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On Good Friday, Trinity Church, Marathon, presented a special Drama Service. Here the three Mary's are at the tomb.

Marathon presents drama service

by M. Averill

The congregation of Trinity Church, Marathon, set forth in faith and trust in the Holy Spirit to present for a second year an Easter Drama Service portraying the passion and suffering of Christ the Lord in his supreme sacrifice for man's redemption.

The sacrifice of Christ offered in love to redeem man and give to him the promise of eternal life, brings to Easter time a richness and an excitement in the realization that all we have to do is to stretch forth our hands to receive the everlasting assurance of peace, joy and courage to face each day of living.

The service was presented in three parts—the preparation through prayer, the

dramatization of the Gospel readings, and the invitation for the Easter morning service.

The sensitive reading of the Gospel was done by Miss G. Conrad, Mr. S. Baxter, and Capt. R. Nicolle. The dramatization in mime and tableau was done by M. Doucette, A. Saasto, E. Slade, P. Nathan, M. A. Doucette, C. Cook, A. Stout, D. Doucette, L. Doucette, E. Ferguson, L. Stopyra, G. Dyer, W. Doucette, and Miss D. Doucette.

The singing of the Good Friday hymns by the congregation led by the lovely voices of Mrs. M. Kidgers and Mrs. B. Horth blended beautifully into a memorial offering of praise and thanksgiving by the organist, Mrs. J. Linton.

Lighting and sound effects, which highlighted the

most dramatic parts of the story were produced by D. Henry. Costumes were made under the direction of the ACW. Co-ordination of the Drama Service was under the direction of Mrs. M. Averill.

The closing of the Drama Service was in the form of an invitation by the Rector, to come on Easter morning and rejoice in the resurrection.

Many of the congregation stated after the service that they felt, that through their active participation in the Drama Service they had received a blessing of warmth and love and the blessed assurance of everlasting life within God's all-embracing love. This was indeed the joyous Easter message of the Drama.

Offering received in different manner

Holy Trinity Church in Sault Ste. Marie is trying something different in terms of the manner in which the offering is received. The Rev. William Stadyk has pointed out to the parish that "the difference between a collection and an offering may be pretty subtle, but it has tremendous significance for the Christian Church".

A "collection" is something that is collected or taken from people. An

"offering" is a gift freely and voluntarily given. In Christian terms an offering is a sacrificial returning to the Lord of at least a tenth of what He has blessed us with (cf. Malachi 2: 6-12) as an expression of our relationship to Him.

At a meeting of Holy Trinity's Parish Advisory Board, it was decided to experiment with making the offering more truly a free-will offering by no longer passing the

plate at services.

Therefore, effective on the first Sunday in March, there was a place for people wishing to do so to make their offering as they enter or leave the Church. This offering is taken to the altar and presented as usual by the sidesmen. Offerings put in as people leave are held over till the next service.

Requests for prayer may also be deposited in the offering in the same manner.

Thunder Bay

Dr. R. Stackhouse to preach at ordination

The Sacrament of Ordination will be celebrated by the Rt. Rev. Frank F. Nock, Bishop of Algoma, on Ascension Day, May 19, at 7:30 p.m., at St. Thomas' Church in Thunder Bay. It will be the first time that an ordination has been held at this church.

The ordinands will be as follows: the Rev. Jerry W. Smith, Assistant at Holy Trinity Church in Sault Ste. Marie, and in charge of Searchmont and Heyden, who will be priested; Capt. Russell Nicolle, C.A., in charge of Manitouwadge and Marathon, Mr. Frank Gower, and Mr. Larry Winslow of Wycliffe College, who will be made deacons.

A Quiet Day will be held for the ordinands on Wednesday, May 18, at St. Stephen's Church, Thunder Bay, conducted by the Rev. Noel Goater, of St. John's Church, North Bay.

The Preacher for the Ordination Service will be the Rev. Dr. Reginald F. Stackhouse, Principal of Wycliffe College, Toronto.

That same day, the Ven.



Dr. Reginald Stackhouse

E. Roy Haddon, Archdeacon of Thunder Bay, and Rector of St. Thomas', will be celebrating the 35th anniversary of his ordination to the priesthood.

A full report of the Ordination will be contained in the summer issue of the ALGOMA ANGLICAN, along with pictures and biographical sketches of the ordinands.

INSIDE THIS MONTH

St. Paul's in Thunder Bay sponsors Coffee Houses with bands and movies

This month, the ALGOMA ANGLICAN presents a number of features with reports and photos. First of all, there is a report of a recent Coffee House, sponsored by St. Paul's in Thunder Bay, which drew an excellent attendance. Please turn to page 5A.

Part II of the *Diocesan Camping News* appears with the summer '77 schedules for Camp Manitou and Camp Gitchigomee being published. In addition, there is an account of the early history of Camp Gitchigomee, and how it became established as a Deanery Camp in Thunder Bay. Please turn to pages 7A and 8A.

The regular MONDAY MORNING column this month is written by a

lay person, Mrs. Marjie Smith of Sault Ste. Marie. It appears on page 3A, and if you have been concerned about the situation in Uganda, read it immediately. You will be challenged to action by what Mrs. Smith suggests.

After you have read Mrs. Smith's suggestions, turn to the CANADIAN CHURCHMAN, inside the ALGOMA ANGLICAN, as this month our national newspaper presents a report from Anglican church men and heads of Christian Councils from several African countries.

The CHURCHMAN also has stories about the decline in business popularity, and social responsibilities of big business.



A full house is seen listening to the music of "His Band", a recently reorganized group in Thunder Bay.

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EDITORIALS**Look ahead with hope**

By the time you have received this edition of the ALGOMA ANGLICAN, the special "Theological Synod" of the Diocese of Algoma will be over. That Synod will have dealt with many issues besetting the world, the nation, and the Church.

The ALGOMA ANGLICAN would like to make simply one point in the aftermath of that Synod, and in the midst of a troubled world. It is a mark of human decency to feel shame at having been born into the 20th century. So began the introduction of a popular reprint.

The statement reflects an uneasy conviction that people of our time have somehow sunk to an ultimate of bestiality and degeneracy, and have brought us to the brink of hell, with about three minutes left to midnight, and the end.

No one, of course, should try to dismiss the facts about our age that have generated despair. Yet we should resist the tendency as old as humanity, to let the evil of immediate circumstance overwhelm us.

The world today does not impinge upon the individual life with greater peril than our ancestors knew, nor call for a greater courage than they mustered.

The atomic bomb, though it makes possible a new dimension of physical destruction, yet can present to any individual no threat worse than death. Countless generations have lived under that shadow. The stouthearted have always had to build a bridgehead of hope on the edge of pessimism.

In fact, the presence of fear must have been much more immediate to past generations in the path of a conqueror, or in the midst of an epidemic, than to the present multitudes who watch television and the instant communication of bad news it reports daily.

Indeed, television seems to cater to the mysterious twist in human nature that prefers to hear evil than good. Thus we are too little acquainted with the enormous amount of mutual aid, the degree of brotherhood, the dialogue between religions, that, though less than our ability, yet never before reached such a measure.

Moreover, if we are entering the twilight of a spent civilization, we can look for light to come into the Dark Age where it has always burst forth in the last two thousand years: to the, then, Youngest Christian Churches; this time, the Churches of Asia, Africa and Latin America.

Where there is no hope for the future, there is no power in the present. However, there is nothing within our knowledge to destroy the firm conviction that now, as in time past, the prophets of gloom and doom will lose out to the apostles of faith and hope.

Such hope is a part of Christian theology, and therefore should be a part of our theological discussions and forums.

RWM

The great Canadian spending orgy

As an example of how big cars are regaining their former popularity, a Canadian dealer reported that a customer recently bought a Rolls Royce for which he paid \$92,000.

Can such a shocking expenditure for a car be justified? Of course the buyer would probably reply, "It's my money—I can do what I like with it". But can he? The answer isn't all that simple.

On a smaller scale, the same question could be asked of millions of affluent Canadians now indulging in a headlong spending spree for luxuries. If it isn't electric toothbrushes, it's snowmobiles, \$50 dinners, pleasure trips to Africa, expensive stereo sets or clothes that aren't really needed but feature a short-lived fashion.

On the surface, such luxuries seem quite innocent. And a little splurging is only human. Yet some serious side effects can result when large numbers of people spend like there's no tomorrow.

What about its effect on inflation? How much longer can we drive big cars that gobble up our limited fuel resources. Are we justified in carefree buying when millions all over the world live in unimaginable poverty?

The handling of one's money is really a moral issue. We can go on acquiring more and more material things that reflect self-indulgence. Or we can challenge each impulse to do so.

For our guidance, there is the Christian concept of stewardship—the belief that our money shouldn't be spent just as we wish, but regarded as a gift we hold in trust. Scripture is full of clues and themes that add up to a single message on our management of physical resources: *there are limits . . . enough is enough . . . learn to say no to more.*

RWM

The bishop's letter**Thoughts on ordination**

My dear fellow Anglicans:

You will read elsewhere in this issue of the ALGOMA ANGLICAN of an ordination to be held on Ascension Day in Thunder Bay. Such an event leads me to make certain observations about the ordained ministry and our parish system.

