immigrant's original culture (which should and must add to the great variety of the developing Canadian culture) ought in their blatant expression to be reserved for home, club, or rally. Whether we like it or not, the basic cultural pattern of North America is 'North-American Anglo-Saxon', and the *lingua franca* is 'North-American English', and has been for a couple of hundred years or more. Canada has far more important things to fight for than outdated pseudo-nationalistic struggles between members of her tiny 22,000,000 population.

### Geography

Travelling about the country (or, to be accurate, travelling about Ontario), my wife Ann and I very soon appreciated the vast-

ness of it all. The 1,700 miles we have journeyed seem a long way. Yet, a look at the map soon shows that we have been hardly anywhere. We still have the feeling that Canada begins at Winnipeg — and we'll never get that far!

In this connection, the difficulties of administering a diocese like Algoma are only too easily understood, and I feel it is to the Archbishop's undying credit that he covers so much ground so regularly. Even taking the Sunday services here in the Bala area entails a round trip of 62 miles. And this has been done for three months now by a priest who normally travels every inch of 1½ miles on Sunday in England.

### Ecology and Health

Two other things have struck us particularly. One is something of which all of you seem conscious, but the other remains unnoticed by many of you. First, there is this gigantic pre-occupation with ecology and health. Perhaps some of your keenness on preserving your country will rub off on the United Kingdom, where efforts in the same direction have so far been very half-hearted.

However, the second concern, that of health, conjures up both admiration and amusement. For, we noticed early the complete absence of Devon-style double cream, used on such things as strawberries. "Far too high a fat content," we were instructed. Yet, have you ever looked at the list of chemical contents on the side of a jar of coffee-cream? Give me real cream any day!

### Community awareness

Let me turn from country to community. Uncompromisingly, I can say that your community awareness is streets ahead of almost everything in Britain. Both my wife and I have been greatly impressed with the caring attitudes of the small towns we have visited. Every one has a Community Centre, with all kinds of activities year-round (with clubs of every shape and size, and including swimming programmes in the summer). The summer camp, with the exception of the Scout camps and the excursions for deprived children, is unknown in Britain.

Shops or stores are another feature which amazed us. In places as far apart as, and as varied as Bala, Bracebridge, Elliot Lake, Bancroft, Galt and Barrie, the choice and number of shops far exceeds parallel places in the British Isles. Perhaps this is all a part of the over-here-it's-bigger complex. Bigger robins, bigger packs of hamburgers, bigger packets of soap-powder, and even bigger shopping areas!

### Credentials

Narrowing even further, let us look at the Anglican Church as I have found it.

In case any one wonders about my credentials for making any statements, at this point let me insert a brief biography. I was made a deacon in 1962, and ordained a priest the following year in 1963 in the Diocese of Liverpool. I worked first in a suburban area, which had once been very wealthy, but had since begun to decline. There were many young families, and not a few apartments, with only a very small number of the older families.

After this, I moved to the city's centre, where I served on a staff of six. After five years in the city, I left for a country parish of 1800 souls just south of Cambridge. In the city, I was a part-time hospital chaplain, and, at present (when I am home) I also serve on the Bishop of Ely's Liturgical Committee, and as an Army Cadet Force chaplain. Therefore, to use the auto-trade language, you could say that I am ten years old (as a priest) and have had three owners.

### Canadian Church

As with the country and the community, we have found the Church people here in Canada to be in many ways both open and extremely friendly. But what is most striking is their personal and financial generosity. I cannot quote the exact figures, but I know that the Rev. Jack Watson left for England with not a few dollars given in purses from the three churches in his charge, and some personal gifts as well. This would happen very, very rarely in England.

We noticed several things which your Church has that are not found in Britain. One invaluable item is the almost-consistent equipping of buildings with an ancillary plant or parish hall. (I say almost, because the church here in Bala where we are based is the only one I have seen so far that is without basement or hall.) After my experiences in England, trying to provide an eight hundred year old church with some facility — when you may not undermine it nor add to it — I appreciate these rooms very much.

But what use is made of them? Sunday Schools are by no means as common as they should be, and there is great scope for creches or nurseries during services. With all the tremendous educational material at the Church's disposal, I expected to find a flourishing Sunday School in every church. Yet, here, to mention one place I know well, out of three churches in the parish, there are two equipped with excellent facilities, but only one very small Sunday School.

I would recommend the creche idea to those who have never tried it. Back home in England, we have a simple rotation list of helpers; the children go out during the first hymn and return to go up to the altar rail with their parents at the time of communion. It means both peace and quiet, and family worship — a useful combination.

