

Anglicans in Mission update— Needs of Diocese listed in preparing plans for Mission

A group of Anglicans from Sudbury, Sault Ste. Marie and Thunder Bay met from 9.00 a.m. to 5.45 p.m. on Thursday, February 4th, at the Bishop's residence in Sault Ste. Marie under the chairmanship of the Diocesan Anglicans in Mission Director, Norman Greene.

The group included: Norman Greene, Cyril Varney, Mrs. Norma Hankinson, Din Oosterbaan, Joseph Littlefield, Dean I. L. Robertson, Archdeacon F. R. Coyle, the Reverend F. G. Roberts, the Reverend E. B. Paterson, the Reverend M. S. Conliffe, and the Bishop.

The purpose of the meeting was to begin preparation on our Diocesan needs and objectives—called the Diocesan Case—which will be combined with the National case and presented at the special synod to be held in Sudbury on May 13th.

The parishes of the diocese will be given the opportunity of making their suggestions as to what the diocese should be doing in the next few years.

The Thursday meeting was only a beginning and was the opportunity to dream about opportunities. Some of the suggestions for the Diocesan Case were—Curacy Training fund, Continuing Education Fund, Clergy Retirement Fund, Diocesan Retreat Centre, Diocesan Camps, Audio Visual Resource Centre, Thorneloe College support, Student Bursaries, Recreational Ministry, Youth Director, Diocesan Missioner and New Ministries, Episcopal assistance, Realignment needs. You can see that there was considerable dreaming!

The second major purpose was to group the parishes of the five deaneries into workable and manageable clusters called Action Groups and to consider the names of clergy and laity who might be asked to become a director of an Action Group. When these groups are manned in the near future they will form the front line troops of Anglicans in Mission working with the support and direction of the Area Directors.

The whole concept of Anglicans in Mission is cooperative decision making and cooperative sharing in all its aspects—spiritual and financial—and the programme has been prayerfully and carefully designed to incorporate this aspect.

The special synod will consider the Diocesan objectives. If the Diocesan case is accepted at this synod the proposals will go to the parishes so that they can consider the extent of their support and report back to our Diocesan Director and team by early fall.

Effective May 30th— Archdeacon Doolan resigns as Rector of Church of the Resurrection, Sudbury

The annual Parish meeting of the Church of the Resurrection, Sudbury, was held on January 24th, following a pot-luck supper and a happy sing-song led by Cyril with Jack Flowers at the piano.

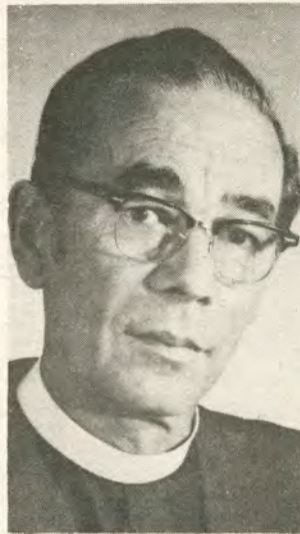
The business meeting was conducted by the Rector, Archdeacon J. G. M. Doolan. Les Ashcroft was again named Rector's Warden and Mrs. Pat Flowers is People's Warden for 1982.

During the evening retiring organist, Ruth Seaford, was presented

with a gift from the choir members.

Before the close of the meeting Archdeacon Doolan announced that he was resigning as Rector of the Church of the Resurrection as of May 30th, after eight years of faithful service in the Parish. Archdeacon Doolan explained that he was resigning and not retiring from the ministry.

At an earlier meeting the A.C.W., re-elected Dorothy Varney as president for her 12th year.



The Reverend Roy A. Locke, Rector of St. Paul's Church, Haileybury, has been appointed Archdeacon of Temiskaming, succeeding the Reverend D. A. P. Smith, formerly of North Bay, now of Thunder Bay.

World Day of Prayer at Thunder Bay

Arrangements were made at Thunder Bay for the World Day of Prayer service to be held at St. John's Church on Friday, March 5th, at 2.00 p.m. The service this year was written by women of Ireland. A shortened service was also to be presented the previous afternoon at Dawson Court.

Bishop Nock praises greater givings to Funds

D. Oosterbaan, Treasurer of Algoma Diocese, advises the following results of the Anglican Appeal 1981:

Total receipts for the 1981 Anglican Appeal	\$42,993.30
Total receipts for the 1980 Anglican Appeal	\$34,492.00
An increase of	\$ 6,975.30

Just before going to press we have a report on the Primate's Relief and Development Fund. Total receipts for 1981 were \$34,231.42, compared with \$28,225.83 in 1980.

Bishop Nock thanks the people of Algoma Diocese for the heartening response, and their generous support of these two funds. He was especially pleased with the increases in the past year.

At Sault, surprise presentation made to the Reverend Fred Roberts

St. Matthew's congregation at Sault Ste. Marie extended their congratulations in the form of a surprise presentation during the 9.30 a.m. service on Sunday, December 13th. The occasion marked the 25th year of ordination to the Priesthood for their Rector, the Reverend Frederick Roberts, Fr. Roberts was ordained in St. Luke's Cathedral on December 16th, 1956, by Archbishop William L. Wright.

The Rector's Warden, Harold Brain, read two letters addressed to Fr. Roberts, from Bishop Nock and Archbishop Wright, offering their best wishes.

Delmar Cullen, People's Warden, presented to Fr. Roberts on behalf of the Parish a beautiful white stole.

Following the service the congregation enjoyed a social hour and demolished an Anniversary Cake baked in the shape of a cross.