The first observation is the responsibility of the bishop in the process of ordination. It is a serious responsibility, for in the final analysis, it is the bishop's decision whom he will ordain. During the candidate's training, assessments will be made by the teaching staff of the College, the Church's Advisory Committee on Postulants for Ordination (ACPO), and the Diocesan Examining Chaplains, and these assessments are made available to the bishop. With this knowledge at hand, and his own personal knowledge, he must decide on the suitability of the candidate.

This responsibility does not cease at ordination, for once ordained, the deacon's or priest's placement within the Diocese is a bishop's major concern. For no ordained person can function within a diocese without the bishop's licence or permission. When appointments are made to parishes, the bishop must pay careful attention to the talents and abilities of the persons appointed in relation to the particular characteristics and needs of the parishes to which they are appointed. Mindful of human limitations, and mindful of the fact that ordination and appointment affect the future of people's lives, bishops need your prayers for God's gifts of wisdom, understanding, and right judgment.

Those who are ordained have a twofold responsibility. In the first place, the deacon or priest is the bishop's personal representative in the parish. He is licensed by the bishop to serve in a parish on his behalf and is responsible for him for the pastoral care of the parish. This is particularly important as we are not a Congre-

gational Church, but a family of Churches (a diocese) all intimately connected with the bishop.

On the other hand, his major task is to be the spiritual leader of his fellow parishioners whom he has been appointed to serve. It is for this purpose that he has been trained and it is for this purpose that he has been ordained—to give himself in a life of love and service and sacrifice to his parish family. If these are the hallmarks of his ministry, he will earn the love and devotion of his parishioners and they will respond to his spiritual leadership and will become a loving, worshipping, serving community. Spiritual leadership is a demanding leadership, embracing preaching, teaching, administering the Sacraments, counselling and strengthening.

Ordination also affects each parish for each congregation shares the Christian

Ministry with its deacon or priest. One man cannot function alone in a parish nor should he be expected to be the "expert" in every phase of parish life. Each person in a parish has certain "gifts" which he or she can use in the life of a parish and the strong parish is the parish where these gifts are offered and shared with the incumbent as a team ministry. The parish which is alive is the parish where each member of the congregation has a function within the Christian Community and gives mutual support to its clergy.

May God bless us all in our ministry together.

Your friend and bishop,

Frank: Algoma

The bishop's itinerary**May**

- 18 Nipigon
- 19 Ordination (St. Thomas', Thunder Bay)
- 21-22 GA Festival (Thunder Bay)
- 26 House of Bishops Agenda Committee (Toronto)
- 29 Church of the Resurrection, Sudbury (10:30 a.m., Confirmation)
Church of the Epiphany (evening, Confirmation and Eucharist)
- 30 Coniston (7:30 p.m.)
- 31 St. Alban's, Capreol (7:30 p.m., Confirmation)

June

- 1 Church of the Ascension, Sudbury (7:30 p.m., Confirmation)
- 2 St. John's, Copper Cliff (7:30 p.m., Confirmation)
- 5 All Saints', Onaping (9:30 a.m., Holy Communion)
St. Mark's, Garson (3 p.m., Consecration and Dedication)
Christ Church, Lively (7 p.m., Confirmation)
- 6-8 Diocesan ACW Annual, Sudbury (Laurentian University)
- 12 Hawk Junction (9 a.m., Confirmation and Holy Eucharist)
Wawa (11 a.m., Confirmation and Holy Eucharist)
White River (7:30 p.m., Eucharist)
- 13 Marathon (Confirmation)
- 14 Manitouwadge (Confirmation)
- 17 Diocesan Executive Meeting (Sudbury)
- 19-23 Visitation to North Temiskaming

The Rev. William E. Prentice**Returns to Diocese of Rupert's Land**

The Rev. William E. Prentice spent his last Sunday as Assistant Curate at St. Thomas', Thunder Bay, on April 24, when he preached at the 11 a.m. and the 7 p.m. services.

Mr. Prentice had been on loan to the Diocese of Algoma from the Diocese of Rupert's Land. Since St. Thomas' had been unable to find a Curate, and Mr. Prentice was looking for a position, an agreement was reached for a short-term position.

The Ven. E. Roy Haddon, Rector of St. Thomas', reports that "Bill has made a tremendous impact on the parish during his six months here, not only with the young people, but with others as well."

Mr. Prentice, his wife, and child will be returning to the

Diocese of Rupert's Land.

The new Assistant Curate at St. Thomas' will be Mr. Larry Winslow, who has just graduated from Wycliffe College (as Head Student). He has been appointed to the

parish by the Rt. Rev. Frank F. Algoma, Bishop of Algoma. He arrived the first week of May, to be ordained to the diaconate on Ascension Day, May 19, in St. Thomas' Church.

DAY OF PRAYER

sponsored by

THE MULTIPLE SCLEROSIS SOCIETY OF NORTHWESTERN ONTARIO (THUNDER BAY CHAPTER)

May 15, 1977

The prayer is that Divine Guidance will show the scientists and doctors in research the cause and cure of Multiple Sclerosis.

"But if we hope for that we see not, then do we in patience wait for it." Romans 8:25

Victor Sandalls, Chairman

"MONDAY MORNING"

Uganda and you

(Ed. Note. This month, the regular column, MONDAY MORNING, is written by a lay person, Mrs. Marjie Smith, wife of the Rev. Jerry Smith, Assistant at Holy Trinity Church in the Sault. Mrs. Smith had read with great concern about the recent situation in Uganda, and wondered what she might do to help. She also read an article urging non-Ugandans to take up their pens to protest. Mrs. Smith has done just that, and the ALGOMA ANGLICAN is pleased to print her well-expressed and thought-provoking views.)

by Marjie Smith

There is a great deal of injustice in our country, an injustice that seems to thrive on the assumption that one's self-gratification is more important than another's comfort. It is a cancerous attitude that dwells on the microcosm of the individual and turns a continent into a conglomeration of non-adhesive islands.

Our press expresses this sentiment completely. What should be a beneficial democratic tool to lead us from our smallness to an awareness of real issues and universal needs, often becomes a glorified gossip column. We, the readers, sit in amplified boredom, reveling in the affairs of the renowned and the less fortunate . . . and we secretly applaud when we see them gored in a pool of printer's ink.

There is a worse factor, however, than the 'Roman-forum syndrome'. It is our complacent indifference. For, apathy is the greatest form of selfishness there is. It is such a callousness that allows a child to be beaten, or a person to be assaulted, while the neighbourhood single-mindedly "refuses to get involved."

It is this same indifference, augmented, which allowed Hitler to pursue his horrendous career while the Western world belched on beer and pretended it was just a soap opera, that didn't really touch their world. And when it was over and millions of Jews had paid the price of democratic negligence . . . the world unanimously agreed that it would never happen again.

It is happening again. Is the present injustice in Uganda just another screenplay? Shall we close our eyes and delude ourselves into thinking that such ugliness will cure itself?

If Amin's maniacal massacres of tribal and religious opponents isn't halted, if we continue to view it as the growing pains of a lesser culture (which our quietude denotes)—then we are welcoming an increasing spread, and eventual culmination of this repressive regime . . . and we will pay in the blood of husbands and brothers.

The Canadian government must assert strong pressure on Amin before more innocent people die in his neurotic purges. As Canadians, we must, in turn, put pressure on our government for action.

The pen is not a sacred instrument. It is a universal means of protest. We must employ it as our lever for justice. Our members of parliament are our fulcrum. They must channel the pressure which we assert on them towards the present ruling force in Uganda.

Archdeacon E. Roy Haddon

Parish plans to honour the rector's 25 years with November events

Plans continue to be formed for the observance of the Ven. E. Roy Haddon's twenty-fifth anniversary of his rectorship of St. Thomas' Church in Thunder Bay. The ALGOMA ANGLICAN would like to bring some of the details to the attention of its readers (especially to those outside of Thunder Bay, who might like to attend or be involved in this important celebration of this Thunder Bay parish).

The celebration on November 4 will be a *Dinner Dance* at the DaVinci Hall. An orchestra has been engaged, and Mr. Bob Morrison will be

the Master of Ceremonies.

Celebrations will continue on November 6, when the Rt. Rev. Frank F. Nock, Bishop of Algoma, will preach at the 11 a.m. service of the Holy Eucharist. An *Open House* will be held in Haddon Hall from 1-3 p.m. to afford all parishioners, friends, and associates an opportunity to meet and greet the Haddons.

Further plans will be made public, as this parish shows its love and appreciation to their Rector for his 25 years of service to the Church in their midst.