There is one other comment upon the use of the church plant. If I were in a position of authority, I think I would endeavour to make it obligatory for all active churches, single or grouped, to provide their priest with some office space, no matter how small. There must be a place in each parish for the priest to have his own ground on which to operate.

This office idea is found only in big churches in the United Kingdom, and since you have accepted it here as the usual thing, surely it must be employed to the utmost.

### ACW and money

If any readers know the present state of the Mothers Union in England, they may well think this next comment is a colossal piece of cheek. But, why is it that all the ACW does is raise money? Or, at least, why does it seem that this is the only function? I have heard the remark, "Ten minutes' prayer at the beginning of a meeting does waste such a lot of time."

The ACW is a splendid organization, with a feeder system from those of earlier ages. Since the ACW can encompass all women in the Church, you have a tremendous force for work in all facets of the Church's life. But so many times I have heard it said, in places as far apart as 200 miles, "All the ACW does is raise money."

Thank God it does! But don't let it stop there. In England, we have a very good system of Young Wives groups, run under the umbrella of the Church, and in association with the Mothers Union. However, their avowed aim is through a three-fold programme of topics on faith, home, and recreation, to reach out to those on the fringes, and even beyond, to bring them into a fellowship based on Christian principles, and in so doing, to introduce them to the Church. This has led to all kinds of activity for the less fortunate in society, and provided a real outreach for the Church into the community. ACW could really go places with some such adjunct to its activities.

### Committed giving

Again, on the subject of money, congratulations to the Anglican Church of Canada for getting across to its people the need for committed giving. Considering the size of salaries over here, you may not feel it is committed enough, but by English standards it is miraculous. In MacTier, a few weeks ago, 24 communicants gave as much in offertory as 65 in my home parish in England.

Yet, perhaps the good level of giving brings its own warning. It is as easy to become infected with the disease of *almightydollaritis* as it is for the English priest to suffer from *will-they - never - give - enough-itis*. One thing we do share in common is the wish that many of those who do give



Rev. Duncan Lyon

(From May until August of this year, the Rev. Duncan A. Lyon, rector of Duxford, Cambridge, England, was on an exchange with the Rev. John Watson, rector of Bala, in the diocese of Algoma. The editor asked the former for his impressions of his visit and work during those four months here in Canada.)

would become bringers instead of senders.

Another common point I have noticed is the nominal, or on-paper Anglican. In the United Kingdom we survive with their tacit and occasional financial support because we have the Church Commissioners and their millions of dollars to prop us up — at least, for the moment.

You don't have the Commissioners, and you should be thankful. Here the value a man places on his faith is clearly seen. Over there it is masked by the good management of the gifts of the departed.

The reality of your situation is much clearer. If the so-called Anglicans do not know what their faith really means and are only four-wheeled Christians, appearing for baptisms, marriages, and funerals, it shows. In a Church like yours (which depends on the activity of its members for its existence, as opposed to ours which, at least, in theory, could survive because of benefactions even if no one darkened the doors), the need for realization of the claims of Christ is more important than ever.

Somehow the Anglican Church of Canada has got to purge its ranks of the "It's OK to worship God from September to May 24th week-end, and to do without Him in the summer" mentality. Despite the need for this thinking to be crucified within us, it has seemed rather prevalent in many of the places we have visited.

The Anglican Church of Canada has at its disposal many tools which are only just being imported to the United Kingdom, such as adult-education programmes, parish-life conferences, brilliant child-education materials, day and summer camps, and clergy with a much wider background and experience prior to ordination than the average English clergyman.

### "Experienced" clergy

This last alone is worth its weight in gold. One example I have met here in Canada is a young man, married with four children, and once an engineer. He will become a faithful and devout priest. He will give much to your Church in his forthcoming ministry.

(Continued, page 4A)

## Retreat difficult but valuable

by J. Koning

A pilot project of Temiskaming Deanery ACW provoked an interesting evaluation when a week-end retreat was held May 26-28 at Camp Temiskaming on Fairy Lake a few miles west of New Liskeard.

The Rev. L. E. Peterson, of Christ Church in North Bay, was the chaplain; retreat leaders were Sister Jacqueline O'Brien and Sister Noreen Muldoon, of St. Joseph's College in North Bay.

The perfect summer weather certainly did not provide the ideal background for such an event, since the heat and the black flies were not especially conducive to contemplative meditation and reading. Moreover, for those who spend most of their days confined to homes and offices, the fresh air and freedom of the camp situation created the immediate desire to become active and

exuberant. It was most difficult in that glorious spot to discipline oneself to silence and meditation.