1981 was an eventful year personally for the Reverend Fred Roberts, since in August and again in September it was suddenly necessary for him to enter Toronto General Hospital for eye surgery. As a result he was "out of action" for three months. In a letter in the Parish newsletter, the Rector said in part: "My thanks to all who upheld me in prayer. As I tried to say in church one Sunday morning, I have

(Continued on page 4)



ON NEW YEAR'S DAY: For 90 years the Bishops of the Algoma Diocese have opened their doors to the people of Sault Ste. Marie and nearby on New Year's Day. The annual reception this year at Bishophurst had a different arrangement this year. Usually there is a nursery set up in the basement where little people are entertained while their parents visit with Bishop Frank F. Nock and his wife,

Elizabeth. This year the nursery was not in use and the kids got to enjoy the visit with mom and dad. In the picture, published here by courtesy of the Library department of The Sault Star, Bishop and Mrs. Nock are seen handing cookies to four of their visitors, Senga Lillie, eight; Mark Wright, three; Joanne Wright, seven, and Peter Wright, five.

Diocesan Motto for 1982: "O worship the Lord in the beauty of holiness." — Psalm 96: verse 9.

In deciding to move the S.S.J.E. has responded to social changes

The announcement, which was published in last month's Algoma Anglican as well as in other publications, that within a year the Society of St. John the Evangelist plan to leave their well-known monastery property at Bracebridge, Muskoka, came as a genuine surprise to many of their friends. The S.S.J.E. intends to establish a house in some urban university centre for a different kind of ministry than that practised at present and for more than a-half century in Canada at the Bracebridge Mission House.

The changes which led to this decision are now recalled and it is thereby easier to understand the S.S.J.E. decision. The Cowley Fathers Mission House was established as a retreat but also as a centre of service. The number of rural churches under the care of the S.S.J.E., through arrangements with the then Bishop of Algoma, at one time numbered about 40. The number gradually was reduced, through absorption into neighboring parishes, until now only one remains.

The Mission House has continued as a place of retreat, although drawing fewer visitors than at one time. As a centre, it is the home of travelling Fathers and Brothers who continue conducting missions in parishes churches across the country. So much of the charitable forms of service of the Cowley Fathers in Muskoka has been taken over by government agencies that their opportunities in this field have mostly disappeared.

It is important in looking at the situation of the S.S.J.E. in Canada to take note of the experiences of the Fathers and Brothers in

England. Four years ago it was decided, almost unanimously by the Society, to leave the beautiful property and handsome Church at Cowley which had been the Mother House of the Order since it was founded in 1866. The cost in money and labor of keeping a very large plant going was becoming increasingly burdensome. There seemed, as well, to be less of a need for such a large Church as when it was established, and the Fathers and Brothers felt there would be an advantage in continuing their community life in small home units rather than in the institutional environment they had known.

The result has been that more of those who had been on duty at the monastery in Cowley, a suburb of Oxford, have gone to other houses of the S.S.J.E., the one near Westminster Abbey, London, and another in Hayward Heath, while a new house has been established in the city of Leicester, and in Oxford, not far from the original home of the S.S.J.E., five of the Fathers live in a house taken over to keep a presence in the city of Oxford and near the university.

It may be added that the American congregation of the S.S.J.E. already has, at their house in Cambridge, Massachusetts, close proximity to the educational foundations of Boston, Harvard University, Massachusetts Institute of Technology and Episcopal Divinity School.

Many regret the prospect of the departure of the Cowley Fathers from Algoma Diocese, even though they can understand that social changes have played the principal part in the decision which has been made.

From A.D. 350 to A.D. 750

Prayers of Yesteryear

By John G. McCausland, S.S.J.E.

St. Augustine of Hippo, Africa
O Thou, from whom to be turned is to fall,
to whom to be turned is to rise
And in whom to stand is to abide for ever:
Grant us in all our duties thy help
In all our perplexities thy guidance,
In all our dangers thy protection
In all our sorrows thy peace;
through Jesus Christ our Lord.

St. Benedict the Abbot
O Gracious and holy Father,
Give us wisdom to perceive thee,
intelligence to understand thee,
Diligence to seek thee,
patience to wait for thee
eyes to behold thee,
a heart to meditate upon thee,
and a life to proclaim thee;
through the power of the Spirit of Jesus Christ
our Lord.

The Venerable Bede, Archdeacon of Jarrow, England
Open our hearts, O Lord, and enlighten us by the grace of thy Holy Spirit, that we may seek what is well-pleasing to thy will; and so order our doings after thy commandments, that we may be found meet to enter into thine unending joys; through Jesus Christ our Lord.

Alcuin of York, England
Eternal Light, shine in our hearts,
Eternal Goodness, deliver us from evil,
Eternal Power, be our support
Eternal Wisdom, scatter the darkness of our ignorance,
Eternal Pity, have mercy upon us:
That with all our heart and mind and soul
and strength we may seek thy face and be
brought by thine infinite mercy to thy holy
presence, through Jesus Christ our Lord.

The Bishop's Itinerary

April 1st—7.30 p.m.—Christ Church and St. Peter's, Sault Ste. Marie—Confirmation and Eucharist.
April 3rd—Drive to North Bay.
April 4th—9.00 a.m.—St. Brice's, North Bay—Eucharist and sermon.
April 4th—12.15 p.m.—St. Barnabas, Cache Bay—Confirmation and Eucharist.
April 4th—7.30 p.m.—St. Mary's, Powassan—Confirmation and Eucharist.
April 5th—7.30 p.m.—Holy Trinity, Temiskaming—Eucharist.
April 6th—8.30 a.m.—12.30 p.m.—Bishop's Meditation for Clergy—St. John's, North Bay.
April 6th—7.30 p.m.—Christ Church and St. John's, North Bay—Confirmation and Eucharist.
April 9th—Good Friday Services in Sault Area Churches.
April 10th—7.30 p.m.—Holy Trinity, Sault Ste. Marie—First Evensong of Easter and Confirmation.
April 11th—Easter Day Eucharists in Sault Area Churches and St. Luke's Cathedral.
April 17th—Drive to Sudbury.
April 18th—10.30 a.m.—Church of the Epiphany, Sudbury—Confirmation and Eucharist.
April 18th—7.30 p.m.—St. James', Lockerby—Confirmation.
April 19th—9.00 a.m. to 1.00 p.m.—St. George's, Espanola—Bishop's meditation for clergy.
April 19th—7.30 p.m.—All Saints', Onaping.
April 20th—7.30 p.m.—St. Alban's, Capreol—Confirmation and Eucharist.
April 25th—8.30 a.m. to 10.00 a.m.—St. Mary's Church, Hamilton.
April 27th—a.m. and afternoon—Provincial Executive Council—Toronto.
April 28th and 29th—General Synod Organization Committee.
April 30th to May 2nd—Girls' Auxilliary Festival—St. Luke's Cathedral.