Congratulations to the Rev. Kenneth Gibbs, Rector of St. Peter the Apostle in Elliot Lake, who attended the Wycliffe College Spring Convocation at Convocation Hall, University of Toronto, to receive the Licentiate of Theology on May 3, 1977. . . . The ALGOMA ANGLICAN wonders how the Rev. Donald Landon, Rector of St. Paul's in Thunder Bay is feeling now, after his experience with the sport of "tubing" on February 19. Tubing involves sliding down an icy run on a giant tractor tube (with a 5 to 6-foot diameter). On one of the trips down, this Thunder Bay rector slid down on his back, after the tube was upended, and was immediately the victim of a painfully bruising direct hit by another speeding tube! . . . The Advisory Board of Holy Trinity Church was directed by the Annual Vestry meeting to look into the need for expansion of that Church in Sault Ste. Marie. The parish is investigating the possible need for such an expansion through discussion with members of the parish and its various organizations. . . . Christ Church in Lively held its *Variety Fair and Craft Sale* on May 6-7. . . . A recent issue of "The Crusader", the official publication of the Church Army in Canada, featured a picture of Capt. Earl Burke, his wife Karen, and their children Shauna and Krista, standing in front of the Rectory of St. George's, Thunder Bay. . . . The ALGOMA ANGLICAN was pleased to receive a postcard from the Most Rev. William L. Wright, former Diocesan of Algoma, from the Barbados, West Indies, where he and Mrs. Wright recently enjoyed a holiday, returning to Sault Ste. Marie on Maundy Thursday. . . . The guest preacher at the Church of the Resurrection in Sudbury on March 20, Lent IV, was Dr. Christopher Headon,



Dr. Christopher Headon

Dean of Thorneloe College, Laurentian University. . . . Some 104 JA girls, GA girls, their mothers and some visitors attended the "Mother and Daughter Banquet" at St. Thomas' in Thunder Bay on Wednesday, March 9. . . . The parish of St. Alban's in Capreol is now using the 1974 Holy Eucharist #4, on alternate Sundays at 11 a.m., singing the music called "St. Aidan's Mass", written by Robert MacLennan. The parish is still evaluating the response, which generally seems to be quite favourable. The Advisory Board is en-

Around Algoma . . .

couraging parishioners to purchase their own music copies so that congregational participation can be improved. . . . The BAC of St. Thomas' in Thunder Bay sent \$100, part of the proceeds from their Shrove Tuesday Pancake Supper to the Diocese of Athabasca. A letter of thanks was received from the Rt. Rev. F. H. Crabb, Bishop of Athabasca. . . . 16 members and two leaders of Holy Trinity Church Scout Troop are attending the Canadian Jamboree on Prince Edward Island this July. These Sault Ste. Marie boys are trying to defray costs with a number of fund-raising projects. . . . The parish of West Thunder Bay held its *Parish Mission* from April 24-28, when the Rev. Clare Scratch, and his wife Suzanne, were the missionaries. They are from the SSJE in Bracebridge. . . . The *Diocesan GA Festival* for 1977 will be held at St. Paul's, Thunder Bay, on the weekend of May 21. This will be only the second time in the history of GA Festivals in the Diocese that all of the girls have travelled to Thunder Bay. The competitions this year are singing, drama, stuffed toys, and a hooked rug. Each group is asked to provide a demonstration and an original hat for the festival. . . . St. John's in Copper Cliff held a *Parish Cabaret* on Friday, April 15. . . . Ann Aldridge, a former Sunday School teacher and member of St. Thomas' in Thunder Bay, and presently a missionary with the OMF in Bangkok, Thailand, is on furlough in England, and will be in Thunder Bay on May 29 at St. Thomas'. . . . Confirmation classes at Holy Trinity in the Sault were

held this year after Evensong, from January to the Confirmation on Holy Saturday, April 9. Eleven lay persons and the Rev. William Stadnyk (Rector) and the Rev. Jerry Smith (Assistant) worked together to instruct 26 candidates and the parents of the junior candidates. Some 60 persons attended Evensong, to worship and to listen to a presentation by one of the laymen or clergy or to see a film. Then they broke up into small discussion groups in the basement for about one hour. . . . The *Rectory Garage Fund* of the parish of West Thunder Bay is now at \$1,570.23. . . . St. John's in Thunder Bay used its Lenten services during the week to investigate the various issues being presented before Algoma's "Theological Synod". . . . The Rev. H. Jerry-Cooper, Chaplain at the Lakehead Psychiatric Hospital, conducted the morning service at St. James', Murillo, on Sunday, April 17, 1977. . . . The Thunder Bay Deanery ACW met on Wednesday, March 30, at St. Paul's Church, beginning with the Eucharist at 10:30 a.m. celebrated by Bishop Nock. . . . The Ven. E. Roy Haddon, Rector of St. Thomas' in Thunder Bay visited Sister Dianne Nelson who is a patient in Misericordia Hospital in Winnipeg while he was there to attend the ordination of the Rev. William Prentice. Sister Dianne was dressed and is up and about, improving day by day, according to Archdeacon Haddon. . . . Twelve members of the 11th Port Arthur St. Michael's Scout Troop will be attending the Canadian Jamboree at Cabot Park in Prince Edward Island this summer.

St. Alban's, Capreol

Cadets visit Winnipeg Canadian Forces Base during March break

During the March School Break, the Capreol Army Cadets visited the city of Winnipeg where they stayed at the Canadian Forces Base, and enjoyed tours of many interesting places in and around the area. Fr. Colin Clay (Rector of St. Alban's in Capreol) is the Commanding Officer of 2915 Royal Canadian Army Cadets, and he reports that the group of 38 boys, girls and officers had a most enjoyable and educational trip.

They left Capreol by train on Monday, March 21, and arrived in Winnipeg the following morning. Included in the hospitality provided by CFB Winnipeg was the use of the Base gymnasium and swimming pool, and a tour of the hanger to inspect the Hercules and Dakota transport aircraft and the T-Bird fighters.

Although Winnipeg was cold and windy, the food in the messhall was first-class, and the barracks were warm and comfortable. Some cadets took the opportunity to see a Winnipeg Jets' hockey game at the nearby Arena, while others preferred to watch the movie at the Base

Theatre.

The Base kindly provided a bus and a driver to transport the cadets around the city, and this made possible visits to the Legislature, St. Boniface, the Planetarium and Museum of Man and Nature, the Pan-Am Pool, the Winnipeg Mint, the Zoo and the Polo Park Shopping Centre.

It was a tired but contented party that eventually arrived back in Capreol at midnight on Friday, March 25. Capt. Clay reported that the cadets are now looking ahead to their Annual Inspection in the Capreol Arena on Saturday, June 11, at which time they hope to have their new colours dedicated. During the summer, many of the cadets will be involved in a camping programme which takes the boys and girls to many different parts of Canada. From time to time, the 2915 Cadet Corps holds a Church Parade in their "home church"—St. Alban's, Capreol.

The ALGOMA ANGLICAN applauds this contribution to youth work by St. Alban's in Capreol and its Rector, the Rev. Colin Clay.

PWRDF, Algoma, and you!

(Ed. Note. Two funds are at present receiving the attention of the Church. Five churches — Anglican, Lutheran, Roman Catholic, Presbyterian and United — have participated in a programme entitled "SHARE LENT '77", whereby monies have been gathered and given to people to allow the hungry to feed themselves. In this connection, Mr. James Taylor of the United Church Observer has written an article for the various publications in all those churches to tell about how the money will be used. Second, contributions are received throughout the year by the Primate's World Relief and Development Fund. In 1974, the Diocese of Algoma gave \$16,610 to that fund; in 1975, \$19,835; and in 1976, \$23,664. The ALGOMA ANGLICAN is pleased to reprint this article so that people in the Diocese of Algoma may know where such monies are directed.)

By James Taylor

With money from Canadian churches, people in other countries are leaving water taps running, building bulletproof houses, and helping non-existent persons.

The taps are in Malawi, the houses in Turkey, and the people in Brazil—and although they don't sound like worthwhile projects for churches at first glance, they're all examples of the way five Canadian churches would like to spend the money raised during their \$9 million world development appeal last month.

Taps

Last month, the possible assassination of an archbishop in Uganda made headlines around the world. But during the past few days, an event took place 1,100 miles south of Uganda that may ultimately have more significance in history. Peasant farmers in the village of Sombani in Malawi began digging a trench as soon as March rains softened the baked earth.

In that trench they will lay plastic pipe. Through the pipe will flow water from a mountain, far enough away to be often hidden by dust and heat haze. The water will flow from 300 taps in villages, supplying 50,000 people in that part of the world with the first pure running water in the history of mankind.

Ron McGraw of St. Catharines, Ontario, recently visited Malawi on behalf of the Presbyterian Church in Canada, one of five denominations co-operating in a \$9 million fund-raising appeal for international development.

He saw several similar piped water projects that are already operating. He also learned how lack of water handicaps any hope of progress in other villages.

"I saw women who had to walk eight miles or more, to bring a bucket of water back to their homes," McGraw said. "I don't see how anyone can do that, day after day, and have any energy left for better agriculture or education."

Most recent news from Africa has been bad news. If people aren't being killed in Idi Amin's Uganda, they're dying in guerrilla

fighting in Rhodesia, or rioting in South Africa.