The fact that almost all the campers were attempting a retreat for the first time created yet another difficulty. The idea of looking inward to listen to God's voice speaking to the individual was quite foreign to most. For some, the concept of silence and stillness—the drawing apart of the single person into his, or her, own meeting with God—simply never materialized.

The Sisters compensated for these problems by their excellent presentations of Scripture reading and study, along with their meditations and times of shared prayer. Both Sister Noreen and Sister Jacqueline were lucid, informative, and supportive in their leadership.

When it became evident early Friday evening that some of our group had very real and immediate needs, the Sisters' flexible pro-

gramme allowed the group to respond to these needs before proceeding. As a result, by Sunday morning, it was possible for the group to achieve a meditative silence for a couple of hours.

The retreat was planned by a committee composed of Mrs. Doreen Stark of Englehart, formerly ACW Temiskaming Deanery Chairman, and presently ACW Algoma Diocesan Board. Present; Mrs. Joyce Edwards of North Bay, newly appointed Temiskaming Deanery Chairman, pro-tem; Miss Muriel E. Newton-White of Haileybury, Chairman of Devotions; and Mrs. Jean Koning of Englehart, Chairman of Communications, and also a member of the Diocesan Board.

In summary, the Camp is quite suitable for formal retreats, provided that the retreatants have some prior understanding of the aims and purposes. Such an understanding would offset the distractions offered by the beautiful and natural sur-



roundings. In any case (and I may seem to be contradicting myself), the Camp does offer a setting which allows a withdrawal from the workaday world by means of a closer encounter with nature. Moreover, in its own way, the atmosphere promotes a sense of freedom which can help people to communicate with one another and with God, through Bible reading and study, along with discussion and shared prayer.

Yet, I maintain that there is still a great need for clergy to help lay people to experience quiet days as a prelude to learning the technique of making a retreat.

## Around Algoma

Beginning Sunday, July 2, services were begun at 1:00 p.m. at the Shebandowan Schoolhouse. During the month of July, the Rev. David Smith was in charge, while the clergy of St. Paul's, Thunder Bay, were responsible for the services during August. . . . On July 2, in the evening, a brief but moving service for the blessing of a home was held at the apartment of the Rev. Rae Fletcher, the newly-appointed assistant-curate of St. Paul's, Thunder Bay. His address is Apt. 6, 130 S. Vickers St., Thunder Bay. . . . The Church of St. John the Evangelist in Thunder Bay is busy preparing for its hundredth anniversary, Sunday, October 29, when Archbishop Wright will be the preacher at a service of thanksgiving and rededication. Other festivities are planned and will be announced later. . . . Canon Thomson of St. John's, Thunder Bay, also announces that some 70 pupils achieved 80% or better attendance during 1971-72. . . . The parishes of St. Luke's Cathedral, St. Matthew's, St. John's, and Holy Trinity, had a co-operative venture this summer; they so spaced their services that the parishioners of all could find a time convenient for worship. There were eight different times for services on Sunday, and three mid-week services. Envelopes were re-directed to the correct parish. . . . In addition to these services, the Rev. Eric Paterson of St. Matthew's, Sault Ste. Marie, continued his Cottage Services of an informal nature from July 2 to September 3. . . . The Rev. Colin Clay and the people of St. Alban-the-Martyr in Capreol are to be commended for the addition of some modern and unique stained glass windows in the sanctuary and nave of their church. . . . Rev. Canon H. A. Sims was in charge of the Church of St. John the Evangelist, New Liskeard, while the Rector, the Rev. H. Morrow, was on holiday from July 24 to August 24. . . . Congratulations to St. Christopher's Community Church in McGregor Bay, who this summer added a 10-foot screened-in porch across the entire front of the new rectory; the porch was built in loving memory of Dick Robbins, and the cost covered by a memorial fund set up in his honour and memory several years ago. Gregory Lynn, enrolled in Theology at Trinity College, University of Toronto, was the student-in-charge of St. Christopher's this summer. . . . Mr. William Tozer, Lay Chaplain of the Missions to Seamen in Thunder Bay, reports that a total of 47 ships visited Thunder Bay during June and July, of which 95% were visiting for the first time. A more detailed report will appear in next month's ALGOMA ANGLICAN. . . . The only living former rector, Archdeacon S. M. Craymer (1952-57), will be visiting the parish of St. John the Evangelist in Thunder Bay during its October Centennial celebrations. Archdeacon J. S. Smedley, who also was to have attended, died Aug. 17, 1972.