Mission matters
NAMBIA: On the day Bishop James Kauluma was to be enthroned in St. George's Cathedral in Windhoek, an early morning visitor was startled to find a body in the aisle . . . The cathedral has a seating capacity of only 120, and diocesan officials were able to borrow closed circuit TV for overflow in the adjoining hall, but when it was all installed the day before the service, there was no way of ensuring its safety in the cathedral which has no key . . . The sleeping guardian was Dean David Bruno.

The Bishop's Letter —

THE GOOD OLD SUMMER TIME

My dear fellow Anglicans:

It's a great feeling to be thinking about the summer time in February, but that is what I am doing as I write this letter for the March Algoma Anglican.

My purpose in writing to you is to stress the wonderful advantages there are for children, young people and adults in Algoma for spiritual instruction and renewal in a recreational setting. In Algoma we are unique among the 30 dioceses in our Canadian Church in having four Church Summer Camps—in Thunder Day Deanery, Algoma-Sudbury Deaneries, Temiskaming Deanery, and Muskoka Deanery. A variety of age groups is served by these camps including families. What better way could there be to spend part of your summer in coming to know more about our faith and Our Lord in beautiful settings, combined with hiking, canoeing, swimming, outdoor games and good food. I am always sorry to hear of our children and young people attending Church Camps of other denominations when our own Church provides such opportunities at a reasonable cost. Before the summer is upon us speak to your parish priest about the dates for the Church Camp in your area and make plans to send your children or to go yourself. It will, I know from many years of experience, be a rewarding and enriching experience.

The reason why our Church Camps are so reasonable in cost is that their planning and staffing are done by clergy and lay volunteers. I cannot speak too highly of the valuable contribution the clergy and laity make in the operation of our four camps, and I wish to record my gratitude to them in this letter. If you have the inclination, the time and some talents you can give to our Church camping programme this year please contact the following:

Mr. Tom Marwood, 198 Mark Street, Sault Ste. Marie, Ontario, P6A 3M7.

Mr. David Johnson, care of St. John's Church, 301 Main Street East, North Bay, Ontario, P1B 1B3.

The Reverend W. Putman, Box 244, Bala, Ontario, POC 1A0.

The Reverend Canon T. F. Moore, 120 Autumnwood Drive, Thunder Bay, Ontario, P7A 3L3.

There will be more news about our Church camping programme in forthcoming issues. Please watch for it and read it carefully.

Your friend and bishop,

*Frank
Algoma*

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CONGREGATION GROWING: In Sault Ste. Marie, St. Matthew's Church on Wellington Street East is in the midst of expanding its overflowing building with a three-floor addition. The project will add about 2,000 square

feet of space to the structure in the form of offices, storage rooms and an increase in size of the lower hall. The project, valued at \$95,000, should be completed in the spring. (Photo courtesy The Sault Star).

LETTER TO THE EDITOR—

In harmony with the Creator and one another

Sir: In his letter to the editor: "About Shingwauk and Indian culture" (ALGOMA ANGLICAN, January 1982), Dane Wandabense calls us to reflect on the history of a relationship in which the European immigrant saw Canada's aboriginal peoples as "poor ignorant" savages who had to be transformed "into a reasonable facsimile" of himself.

Mr. Wandabense pays generous tribute to Shingwauk which, he says, "remains as one of the havens in my journey through life," and we thank God for both his generosity and Shingwauk's influence.

But there are many native people who suffer from the low self-esteem created by a ministry among them which says their culture and history must be renounced as pagan in order to receive the salvation of Jesus Christ.

In the past 15 years I have laughed and wept, relaxed and struggled, hoped and despaired at the side of native peoples across the country. As a result of this fellowship, I have become firmly convinced that if God has placed aboriginal peoples in His creation, along with the rest of us, then surely He intends them to come to Him while remaining uniquely, beautifully, the persons He created them to be. Salvation is the free gift of Jesus Christ to those who accept Him as Savior, with no rider which says you have to be like the white man—not even "a reasonable facsimile."

Perhaps the Shingwauk Project would undertake Phase 3, in which we could become informed of the recent developments in the relationship between the Anglican Church and Canada's aboriginal peoples.

We could be reminded of the recommendations of the Hendry Report ("Beyond Traplines; does the Church really care?" 1969); of the resolutions passed by General Synods from 1969 to 1980; of the creation of a Native Affairs sub-committee, now a Council reporting directly to General Synod; of the work of Project North; which have been saying: "The Church must listen to the Native Peoples."

We could hear of the efforts of a number of Anglicans and other Canadians across the country who stand in solidarity with native peoples in their struggle for justice.

Meanwhile, I thank Mr. Wandabense for his courage, or faith, or infinite patience, or whatever it takes for him to call us to a truer understanding of Christian love and forbearance.

May he—and we—continue to walk in harmony with the Creator and with one another.

Jean Koning

R.R. 1, Oldcastle.

Appointments

The Bishop is pleased to announce the following appointments:

The Reverend Roy Locke as Archdeacon of Temiskaming. The appointment dates from February 15th.