Not surprisingly, many Canadians see little reason to help others who would apparently rather fight than eat. A common reaction would be, "Let 'em feed themselves."

Surprisingly, the leaders of Canada's five main Christian churches said the same thing, when they opened their annual campaign for overseas development funds on March 23rd, the first day of Lent.

"Let the hungry feed themselves," said a joint statement from the Most Rev. E. W. Scott, Primate of the Anglican Church of Canada; the Most Rev. Emmett Carter, President of the Canadian Catholic Conference of Bishops; Dr. Fred Schole, President of Canadian Lutheran World Relief; the Right Rev. Lorne MacKay, Moderator of the Presbyterian Church in Canada; and the Right Rev. Wilbur Howard, Moderator of The United Church of Canada.

Though the words sounded callous, their intention was not. "We're trying to get away from the 'bloated belly' approach," said the Rev. Bob MacRae, spokesman for the five-church appeal. "If all we do is give food to starving people, we've done nothing to prevent those same bellies from being just as hungry and bloated tomorrow."

"Instead, we have to enable them to feed themselves."

The development aim of the Anglican, Roman Catholic, Lutheran, Presbyterian, and United Churches is to provide at least a few groups of people around the world with the basic knowledge and facilities they need, so that they can start taking care of themselves and improving their situation.

Piped water from taps in Malawi will give local villagers more time to learn better nutrition, to get better education, and to work on other community projects. Water, during nine months of summer, will let them keep kitchen gardens growing, reducing malnutrition among their children.

Not long ago, massive drought in North Africa threatened millions of lives. But in western Ethiopia, one region produced its first grain surplus in history. With funds from world churches, farmers bought oxen for plowing, fertilizers, and better storage facilities. They learned about irrigation, soil erosion, and improved varieties of seeds.

The five churches in this financial appeal had also taken part, earlier in February, in a separate education program called "Ten Days for World Development". Its theme was that the world can produce enough food for everyone. "Even the poorest countries such as Bangladesh and India," Ten Days' national co-ordinator Bob Gardner has stated, "can grow food for all their people on their own land, if they have the knowledge and the skills, and if they aren't handicapped by having to use their land to grow products for wealthier countries."

Rusting

MacRae, secretary of the inter-church fund for inter-

national development, explained that while government aid might be bigger than church aid, it sometimes overlooked essential details.

In Bangladesh, he said, much of the expensive equipment rushed into the country after the famines in 1974, such as pumps for wells, has fallen into disrepair. "It sits and rusts, because no one knows how to maintain it," he said. "Meanwhile, the people are no better off than they were before."

That's why Canadian churches gave \$137,000 last year for an apprentice mechanics' course for young men in Bangladesh.

Similarly, they gave \$20,000 to help black students attend a multi-racial school in Swaziland, within the borders of South Africa. Because of the school's high academic standards, white South African families send their children to it. Church bursaries enable numbers of gifted black students, who could otherwise never afford the fees, to attend also.

Rosalind McLeod, chairman of the United Church's World Development Service and Relief Committee, referred to other problems.

"There are people in Brazil who don't exist!" she said. "Because they don't have birth or baptismal certificates, they can't vote or own land or get a loan. They can be standing in front of a judge, but legally, they don't exist!"

"With a jeep provided by churches here, Roman Catholic priests in Brazil have been able to travel into rural areas, to gather people together and to help them seek out the documents that they need to have a legal existence."

Bulletproof

When Canadian churches, working through the World Council of Churches development agencies, tried to help Turkey's people rebuild their homes and villages after the 1975 earthquake, they ran into a unique problem. The houses had to be bulletproof.

"That area had so many feuds going on, and so much shooting, that the people simply would not move into the flimsy protection of the houses built with government aid," said Rosalind McLeod. "So we ended up helping them build cement block houses."

But the problem, she said, also reveals an advantage of aid through the churches. Government aid programs may impose solutions on people, whether or not the solutions are what the people want. Non-governmental organizations (NGO's) such as the churches can be flexible enough to respond to the people's own priorities.

According to the Rev. Bob MacRae, secretary for the inter church development fund, "In many third world countries, the churches are not only the closest non-governmental organization to the people, they're the only NGO available."

"We get our support from the grass roots here in Canada," MacRae said. "And it goes right back to the grass roots when it's delivered overseas."

St. Paul's, Thunder Bay

Special Folk Mass

St. Paul's in Thunder Bay held a *Folk Mass* on Sunday, March 20, at the regular 10 a.m. service. This service gave the fine young people of that parish an opportunity to take leading parts in the main Sunday worship. It also enabled the 10 a.m. congregation an opportunity to experience at least one type of updated Anglican Eucharist.

The Rev. Donald Landon, Rector of St. Paul's, told the ALGOMA ANGLICAN: "Older members of our congregation take the special roles at almost every main service. From time to time our keen teenagers and young adults deserve a chance to lead God's praises at 10 a.m."

"The structure and wording of this Eucharist reflect the concern for liturgical renewal that is growing in all the historic denominations. The updated form has, on

this occasion, been combined with music that is especially lively and youth-oriented."

Mr. Dave Hamilton was the 'organizing genius' behind the whole service, and some 29 teenagers and young adults capably took the leading lay roles at this service. Mr. Hamilton gave an inspiring and challenging address, entitled, "Inreach... or Outreach?"

Many of the congregation remarked upon the sheer joy of participating in such vibrant worship, and according to St. Paul's Bulletin, "The spirit of Christian love was so evident that allegedly 'frozen' Anglicans thawed to the point of greeting one another during worship with warm handclaps in the name of the Lord!"

As Fr. Landon put it, "The only non-youth in a leading role was yours truly, as the Celebrant."

Thunder Bay parish holds special Lenten Recitals

During Lent, the parish of St. John the Evangelist in Thunder Bay held a number of recitals on Tuesdays.

The participants include the following: Mr. Maurice Baker, Organist (March 1); Mr. John Futhey, Organist from St. Michael and All Angels, Thunder Bay (March 8); Mary Rannie, Double Bass (Organist at St. John's)

and Gwyn Hughes at the Organ (March 15); Gwyn Hughes at the violin, and Mary Rannie at the organ (March 22); and Susan Marrier, Organist from St. Paul's United Church (March 29).

The parish was very pleased at the attendance at these recitals as part of the parishioners' Lenten observance.

Youth Choir performs

"100% Chance of Rain"

On Sunday morning, February 20, the Youth Choir of St. Thomas' Church in Thunder Bay, under the direction of Mr. Frank Pierce, presented the Cantata, "100% Chance of Rain".

The Choir was assisted by Mrs. Sylvia Beach at the piano and Jim Watts and Charles Burke on the cymbals and clarinet. Sylvia is a member of St. Thomas',

and the other gentlemen were from the Lakehead Board of Education Music Department.

The Youth Choir presented this Cantata at First Presbyterian Church, on Thursday, March 17.

Both congregations report that it was a thrilling experience for those present. St. Thomas' Church is very proud of its Youth Choir.

St. Mark's, Garson

Recent parish news

The family spirit of the Church was revived at the mid-Lenten service on Mothering Sunday, March 20, at St. Mark's in Garson, when the children of the parish knelt at the altar to receive a flower for their mothers, which had been blessed and presented to them by the Rector, the Rev. M. R. Hankinson.

Following the children's service, which is held each

Sunday morning in the lower part of the Church, the children were treated to Simnel Cake.

The men of the parish report that the Narthex is near completion, and will officially be dedicated on Sunday, June 5, 1977, at 3 p.m.

Two former Wardens of St. Mark's—Mr. Ben Spencer, and Mr. Bob McLatchie—were presented with service pins.

NEXT CURSILLO

Many letters and inquiries are being received about the date of the next Anglican Cursillo in Sault Ste. Marie. No date has been set as yet, and no date will be finalized until a sufficient number of candidates has applied.

Application forms are available from the Rector of the parish of Holy Trinity in Sault Ste. Marie, the Rev. William Stadnyk, or the

Assistant there, the Rev. Jerry Smith.

When sufficient applications have been received, a date will be set, and each candidate will be consulted to determine his or her ability to attend that particular Cursillo. If it is impossible to attend that one, the application will be held over for a subsequent Cursillo.

St. Thomas', Thunder Bay

GA-JA Missionary Tea sends \$243 to Arctic

The Girls' Auxiliary and the Junior Auxiliary of the parish of St. Thomas' in Thunder Bay, held a Missionary Tea which realized the sum of \$243.68. The cheque was sent to the Diocese of the Arctic, and the following letter was received from the Rt. Rev. John R. Sperry, Bishop of the Arctic:

"I was most gratified to receive your letter and the very kind gift as a result of the Missionary Tea held by the members of the Junior and Girls' Auxiliary.

"Generally, I think it is somewhat rare to hear of this kind of enterprise and I wish to congratulate all those involved, not only because of their work, but also because of their desire to involve themselves with the missionary work of the Church. Your Parish, together with our Diocese, still feels that we have a message that is worth proclaiming to the very ends of the earth.