### Another exchange

## Dixon (Manitoulin) and Disney (Essex, England)

Archbishop Wright and the Bishop of Chelmsford (England) have both given their approval to a four-month exchange of parishes between the Rev. Peter Disney, vicar of Holy Trinity, Halstead, Essex, and the Rev. Canon D. H. Dixon, rector of Holy Trinity, Little Current. The exchange will (*Deo volente*) take place after Easter, 1973. Halstead

is an old-world country town in England of 15,000 people and has two parishes. Fr. Disney is a kinsman of the late Walt Disney of Hollywood fame, and spent his early ministry in Canada.

This is the second such exchange of late. The Rev. Duncan A. Lyon, Rector of Duxford, Cambridge, England, has been on an exchange with the Rev. John Watson, Rector of Bala.

## Off-the-cuff comments

(Continued from 3A)

But what about him now? He has his tuition fees paid and is given \$1,500 dollars besides. And that's it! He works in a part-time capacity, and so does his wife. Yet, surely he can be treated better than that. His situation seems to me to put a real problem in a nutshell.

Indeed, the Anglican Church of Canada has devoted bishops, loyal clergy of widely differing backgrounds, and thousands upon thousands of faithful, giving laity. However, there seems to be a lack of direction, a kind of bewilderment, a missing of the mark. The ability and the means to spread the saving Word of Christ are all here. Yet, there is a lack of authority. Cash can be raised overnight to keep a church open in the winter, but an ordinand who gives up a \$15,000-a-year income to give his life totally in the service of your Church, with the ultimate expectation of a maximum of perhaps \$7,000-a-year as salary, has to fight his way through his training.

I believe the answer to this lack of authority and direction is just waiting to be discovered. An education and training programme is needed at all levels to re-discover the meaning of the

Gospel, and to get out on the streets, with every layman and laywoman doing his or her bit.

This will weld all these gifted parts into one dedicated whole with the authority of Christ seen all over the place all the time. We must all see our mission as to all men, but even then, not just as a chaplaincy to the Anglo-Saxon Canadian. You have everything going for you, from the power of our Lord, who is God and Redeemer, to the magnificent personnel in your leadership, and the material displayed at 600 Jarvis Street, in Toronto.

These, then, are my impressions of four months in Canada. They have been frankly stated, not out of a feeling of holier-than-thou from the old country, but rather out of a sense of respect and growing love for another part of our Anglican Communion.

Indeed, a part of the Anglican Communion which could show the old country a thing or two!

(Ed. Note. It is hoped that the other half of this exchange, the Rev. John Watson, upon his return will pen his impressions of his visit to England, for publication in a future edition of the ALGOMA ANGLICAN.)

## Lakehead graduate



Thomas A. Corston

Thomas Corston, son of Mr. and Mrs. Henry Corston of Chapeau, received his Bachelor of Arts Degree in Sociology at the Convocation Exercises, Lakehead University, Thunder Bay, on

Saturday, May 27th. Attending the Graduation ceremonies were Tom's parents, along with Mrs. Gert Turner of Chapeau, and Mr. Wilf Dyer of Toronto.

Tom has become quite well known in the diocese of Algoma for his youth work. He has worked in most of the churches in the Thunder Bay Deanery during his three years at Lakehead University. During this past summer, he has assisted the new rector of St. John's, Chapeau, the Rev. John Craig, as well as taking services for the Rev. Ken Gibbs of Elliot Lake, the Rev. G. Beattie of Manitowaning, and for Trinity United Church in Chapeau.

In September, Tom plans to enter Wycliffe College, University of Toronto, to study theology. He has also accepted the sponsorship of the Rt. Rev. James A. Watton, bishop of the Diocese of Moosonee.

### "Soo" committee

## Algoma Anglican Standing Committee

The appointment of four members of the ALGOMA ANGLICAN Standing Committee has been announced by Archbishop Wright. This committee in effect replaces the previous Advisory Committee, which consisted of Dean F. F. Nock, Ven. G. W. Sutherland, and Canon J. F. Hinchliffe. The newly-appointed committee consists of the Very Rev. F. F. Nock, Rev. F. R. Coyle; Mr. John Corbishley, and Mr. Richard Brideaux.

The committee's function is to support and advise the Editor of the ALGOMA ANGLICAN, and to be responsible to the Bishop and the Executive Committee of the

Diocese in all matters relating to the Diocesan newspaper.

The committee has a wider responsibility than the previous advisory committee. It will be required to prepare and submit an annual budget, and will meet with the Editor as required, but not less than twice yearly to discuss editorial policy, format, newsgathering, distribution, administration, and finances.

Since all the appointees reside in Sault Ste. Marie, the Editor will be able to meet with them on a much more regular basis than was previously possible.