The Reverend Anthony Hitsman will be priest in charge of Sturgeon Falls, Cache Bay and Temiskaming as of February 15th. His supervising priest will be the Reverend R. Kreager, of St. Brice's, North Bay.

The Venerable John Watson, retired Archdeacon of Muskoka, as the Bishop's Domestic Chaplain.

Churches in Sudbury Deanery participated in "Ten Days for World Development"

The Diocesan Ecumenical Committee's efforts to run a "Ten Days for World Development" in a Deanery, specifically in the Deanery of Sudbury, was like the Curate's egg, "excellent in spots."

The committee came away empty handed, from two Deanery meetings, in getting support from the clergy of the Deanery. They went ahead anyway, with the support of Coniston, Minnow Lake, Lockerby, Lively Onaping and Azilda.

The weather turned mild on Friday evening, January 31st, for the skate-a-thon at Queen's Athletic Field. It was so enjoyable that it turned into a big skating party. Patric McNally checked the skaters through, assisted by Fr. Robert Flowers, with skaters, young and old, flying by, occasionally snowballing each other.

Grace Murray and Fr. Robert Lumley were interviewed on two Television programs. The Sudbury Star gave full coverage to "Ten Days" on their Saturday Church Page.

Sermons or slide presentations were given at the Sunday Eucharists when the offering envelopes were given out at participating Churches.

On Monday night was Indian Culture Night at the Indian-Eskimo Friendship Centre and the Directress Gertie Beaucage led an interesting seminar on

Indian, and especially Obijway, culture. The relationship between Indian and early legends was compared.

Film nights were held during the week at Onaping, Lively, Coniston, Minnow Lake, showing the work of the Primate's World Relief and Development Fund. Many realized for the first time just what the scope of the Anglican Church was, and the tremendous possibilities for service are, and the wonderful results that happen as people touch people.

Saturday night drew a large crowd to the Croatian Hall for a dance, sponsored for the "Ten Days" by St. George's Church. The young crowd danced to the Forty-fives of Marvin Julian, of Wahnapiatae, Sudbury's top D.J. They were welcomed by Bruce McComber, Warden of St. George's, and later fed by Linda McComber and those helping.

Sunday morning the people returned their envelopes and a few stragglers took theirs to return next Sunday. On Sunday evening the "Ten Days" drew to a close with a Rally at St. James' at 7.00 p.m.

Jack Flowers had gathered the 60-voice choir of Anglicans Alive, and such favorites as "Lead on O King eternal," "O Brother Man," "They who tread the path of Labor," "O Master let me walk with Thee" and

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CITY HONORS SERVICE WORK: On January 15th Mayor Don McGregor, of Sault Ste. Marie, presented to three citizens the city's Medal of Merit for 1981. Nora Ramsey, at right, worked a full half of her 80 years with the St. John Ambulance, and is regarded by all as definitely deserving of this honor. Nora Ramsey attends Holy Trinity Church in the Sault. She was a member of St. Luke's Cathedral years ago, but as she now lives in the Holy Trinity

parish she is a member of that congregation. The others honored were Harold (Mac) MacLellan, second from left, whose many achievements in civic service include work with the Rotary Club and its Rehabilitation Unit, and Warren Pihlaja, a steelworker and father of four, has worked with the Navy League of Canada, which he joined as a boy of 12 in 1949 as a Sea Cadet. (Photo courtesy The Sault Star).



PRESENTATION TO BISHOP: January 10th was the seventh anniversary of Bishop Frank Nock's consecration, and he had a pleasant reminder of that occasion when he visited Ingersoll, Ontario, lately and was presented with a framed group of pictures taken during

the ceremony at St. Luke's Cathedral, Sault Ste. Marie. The Bishop was the speaker at Ingersoll Kiwanis Club and the gift was presented by the Reverend Roger McCombe, former editor of The Algoma Anglican.

Bishop Nock praises the use of humor

When Bishop Nock went to Ingersoll to give an after-dinner talk to the Kiwanis Club of that town on January 26th he appears to have made a great hit with his audience. He was speaking on the subject of humor. The Ingersoll Times published a feature article on the Bishop's speech, written by Cheryl Stewart. The Bishop was in the neighborhood of Ingersoll during a tour of Anglican colleges in Southern Ontario, and at Ingersoll stayed with a former priest of Algoma and former editor of The Algoma Anglican, the Reverend Roger W. McCombe, now Rector at Ingersoll and this year president of the Ingersoll Kiwanis Club.

One of the local guests at the club dinner was Mrs. Isabel Ward, who as Isabel Crozier was prepared for Confirmation while Bishop Nock was Rector at Bracebridge, several years ago.

Bishop Nock told Kiwanians he had thought about his talk for some time before the ideal topic came to mind. "In a flash of sheer brilliance, which rarely comes to me, I decided to speak on humor," he said. "It is a highly dangerous subject—it can be a grim subject, for if you are not humorous, you can fall flat on your face." Bishop Nock said

there are many forms of humor, the pun, the limerick, the paradox, absurdities, animal humor, occupational humor and national humor are all forms of it.

"We live in the perfect world," said Bishop Nock, "and one man found that out. He went to a counsellor after 10 years of marriage. He told the counsellor that for 10 years he would bring him his slippers and his dog would run around barking. 'After all these years, things have changed,' he told the counsellor. 'My dog now brings me my slippers and my wife barks at me.' The counsellor looked at the man and said, 'I don't know what you're complaining about. You're still getting the same service'."