"You have mentioned the possibility of this gift being used for some specific purpose or project, and having just returned from the Mackenzie Delta and the Beaufort Sea, I am very excited about the possibility of a new initiative in the hamlet of Tuktoyaktuk. This place is in the very centre of exploration and activity and, like other areas in the Mackenzie, is breathlessly awaiting the decisions of the Federal Government on development.

"Although we have been active at Tuktoyaktuk in the past, things have run down hill somewhat in the intervening years and now we feel a special burden to station a man there and to take some steps to provide a reasonable mission house for him. I will therefore, place your gift into this particular fund for the purpose of providing for a missionary priest at Tuktoyaktuk and hope to inform you of developments at a later time."

YOUTH ENCOUNTER

Applications to be received before next session set

The next Anglican Youth Encounter will probably be held in the Sault some time in May. As usual the Encounter will begin at 8 p.m. on Friday, and will conclude on Sunday evening.

Candidates must be at least 16 years of age; the cost is \$20, for any person wishing to participate in this week-end.

Anyone who would like to attend an Encounter may

register. Application forms are available through the Rev. William Stadnyk, Rector, Holy Trinity Church, Sault Ste. Marie, or the Assistant Curate of that parish, the Rev. Jerry Smith.

The date will be finalized when a sufficient number of applications are on hand. Anyone not able to attend at that time will have his or her application held over to a subsequent Encounter.

A SUMMER PARABLE

Something to think about as summer approaches

Now it came to pass that as the time of vacation drew near, a certain parishioner bethought him of cool streams where fish were found, and his children thought of sandy beaches by the lake and his wife meanwhile betook herself in her thoughts to mountain streams.

The parishioner spoke and said, "Lo, the hot days come and my work lieth heavy upon me. Come, let us take our sojourn where the fish do bite, the cool winds bring refreshment and the land lies beautiful about us."

"Thou speakest words of great wisdom," said his wife, "yet three things — nay, four — must we do ere we depart."

"Three things I think of, but not a fourth," said her husband. "That we ask our neighbour to minister unto our flowers, that we make arrangements for our grass to be tended and cared for, and that we have our mail forwarded, but no other thing cometh to my mind."

"The fourth is like unto the other three but more important than them all," said his spouse. "Even this, that you dig into thy purse and fill thy church envelopes which thou hast committed in order that the good name of the parish be preserved, that the heart of the treasurer be made glad and encouraged thereby, and that it will be well for thee. For verily I say unto thee, that thou hast more money now than when thou will return from thy sojourn."

And the husband replied, "Truly thou art noble and wise above thy fellows, and above women."

And he did attend unto his envelopes ere he sojourned in the country, and the treasurer rejoiced greatly, saying "Of a truth there are those who indeed care for the good of the church."

And it was so.

—Quebec Diocesan Gazette



Group performs for young people

The group, "His Band", perform before a full house at this Coffee House in St. Paul's Church, Thunder Bay. Kim Kraus is singing a solo.

ST. PAUL'S THUNDER BAY

187 pack parish hall to hear a band and see movie

On February 11, 187 crowded St. Paul's Babe Hall in Thunder Bay for the eleventh Coffee House sponsored by that parish. It was a joy for the parish to hear that their basement hall was filled with teenagers and young adults.

"His Band" offered their first presentation since their recent reorganization. The group proved to be in excellent form. Among their ten Christian songs, they mixed five memorable skits.

"Time to Run", the evening's film, fully justified its advance billing. In acting, plot, and impact, it rivals top commercial movies. A production of the Billy Graham organization, it is the story of Jeff Cole, an older teenager, who faces a wide generation gap and a deep inner emptiness. In a convincing, suspenseful drama, Jeff eventually comes to the One he really needs.

Again, the Coffee House was upheld by much intercession, including a prayer session in St. Paul's Chancel immediately before the event.

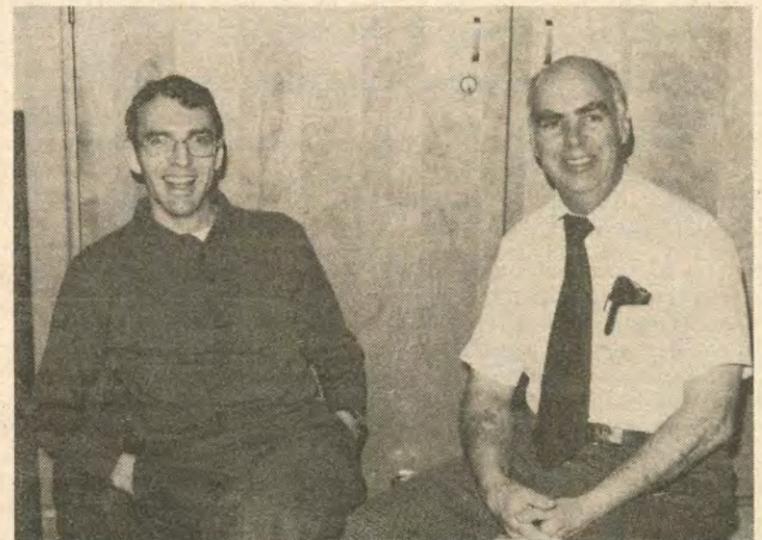
All young people of all denominations (or none at all) are invited to these Coffee Houses by public service media announcements. For example, for the eleventh Coffee House, over 200 young people were invited by a flyer which was mailed to them.

The twelfth Coffee House was held on April 1, when the Movie was "The Gospel Road", and the group was "One Open Door". The movie and band for the May 20th thirteenth Coffee House was not available when the ALGOMA ANGLICAN went to press.



Movie is advertised

This is a poster advertising the movie which was to be seen at the eleventh Coffee House at St. Paul's.



The young-at-heart

Here are two of the older "young people" who attended the Coffee House. On the left is Capt. Earl Burke, of St. George's Anglican Church, along with Dan Scott of St. Paul's Anglican Church.

OBITUARIES

The Rev. Peter Park



The Rev. Peter Park

A former priest of this Diocese, the Rev. Peter Park, died suddenly in his

fifty-fourth year on Wednesday, March 23, at his home, 692 Oriole Parkway in Toronto. The funeral was held at St. Margaret's Church, Toronto, on March 26. Fr. Park is survived by his wife, Joyce, and two children, Malcolm and Nancy.

Fr. Park was ordained a deacon in 1954 by the Rt. Rev. William L. Wright, then Bishop of Algoma, and priested the following year. He served in the parish of Manitowaning, Bidwell, the Slash, and South Baymouth (on Manitoulin Island); St. Paul's (Fort William); Trinity Church, Bala; and in the Diocese of Bristol, England.

At the time of his death, Fr. Park was the Chaplain of St. John's Convalescent Hospital, Willowdale.

The Rev. J. Hawkes

The Rev. John William Hawkes of the Society of St. John the Evangelist died on March 31, 1977, after a brief stay in hospital following an accident in which he broke his hip and collar bone. He died at the South Muskoka Hospital.

Fr. Hawkes was born on July 1, 1900, and graduated from Bishop's University in Lennoxville with an L.S.T. in 1924. That same year, on June 29, he was made a deacon, and was priested on March 22, 1925. He served in the Diocese of Edmonton at Onoway from 1924-26, and in the Diocese of Montreal at St. Columba, from 1926-29.

He had served faithfully as a member of the Society of St. John the Evangelist in Bracebridge since 1929, and had been an active member of the Society until his accident. He was the Superior of the Society in 1948-49.

A vigil was held at the Bracebridge Collegiate Chapel from 9 p.m., Sunday, April 3, and the funeral (a Requiem Eucharist) was



The Rev. John W. Hawkes

held at the Mission House on Monday, April 4, at 11 a.m., with the interment in the Mission House Cemetery.

A memorial service was held on April 14 at 7 p.m. in St. Andrew's Anglican Church, 14 Barkwin Drive, Rexdale.

The Diocese of Algoma gives thanks to God for the life of John William Hawkes and his faithful witness to Jesus Christ.

Behind the scene

One day I went to the church for prayer. This was not a ritual but a request by some part of me that said, "Talk with Him".

I picked an obscure corner at the rear hoping no one would be there. As I knelt in thought I was overcome by an awareness of the beauty of the church: images of stained glass windows on rows of oak pews, the slight scent of lemon oil and a true sense of inner peace.

My train of thought was interrupted by the creaking of the church door. Turning my head to one side I saw one of the members of our parish enter. I remained unnoticed in the corner as I had wanted to be.

She moved quickly as with purpose towards the front of the church, making her reverence before the sanctuary. She entered the small room to the right. I could hear the opening of cabinet doors, the ringing of brass touching brass, water running and the rustle of fresh linen. She appeared again at the altar. Her movements were most methodical as she went about her chores. Small as they were she seemed to do them well. I could see the care with which she handled every vessel, almost feeling the same pride in which she worked her mission.

Finally her work was done. She took one last careful look to make sure her arrangements were complete. Turning to leave she saw me. I smiled.

—from *St. John's Journal*,
Copper Cliff, Ontario

THINGS TO KNOW

(Ed. Note. The parish publication of St. John the Evangelist in Thunder Bay has been printing an article

in its "St. John's Lamp-lighter" entitled, "Things to Know". The articles are both informative and didac-

tic in nature. The ALGOMA ANGLICAN is pleased to reprint the first one, entitled "Church Manners".)

"The Anglican Way"

The stranger may find the Anglican Church bewildering. Nonetheless, there is some reason for its "ups and downs" and "bowing and scraping." When we enter the Church it is customary to kneel immediately after entering the pew, thanking God for the privilege of worshipping in His Church and praying for the Church, the world, our friends, and the Service that is to follow. It is an act that reminds us that we are in God's Presence and in His House.

The rule for kneeling, sitting, and standing is not without exceptions, but it is generally true that Anglicans kneel for supplication (prayer), sit for instruction and stand for praise. A visitor is not expected to follow this custom unless he wishes to. Similarly, he would not be expected to follow all the customs of the home of a family he was visiting.

Anglicans are sometimes accused of being "cold". This is probably more legend than reality, but it is possible that at least in part the reputation comes from the almost universal practice of observing silence in Church except for participation in the service. The reason is fairly obvious. Other people are praying as we are waiting for the service to begin; friendly chatter can be distracting. Real "warmth" can be shown by helping strangers to find their place in the Prayer Book, by welcoming newcomers to our parish and by becoming interested in fellow parishioners.

There are some Church "manners," or acts of reverence, which are fairly universal in the Church.

Since the altar is the place where God makes Himself especially present, we bow as we enter and leave a pew or as we cross in front of the altar. We may also bow our heads at the name "Jesus" and at the names of the Holy Trinity in the "Glory be to the Father..." and in the Doxology (*Praise God from whom...*). This we do as an expression of our reverence for the Name of God. The bow is also made to the processional cross as it moves past in the procession much as we salute the flag in a passing parade.

The sign of the Cross is used by many Churchmen as an act of receiving blessing or absolution. It is also used by some at the beginning and ending of private prayer, at grace at meals, and before receiving the bread and wine of Holy Communion. It is made by touching the forehead, then the chest, then the left shoulder, and finally the right shoulder. When the Gospel is announced at the Eucharist, some use the custom of making small signs of the Cross, with the thumb, on forehead, mouth and chest (to mark reception of the Good News in our minds, with our mouths, and in our hearts.)

Some Anglicans also use the genuflection as a further expression of reverence. (Genuflecting is kneeling for a moment on one knee.) The genuflection is used to acknowledge and reverence the presence of Christ in the consecrated bread and wine of Holy Communion. It is also used at the words "And was incarnate" in the Nicene Creed to pay homage to the love and mercy shown in God's becoming man in Jesus Christ.

All of these mechanics or manners can, as any ceremonial can, be idolatrous and dangerous. Canadians' reverence for the country's flag can be state-worship, or an embrace can be lustful. So even Christian reverence can be used to wrong ends. Worse still, Church manners and customs can become the basis for condemnation of one another. The Smiths may sneer at the Browns for dining by candlelight every night, while the Browns sneer at the Smiths for eating at the kitchen table. So Christians may sneer at each other for being "High Church," "Low Church," "Traditionalist" or "Liberal," "Catholics" or "Shouting Baptists."

Yet the Smiths and the Browns have found ways of eating together as families and this is part of their common life. How they eat together is their own business; nobody is "right" and nobody is "wrong". The same is true of Christians—even of parish churches. St. X's Parish does things one way. This is their life together. There is no point in someone from St. X condemning the people of St. Y for doing things another way—nor has a member of St. Y any basis for condemning St. X's. Manners and customs grow out of the ways in which our commitment to Christ takes hold of our lives. Charity forbids us to demand conformity. In Christian customs, nobody is right and nobody is wrong. The Gospel is not an ecclesiastical Emily Post; it is the saving power of God in human life.

Before leaving the Church it is customary and fitting to kneel for a moment in prayer to God, asking that after we have left His House His light may shine forth in our lives and the lives of our fellow worshippers.

HOW TO RECEIVE COMMUNION

GO UP TO THE ALTAR RAIL without delay as soon as the priest has received his Communion. Leave your Prayer Book, gloves, etc. behind.

KNEEL AT THE ALTAR RAIL so as not to waste room. KNEEL UPRIGHT. Do not crouch or bend your head down.

RECEIVE THE SACRAMENT (the consecrated Wafer) on the palm of your hand. Put right hand over the left, with the palms up, making a little manger. Then, when the priest puts the Sacrament into your hand, lift your hands to your mouth and receive the Sacrament

from the palm of your hand. Be very careful not to leave or drop crumbs.

TO RECEIVE THE CHALICE, when the priest or deacon comes with the chalice, hold your head up. Guide the chalice to your mouth by taking hold of the base of the chalice with one hand. Just touch your lips to the Sacrament and drink a very little.

DO REMAIN ON YOUR KNEES at the altar rail until the person next to you has finished receiving from the chalice, lest you jolt his arm. As soon as your neighbour has received, get up at once and go back to your place.

ST. JOHN'S THE SAULT

Holds 75th Anniversary

St. John's in Sault Ste. Marie is this year celebrating its 75th Anniversary. On April 13, a special *Recital* was held in Central United Church at 8:15, when three artists presented a special concert.

The artists are Sandra MacArthur, contralto (from Toronto), Karen Rymnal, pianist (from Toronto), and Katherine Gartshore, cellist (from Sault Ste. Marie). Katherine Gartshore is the regular organist at St. John's and Karen Rymnal was the organist at St. John's for two years some five years ago.

The funds raised from this concert were directed towards the newly renovated Parish Hall.

Secondly, St. John's ACW held an *Anniversary Tea* on May 7, in St. John's Hall.

LIVELY

Ecumenical services in Holy Week are success

During Holy Week, three churches in Lively, Ontario participated in three Ecumenical Services.

On Monday, April 4, the Rev. Robert Flowers (Rector of Christ Church, Anglican) was the guest speaker at a service in St. Pius X Roman Catholic Church.

On Tuesday, April 5, the Rev. Owen Patterson (Minister of Trinity United Church) was the guest speaker at a service at Christ Anglican Church.

On Wednesday, April 6, the Rev. Kenneth Donnelly (Priest, St. Pius X Roman Catholic Church) was the guest speaker at a service in Trinity United Church.

The combined choirs of the three churches sang special music at each service. A light refreshment was served each evening after the services.

CAMP

MANITOU

*Ready for
1977 season
with camps
for whole
families*

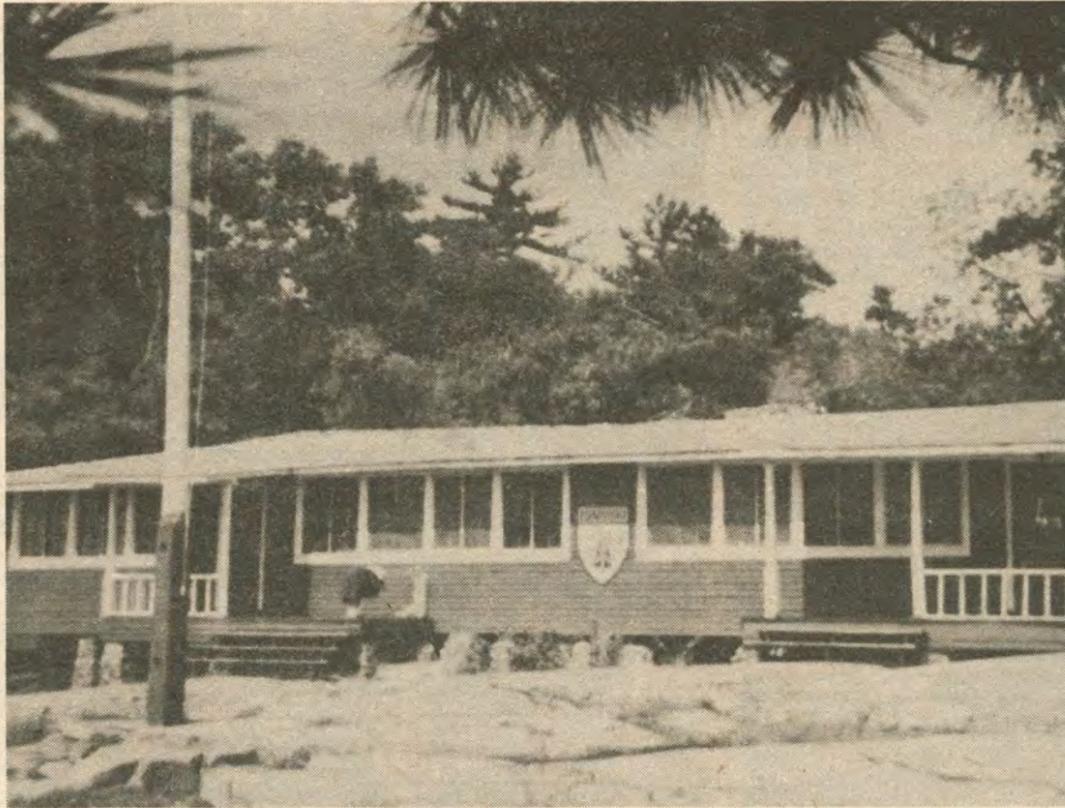
A full schedule and brochure of the summer camps for Camp Manitou has been prepared, and these along with application forms will be available from the various Rectors.