This was only the first of many jokes the Bishop used to illustrate to his audience different forms of humor, and when he finished talking, he told the Kiwanian audience he was ending his speech before it dragged on. "The subject of humor is an endless one, and I have to resist the temptation to be endless or I won't be funny." In his final anecdote the Bishop told of a banquet and a list of speakers. After ten speakers the audience was getting restless and ready to go home, but the chairman called upon one

last speaker to finish the meeting. "I know you don't want to go home yet, everything is going so well," the chairman said, "so I'll call on one last speaker, Mr. John Doe." Mr. Doe got up and said he knew the audience really did not want to hear any more speeches so he would tell a story. "There were skeletons in a closet. They had been in this musty closet for quite some time, and finally one skeleton said to the other, 'What are we doing here?' The other one said, 'I don't know, but if we had any guts, we would get out of here'."

It may be added that the Reverend Roger McCombe is a regular contributor to the newspaper at Ingersoll, and in a feature article on the Bishop's visit he outlined some of the benefits of the Right Reverend Frank Nock's time in that town: "He taught us that HUMOR is 'the pole that adds balance to our steps as we walk the tightrope of life,' that HUMILITY, 'like darkness, reveals the heavenly lights' and that 'in character, in manners, in style, in all things, the supreme excellence is SIMPLICITY'."

Model Preacher

After hundreds of years, a model preacher has been found to suit everyone. He preaches exactly 20 minutes and then sits down. He condemns sin, but never hurts anyone's feelings.

He works from 8.00 a.m. to 10.00 p.m. in every type of work, from preaching to custodial service. He makes \$60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30 a week to the church. He also stands ready to contribute to every good work that comes along.

He is 26 years old and has been preaching for 30

years. He is tall and short, thin and heavyset, handsome; he has one brown eye and one blue, hair parted in the middle, left side dark and straight, the right brown and wavy.

He has a burning desire to work with teenagers, and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work... and he makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of his office.

—(Author unknown).

At Church of the Resurrection — Milt Fleming retires from teaching Sunday School after 23 years

Milt Fleming, Church of the Resurrection, Sudbury, has decided to leave his post as Sunday School Superintendent for new horizons.

Milt has been connected with the Sunday School for 23 years. He began when he was a teacher at Alexander Public School in 1958 while the church was still under construction.

He has seen many changes over the past two decades; the most noticeable being the shift in the surrounding population from a predominantly residential area to a partially commercial area. Along with this has been the reduction in the size of families and the size of the school.

Fond memories are abundant, and it is with a great sense of reward that Mr. Fleming has started to teach the children of children he taught 20 years ago. Milt

says, "It helped me to grow as a Christian, because to teach is to learn." Moreover, he says that people who involve themselves with children learn a lot. It is a two-way street, the children teach the teacher.

At St. Paul's Cathedral, London, Ontario, Milt headed the servers' Guild from 1949 to 1952 after being a server for many years himself. Now, at Church of the Resurrection, he is returning to his former task, giving leadership to the Guild once more.

Following the Christmas concert, Mrs. Joan Sutton, the longest serving teacher, presented Mr. Fleming with an Amethyst desk pen on behalf of the children and staff.

Many thanks are extended to Milt for his years of selfless service and unfailing friendship over these past years.

The Reverend Fred Roberts —

(Continued from Front Page)

never before been so aware of being on the receiving end of prayers. When I was able to reflect in those rare moments of hospital quiet, I knew Christ's Presence was with me: I knew others were remembering me with prayer and love."

He also thanked all who arranged for services, parish functions and activities, so that St. Matthew's Parish kept bustling along. "Clergy sometimes have the strange notion that they should be involved in and helping to direct every program that exists. How healthy and happy it is to remember that when one member of the family is away, the rest of the family does carry on."

There was another event of the year 1981, of a happier kind, which also called for a personal note, "Our Sincere Thanks," from Fred and Jean

Roberts. This was their 25th wedding anniversary, which they celebrated on June 12th. "We arrived at the Church a bit late for a Parish Bridge Club potluck supper," they said and explained how they did not expect so many to be present, with the parking lot full of cars. Still unsuspecting, the Rector and his wife walked into the Church Hall, to be greeted by about 80 parishioners. "It slowly dawned on us that it was a surprise party in honor of our 25th wedding anniversary."

There were presentations, after the dinner, from parish organizations, and then the parish's gift of a beautiful watercolor of Fairy Lake, near Haileybury, their former parish, painted by a dear friend, Muriel Newton-White.

Churches in Sudbury Deanery

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others were sang, ending with "The Day thou gavest Lord is ended." Dale and Miranda Wilson introduced Readers and pointed out features of interest of the "Ten Days." Others introducing were Julie Underhill, Steven Douville, Elaine Lumley, David Wilkinson, David Thompson and John Pajuluoma took up the collection and were the sidesmen.

Those reading appropriate passages were W. L. W. Taylor, manager of Community Services, Falconbridge

Nickel Mine; Elmer McVey, Sudbury and District Labour Council; Dr. Winslow Case, Professor at Cambrian College; Mrs. Linda Di Norcia, director Social Services at Laurentian Hospital; Dr. Keith Winterhalter, Professor of Botany, Laurentian University, and Norman Greene, Diocesan Director of Anglicans-in-Mission.

The large congregation enjoyed visiting with each other and the guest speakers as they were entertained after the service by St. James' A.C.W.

manitou



A camp for all ages!

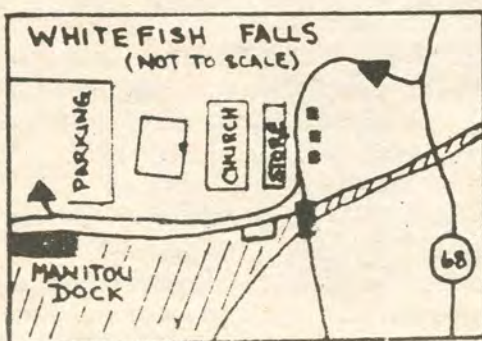
What's There

- sandy beach
- safe swimming area
- rowboat
- 16 foot and 25 foot canoes
- playing field
- two tennis courts (rough)
- basektball and volleyball court
- hiking and nature trails
- sauna
- 10 eight bed sleeping cabins
- catered meals
- spacious main lodge with fireplace
- voyageur house—a self-contained, two storey, 24 bed, rustic, wooden lodge—is available for use by YOUR group or church.