There are many camping needs in our Diocese of Algoma—not only camps for boys and girls, but also opportunities for families to share camping experiences together, and for teenagers to have a real challenge against the elements.

CAMP MANITOU, as a Diocesan Camp, tries to complement the programmes of the various Deanery Camps by fulfilling these needs. Manitou offers a rugged camping experience. As it is set 8 miles by boat from the nearest road, it is removed from the hurly-burley of civilization. There is no electricity (and therefore, no TV!), and no telephone. While the "johns" may be outdoors, the sleeping accommodation is indoors with nine separate cabins. Meals are shared in the main dining hall, and the food is superb.

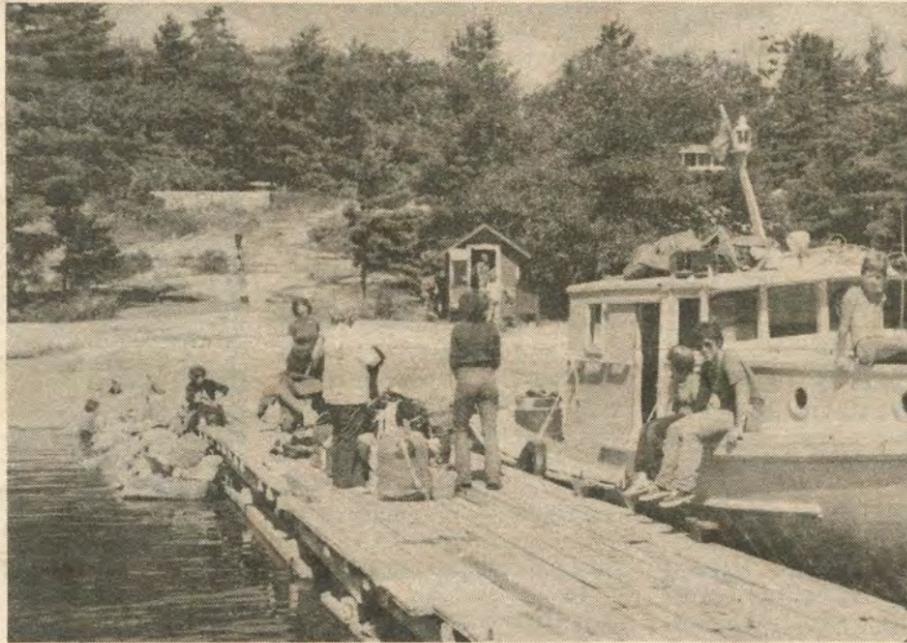
Manitou is not just a camp where you take, but it is also a place where you can give. It is run and maintained entirely almost by volunteers. Your talents, whatever they are, are welcomed enthusiastically. This means that a lot of people have a stake, small or large, in the Camp, and this creates a definite atmosphere of Christian community.

The emphasis this summer at Camp Manitou is "Fight Inflation", as the fees are the same as last year!



Main lodge ready for campers

Camp Manitou is now ready for another year of camping, and the Main Lodge is ready to receive the participants who will be present for this summer's many camps offered at the Diocesan Camp.



And away we go . . .

Participants of one of Manitou's Camps are packed and ready to take off!

CAMP MANITOU'S 1977 SCHEDULE

Camp	Date	Age	Cost	Contact
TEEN WORK CAMP	June 22 - 26	15 & up	\$35.00	The Rev. E. Paterson, 85 Larch Street, SUDBURY, Ontario.
FAMILY WORK CAMP	June 25 to July 2		\$36.50	The Rev. W. Stadnyk 1389 Queen Street, E., SAULT STE MARIE, Ontario
JUNIOR GIRLS	July 2 - 9	9 - 11	\$36.50	Mrs. J. C. McAlpine, 39 Pentagon Blvd., SAULT STE. MARIE, Ontario
PROSPECTORS (Girls)	July 9 - 16	12 & up	\$35.00	Mrs. D. Cole, Site 14, RR #3, Box 2, SUDBURY, Ontario.
PATHFINDERS (Boys)	July 16 - 23	8 - 11	\$35.00	The Rev. Colin Clay, P.O. Box 302, CAPREOL, Ontario.
ADVENTURER (Girls' canoe trip)	July 16 - 26	13 & up	\$50.00	Mrs. W. Stadnyk, 1389 Queen Street, E., SAULT STE. MARIE, Ontario
JUNIOR VOYAGEUR (Boys' Canoe)	July 23 - 30	13 & up	\$35.00	Mr. J. Mason, 324 Wellington Hts., SUDBURY, Ontario.
SENIOR VOYAGEUR (experienced boys' canoe trip)	August 23 - 27	Over 14	\$70.00	Mr. J. E. Mason, 324 Wellington Hts., SUDBURY, Ontario.
EXPLORERS (Boys)	August 6 - 13	12 & up	\$35.00	The Rev. L. Peterson, 999 Clarence Street, NORTH BAY, Ontario.
FAMILY CAMPS	(1) Aug. 6 - 13 (2) Aug. 13 - 20	\$70 a couple (+\$10 a child, up to max. of \$100)		Mrs. D. Cole, Site 14, RR #3, Box 2, SUDBURY, Ontario.
FAMILY CANOEING	August 20 - 27	Same as Family Camp		Mrs. D. Cole, Site 14, RR #3, Box 2, SUDBURY, Ontario.

SUDBURY

JUNE 7-8

Diocesan ACW to meet at university to stress Family Life theme

The Annual Meeting of the Algoma Anglican Church Women will be held June 7-8 in Sudbury. The theme is "Bloom Where You Are", and the thrust of the meeting will focus upon "Family Life", an area of great concern in today's society.

The meetings will take place on the campus of Laurentian University, and arrangements have been made to billet delegates right in the college residence. It should be an exciting experiment in fun and fellowship for the duration of the conference.

Following the suggestions made in feedback to last year's annual, the Executive has decided to intersperse the business and "fun" parts of the meeting, having some of both on each of the two days. There is also some free time.

Arrangements have been made for a tour of Inco for those who would like to participate. Also, the emphasis in this Annual is upon PARTICIPATION, as there will be much opportunity for discussion as well as a series of practical workshops on various facets of Family Life outreach.

The Keynote Speaker will be the Rev. Tom Kingston, Department of Family Life Consultant at Church House. It is also hoped that Mrs. Jeanne Rowles, newly appointed ACW Consultant at Church House will be able to attend.

The Annual will begin on June 7, with the Holy Eucharist, at which the Rt. Rev. Frank F. Nock, Bishop of Algoma, will be the preacher. The Eucharist will be at 9 a.m. The Annual will close the next day at 3 p.m. with a contemporary service of worship. Thus, framed by the worship of Almighty God, the meeting promises much direction and practical help for delegates to return to their parishes, and to "BLOOM WHERE THEY ARE"!

ST. PAUL'S

THUNDER BAY

Bible group now in fourth year of study

St. Paul's Church in Thunder Bay believes that in today's spiritually-alive congregations, Bible Study groups and Prayer groups are basic to their vitality.

The St. Paul's Bible Study has now entered its fourth year. It began on March 6, 1974, as a series of Lenten "Spiritual Growth Sessions" and kept going after Lent, 1974, at the wish of those attending. It has continued to meet every week since, without even a summer recess.

The discussions and study are of an informal, lively, and rewarding nature, held every Wednesday at 8 p.m.

CAMP GITCHIGOMEE — from 1945-1977

It all began in the forties! You can imagine the excitement and enthusiasm caused by the Lakehead clergy when they started to plan and make their dream come true, of a camp in the "wilderness". This camp was to serve the people of North-western Ontario and was named GITCHIGOMEE (meaning "Great White Chief").

Sandstone Lake became the setting of their dreams and after a beautiful piece of land at the east end of the Lake was purchased from the Lands and Forests, work got underway. The property was perfect—set in a bay with a five hundred foot beach with golden sand.

The only drawback was the accessibility! We are so spoiled today with our modern highways and level roads, but no such good fortune abounded then. Those pioneers travelled the last few miles on the old railroad bed of the Port Arthur-Duluth Railway. A logging company at Round Lake took up the ties and gravelled the top to make a narrow "road". The first campers were bussed and when they came to the old railroad bridge across the Sandstone River, the children were unboarded while the brave driver took the bus across. He must have been a man of great faith as he covered each inch of the rickety structure.

The Rev. Morse Goodman, the Ven. J. S. Smedley, the Rev. Bruce Jennings, and Mr. Les Irwin were the founders of our great camp, and it was due to their efforts and many hours of hard work that Gitchigomee became a reality. They soon enlisted the help of many parishioners and clergy as they undertook the task of clearing the land and preparing the property for the future buildings.