What to Bring

- personal toilet articles
- warm PJ's
- underwear
- socks
- long and short-sleeved tops
- long and short pants
- swim suit
- good walking shoes
- sun hat
- rainwear
- warm jacket
- sleeping bag or bed roll
- flashlight
- notebook
- pencil
- Bible
- insect repellent

When you are packing for camp please bear in mind that there is no electricity and that your gear must be compact and waterproof.



MAIL TO CAMPERS

Letters to campers should be addressed: care of Camp Manitou, Whitefish Falls, Ontario, P0P 2H0.

MANITOU is run under the auspices of the Anglican Church of Canada, Diocese of Algoma, and offers an outdoor-oriented program to people of all ages and faiths. It seeks to provide new experiences and challenges new friendships and a time for rest and reflection away from the hustle and bustle of everyday life. It has a special spirit all its own; it is rugged in character and is set in one of the most beautiful parts of Ontario—the LaCloche Mountains on the North Channel of Lake Huron.

HISTORY: Manitou was built in the early 1920's and used as an American Boys' Camp. In the late 1950's Mr. W. H. Kiefaber of Dayton, Ohio, a summer neighbour of Camp Manitou, purchased the property and turned it over to The Diocese of Algoma. In 1961 Youth camps formerly meeting in Whitefish Falls transferred activities to Camp Manitou.

TRANSPORTATION: Campers are expected to arrange their own transportation to Whitefish Falls. From there, campers and their gear travel on a large boat the eight miles to Camp Manitou. The trip takes about 50 minutes.

In-Camp Programs

These camps are one week in duration and are of two types—**YOUNG PEOPLE'S CAMPS** and **FAMILY CAMPS**.

In the **YOUNG PEOPLE'S CAMPS** the camp directors draw from many areas to design their programs:—

- swimming and canoeing
- day hikes and overnights
- camp fires with music
- skits and stories
- arts and crafts
- games and sports
- nature lore
- daily chores
- Christian education

This week at camp offers the young people a chance to share in new friendships and experiences.

Pathfinders—Boys 8 to 11. July 3rd to July 10th. \$55.00. Mrs. M. Strickland, 4 Louisa Street, Parry Sound (Registrar).

Explorers—Boys 12 and up, July 10th to July 17th. \$55.00. Reverend A. V. Bennett, Box 257, 32 Michigan Avenue, Blind River.

Junior Girls—Girls 8 to 11, July 17th to July 24th. \$57.00. Mrs. V. Pakkala, 2626 Woodchester Drive, Mississauga L5K 3Z7.

Prospectors—Girls 12 and up, July 24th to July 31st. \$57.00. Mrs. P. Noble-Gray, Box 51, Janetville, L0B 1K0.

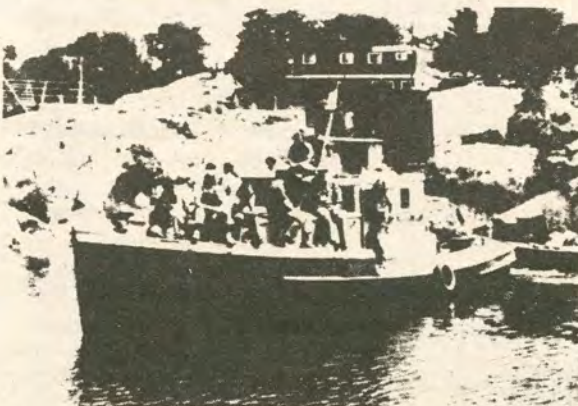
Youth Camp—Co-ed 15 and up, August 28th to September 4th. \$55.00. Reverend R. Davies, 808 Ridgeway Street, Thunder Bay, P7E 5H5.

Family Camps—Camp No. 1, July 31st to August 7th. Reverend W. Stadnyk, 1389 Queen Street East, Sault Ste. Marie P6A 2G1. Camp No. 2, August 7th to August 14th. Reverend W. Ivey, Box 756, Chapleau. Camp No. 3, August 14th to August 21st. Reverend E. Paterson, 1064 Moss Street, Sudbury P3A 2H8. (Epiphany Camp).

FAMILY CAMP FEES: \$55.00 for each adult plus \$20.00 for each child under 16 to maximum of \$150.00. Children under the age of two—no charge.

Voyageur House

Voyageur House may be booked for use with T. Marwood, 198 Mark Street, Sault Ste. Marie.



Boat Times

The boat which takes campers to Camp Manitou will leave the dock in Whitefish Falls at 11.00 a.m. and at 1.30 p.m., unless otherwise arranged. Campers should be in Whitefish Falls half an hour before the boat departure times. The boat will return from Camp Manitou with departing campers at 1.15 p.m. and 3.45 p.m. Each camp director will assign campers to a boat time.



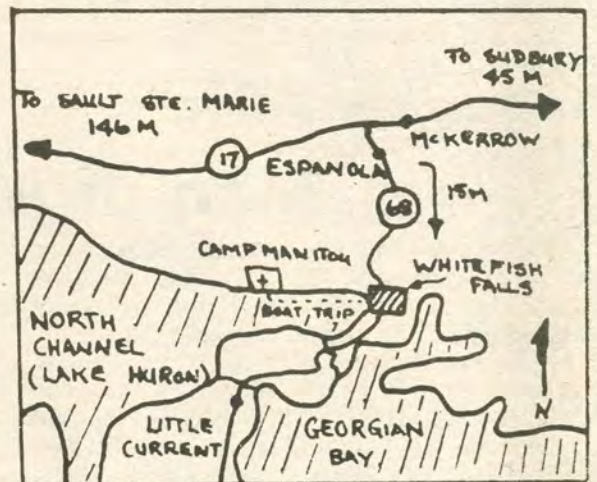
Main Lodge

Out-trip Programs

These canoeing, hiking and biking expeditions are an opportunity for the adventurous-at-heart to explore the great out-of-doors, live under canvas, cook over an open fire, star gaze and share in Christian community life. (Hiking and biking are not offered every year).

Adventure Canoe Trip—Girls 13 and up, July 10th to July 17th. \$60.00. D. Park, 140 Boland Avenue, Sudbury P3E 1Y2 (Registrar).

Voyageur Canoe Trip—Boys 13 and up, July 31st to August 7th. \$60.00. T. Marwood, 198 Mark Street, Sault Ste. Marie, P6A 3M7. (Registrar).



The **FAMILY CAMPS** are relaxed and unstructured. Families are encouraged to make use of all the camp facilities, particularly the scenic hiking trails. It's a great chance to meet new friends and to spend time with old ones. (Bring a fellow family!) Each family has a cabin of its own. Meals are prepared by excellent cooks and shared in the dining hall.

Work Camps

Manitou operates as it does, with tremendous spirit and low camp fees, because of the many people who donate freely of their time and energy. Everyone at Manitou is a volunteer—camp directors, counsellors, painting teams, dock builders, plumbers, cleaners, curtain makers, canoe repairers and chaplains. Work camps are times set aside for camp maintenance and improvement. Many hands make light work—are yours available?

Friends of Manitou Work Camp—June 27th to July 3rd. Reverend W. Stadnyk, 1389 Queen Street East, Sault Ste. Marie. P6A 2G1. Fee to cover the cost of food only.

Bursaries are available to subsidize the camp fee at any of the camps. Please inquire if you are interested.

Additional Information

Newcomers are what make Camp Manitou an interesting and exciting summer camp. During the spring and summer we would be happy to arrange day trips into Camp Manitou if either groups or individuals are interested in a look around. Maybe such a trip could be combined with a parish picnic? Think about it!

Manitou now has two permanent slide displays, one based in Sudbury and one based in Sault Ste. Marie. You can arrange to bring a taste of summer to your church any time during the coming winter.

Manitou is looking for volunteers to take on the following jobs: Camp Director and staff for Pathfinders, boys age 8 to 11, Camp Director and staff for Voyageur Canoe Trip, boys 13 and up, Staff for Adventure Canoe Trip, girls 13 and up. Are there members of your Parish who might be steered in this direction? This is important work of the church!

For more information, to arrange for a slide show, to inquire about volunteering to work at Manitou please contact any of the Camp Directors or Registrars as listed or Tom Marwood, 198 Mark Street, Sault Ste. Marie, P6A 3M7, 705-949-8901.

The Church and the University

By the Reverend Dr. F. A. Peake,
Vice-Chancellor and Provost, Thorneloe University

Thorneloe College is not a theological college in the sense that it exists for the purpose of training men and women for the sacred ministry. That is probably insufficiently understood. Many people seem to believe that because it is a church college its only purpose is to train the Church's ministers.

Thorneloe College has a much wider function. It is what is usually described as a Liberal Arts College committed to the pursuit and inculcation of Christian Education not only for would-be clergy but for all who seek to become educated men and women.

It may be well to say

something about the meaning of the phrase "Christian Education." In the first place it is not to be confused with vocational training. No greater disservice could have been done to the cause of education than was done in the years following the last war when education was equated with training for economic advantage.

George Grant was Principal of Queen's University, Kingston, a hundred years ago but his words on the meaning of education are as true and valid today as the day they were uttered. He said.

"... higher education should be looked at apart

from professional education and apart from the employment or careers to which it may lead. Culture is good in itself, and should be sought for its own sake...

"Why should I deny my son the highest possible training of which he is susceptible, even though he may have to earn his bread all his days by the sweat of his brow? Why should I deny my daughter the same true wealth that cannot be taken away from her, even though I can see no prospect for her but to be a sempstress? If their external lot is to be circumscribed and their fare scant, the more

reason that they should have compensations in themselves." (Quoted by R. Cook & W. Mitchinson, *The Proper Sphere*).

Then what of Christian Education? I should be prepared to argue that any educational philosophy is either Christian or non-Christian. There is no middle course and a non-Christian educational programme is not transformed into a Christian one merely by adding to it some courses in biblical studies or religious knowledge.

Education, of whatever kind, influences the whole of life and influences one's judgments in every part of it. This would

seem to be universally true and is certainly true in my own discipline of history. If one believes, as most historians do, that history is a matter of interpreting the available evidence then that interpretation will be influenced by the historian's own background and presuppositions.

If, for example, the historian believes with Karl Marx that "the history of all previously existing society is the history of class struggle" then he will see history in that light, consciously or unconsciously using the evidence to support that point of view.

If, like Rousseau and most of the Enlightenment thinkers, he believes in the essential reasonableness of man he will argue for the complete liberty of the individual limited perhaps only by the general welfare whatever that may mean.

"Religion and the Rise of Capitalism," a well known historian of deep Christian conviction. The words were found in his note book which was published after his death:

"The essence of all morality is this: to believe that every human being is of infinite importance and therefore that no consideration of expediency can justify the oppression of one by another.

"But to believe this it is necessary to believe in God. To estimate men simply by their place in a social order is to sacrifice

them to that social order. "It is only when we realize that each individual is related to a power above other men, that we are able to regard each as an end in itself."

(Commonplace Book). This explains the Church's commitment to education, an involvement which some believe to include all levels of education. Higher education, however, with which we are concerned at the moment, has become a very expensive undertaking and it is no longer possible for churches to maintain entire universities.