The first camp in 1945 took place in tents. Sleeping, eating, cooking, devotion, and craft work all survived under canvas—there is no record of the weather that summer but it must have been a sunny one, or at least everyone was having too good a time to notice any rain!

By 1946, three sleeping cabins had been completed and a start made to the main lodge which measured 24' by 48'. It is interesting to note that these buildings were constructed from top grade B.C. Fir which was taken from the scrap wartime grain storage sheds at the Searle Terminal. This lumber was virtually free, the only effort being to transport it to the camp. There must have been hundreds of trips back and forth with supplies, as every nail or tool needed to make the journey.

Soon the main lodge was completed and it boasted the

most unique flooring, of solid rubber conveyor belt. It was scrap from a local elevator and it promises to never wear out. These early pioneers certainly used their imagination when it came to building supplies.

By 1947, the camp had grown into five sleeping cabins, main lodge and a kitchen. It must have been wonderful to have a real kitchen instead of using a corner in the lodge to feed the army of hungry campers. News of Gitchigomee and camp life made it irresistible to youngsters, and so work continued to improve and add to the existing surroundings.

In the early spring and summer of 1951, a Log Cabin Chapel was built with a memorial fund from Mrs. Norine Linbrick. At a special Sunday service prior to commencement of the Camping Season, the chapel was dedicated to Mrs. Linbrick's mother, Annie Sopha, and her cousin, Grant Wilson, who had been one of the first campers.

The Chapel was set in a rustic location at the entrance to the camp, and was furnished with many cast-offs from Lakehead parishes, including the pews from St. John's Church. It is so refreshing to attend a service in this friendly little Chapel, that you feel so close to God as you listen quietly to the frogs and the birds singing their praises in the outdoors.

In the fall of 1950, at the General Camp Meeting, Mrs. Norine Linbrick was asked to form a Ladies' Auxiliary, and on May 8, 1951, the Ladies' Auxiliary to Camp Gitchigomee was formed. The ladies took it upon themselves to find staffing for the camps, buying groceries and supplies, making curtains, furnishing kitchen equipment, attaining better refrigeration, supplying mattresses and bunk beds, linoleum for floors and many other countless necessities. Of course, all of this took money, and they used their ingenuity to compile a Cook Book, and put on a Fall and Spring Tea to raise the necessary funds.

The Ladies' Auxiliary today is as active as it ever was; they still need money, and so with bridge and whist parties in two locations of Thunder Bay, they continue their support. The men are invaluable to the camp with their building skills and muscle power while the ladies add the cozy home atmosphere.

In 1952 before the departure to the East of the Rev. Julian Smedley, he was honoured at a dedication ceremony, by naming the main building after him, and so today, "Smedley Lodge" stands as a sign of appreci-



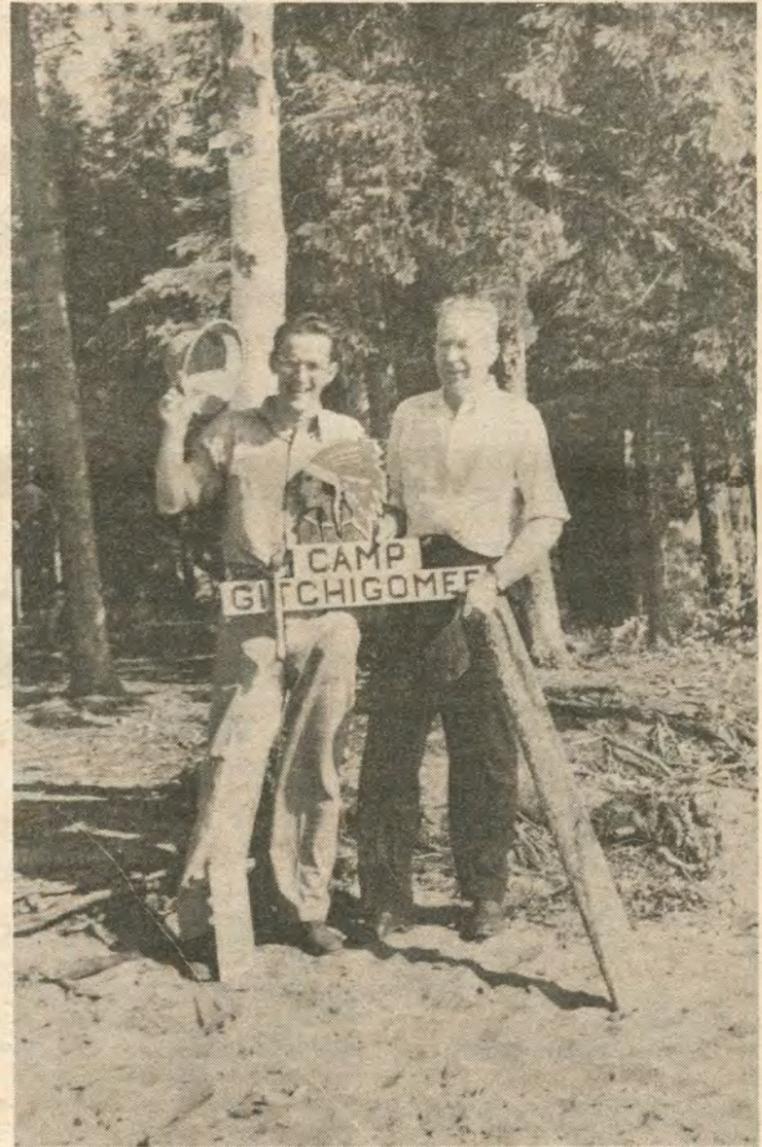
Archbishop W. L. Wright (middle) flanked by some of the founders of the camp on "Dedication Day".

ation for all his accomplishments at Gitchigomee. The same year the major task of building a fireplace at the south wall of the lodge was undertaken. It must have been a welcome addition to the camp on cool nights and damp mornings.

The Camp continued to grow boasting eight sleeping cabins, staff cabins, and a nurse's cabin. Soon a ball field was created to the north of the main lodge, but it wasn't an easy task. The area had to be cleared of trees and stumps and filled with sand and gravel, as it was originally a swampy location.

At the closing of the 1953 camping season, at an informal ceremony, the Rev. Morse Goodman and Mr. L. C. Irwin, and his son, Bob, were honoured for their many contributions, to the successful launching of Gitchigomee. The bay where the camp is located was named "Goodman Bay", and the ballfield - playground, "Irwin Field".

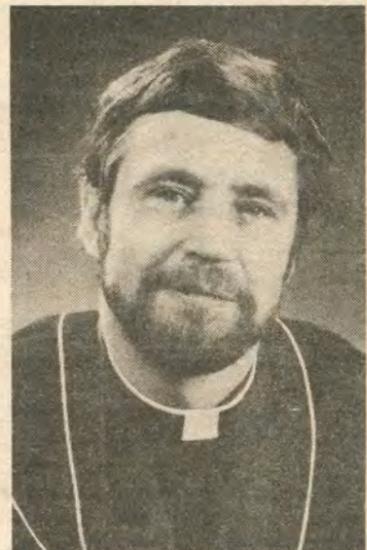
Work continues at Gitchigomee. The kitchen contains a large storage room behind it, where dry goods and supplies are kept. To the cook's delight, remodelling has transformed the kitchen into a practical, yet modern place to cook, with lots of cupboards, counter space, hot water, and even a new tiled floor. The main lodge has been insulated and remodelled so that the camp may be used in the spring and fall when the weather is cooler. A Recreation Hall was constructed at the north of the ballfield, and so on rainy days, camp life continues to thrive warmed by an acorn fireplace.



Two founders of Camp Gitchigomee, the Rev. Morse Goodman (now a bishop in Western Canada), and the late Archdeacon Julian Smedley.

A removable dock was constructed to guard against our cold northern winters; it is a vast improvement over the first dock that was battered each spring by the moving ice. So many projects have been undertaken that it is hard to list everything, but each year the facilities get better and the camp becomes more attractive.

Unfortunately, we missed our 25th and 30th anniversaries, as 1970 and 1975 went by without notice, but maybe we can celebrate the accomplishments and hard work of all who contributed to Camp Gitchigomee with a special service and barbecue picnic in 1980 — our thirty-fifth anniversary. Let's think about it anyway.



The Rev. George Quibell will be Chaplain-in-Chief of Camp Gitchigomee for summer-1977.

CAMP GITCHIGOMEE'S 1977 SCHEDULE

Camp	Age	Date
#1 INTERMEDIATE GIRLS	11-13	July 3 - 9
#2 JUNIOR GIRLS	8-10	July 10 - 16
#3 JUNIOR AND INTERMEDIATE BOYS	8-13	July 17 - 23
#4 MIXED SENIORS	13 and up	July 24 - 30
#5 MIXED SENIOR CANOE TRIP	13 and up	July 31 - August 6

Registrar: Mrs. R. A. Wanlin
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(Telephone 623-7732)

Free brochures are available from the rectors in the Thunder Bay Deanery.