Most people will realize that nearly every University in this country was in origin a religious foundation. In the 1950's there was a renewed effort on the part of the churches to gain a renewed foothold in higher education. But, because of the expense they have been relinquished, one by one, to public control since, it was felt, the State alone was large enough to provide the necessary funds.

Even though it was realized that the churches, individually or corporately, could not maintain independent universities it was believed that the Church must maintain a significant presence and witness within the public universities. This needs to be done not only by providing chaplaincies

(Continued on Page 8)

Anglicans Alive — Men of Manitoulin

By the Reverend William Ivey

A challenge was issued to the men of our diocese at Synod last fall. Following the ACW report. Lt.-Col. Winslow Case jumped to his feet and challenged the men of Algoma to serve the Lord as actively and with the same kind of dedication that was expressed in the work of the ACW. It must have been the Holy Spirit that got Lt.-Col. Case (and others) up on their feet last Synod, because it seems that God has been moving among the men of the Diocese ever since. Last month in the pages of *The Algoma Anglican* we read of the fascinating beginnings of the Order of the Holy Shroud in St. George's parish, Thunder Bay. And recently I received a letter from Rick Sandberg, of St. Francis of Assisi parish, Mindemoya, describing a successful Men's Breakfast there. I'll let Rick tell his own story:

"How many times have ministers recited, and church-goers heard, dissertations about our responsibility to be more than 'Sunday Christians'? Both the reciting, and the hearing of this admonition are necessary at times, but very often little action results. On Manitoulin Island, however, 40 Anglican laymen gathered on Saturday morning, December 5th, for a corporate communion and brunch, and there is the hope among them all that Christian practices will prevail not only Sunday, but the rest of the week as well.

"The get-together was the idea of the Reverend Jerry Smith who asked the men of little St. Francis of Assisi in Mindemoya to host this effort to get the men of the district more involved in their church, with the hope that Christ might become more involved in their lives. While the men of St. Francis readily agreed to help, there was some doubt whether sending out 173 invitations to registered, known and suspected Anglicans would reap much of a harvest. Jerry Smith, however, promised a guest speaker who would not only be worth listening to, but who might light some spiritual fires.

"Perhaps nearly 40 jaws dropped to the floor when the speaker got up and announced: 'I quite frankly, haven't got a thing to say to you.' But Henry Gaines (of Holy Trinity, Sault Ste. Marie) continued, 'But I hope that God will, through His Holy Spirit, use me today to reveal some things to you. So I would ask you all to stand up and pray with me for God's guidance.'

"If the Holy Spirit wasn't at work in Henry, then He certainly was in the rest of us who listened attentively and enjoyed the 75 minute talk on *Growing in Grace*.

"Beginning with prayer (where every Christian must begin his life in grace) Henry encouraged the men to adopt a 'prayerful attitude' during every waking moment. 'When you wake up, the first thing you should do is thank God for the new day; if it weren't for Him you would not have awakened.' Maintaining that attitude of prayer throughout the day is important not only so that Christ can be involved in your own life, but so that He can be involved with those around you, Henry explained. 'When you are riding on the bus, you might feel the need to raise up in prayer the person beside you, even

though you don't know him. Or you might see someone in obvious discomfort, and simply ask Jesus to ease that person's pain.'

"Once the Christian becomes well practised and attuned, these intercessions can be suggested by God. Mr. Gaines continued: 'I once knew a married couple that were so sensitive to God's will in this area of intercession, that at 3.00 o'clock one morning they both woke up with an urge to pray for another couple. They later learned that at that precise time the other couple were very close to the scene of a major traffic accident.'

"Such sensitivity to God's will, however, must be developed through more than prayer; study, too, is an important exercise for Christians. The Bible of course is the cornerstone of Christian living, but as Henry pointed out, it is often overlooked by Sunday Christians. God's word should be studied each day, beginning with a prayer, and ending with a meditation about the meaning of that passage for the reader.

"Finally Henry spoke about something he called 'involvement,' or bringing God into everyday enterprise. As Christians, he explained, we believe that God will assist us in every endeavour, if only we will ask Him. But we must also possess a desire to do His will. Combining these two principles (as Henry was himself doing in his talk) Christians should not only seek God's help, but credit him with the success.

"That Saturday morning in St. Francis of Assisi, we were aware that Henry had been speaking for some time, but no one noticed how long it really was. Nobody was fidgetting, nobody was squirming during the hour and a quarter talk, but everyone felt the spiritual energy when Henry finally buried his face in his hands and said a closing prayer. The celebration of the Eucharist that day seemed to have a special significance, a renewed meaning.

"As Henry had suggested in his talk, the men of St. Francis had prayed for God's blessing on that morning's activity; they had prayed for God to motivate men to accept their personal invitation, and they had prayed for God to use the event to bring people closer to Christ. So when 40 men from a radius of 30 miles responded to the 173 invitations, we considered our prayers answered. And the blessing didn't stop there. The hosts didn't know how many people would attend the ham and egg brunch until they entered the church, but dancing around like the characters in a MacDonald's commercial, the men took on various tasks and efficiently (praise the Lord!) fed the whole group.

"The final blessing came from the guests and their many appreciative comments, and their expressed desire to do it again, real soon."

Rick, thank you very much for that interesting report on the Alive Anglican men of Manitoulin Island. God bless you all. I am sure that renewal and growth is God's will for us here in Algoma, but we have to be ready and willing to seek God's will, and then to do it! It is encouraging to see that this is happening in so many different parts of the diocese and in so many different ways. Praise the Lord!



VISITOR AT NORTH BAY: Last month's issue of *The Algoma Anglican* told of the visit to St. John's Church, North Bay, of the Very Reverend Michael Molale, Dean of Holy Cross Cathedral in the capital city of Gaborone, Botswana, Africa. Dean Molale is studying this year at the Virginia Theological Seminary in Alexandria, Virginia, and visited friends in North Bay in the first two weeks of January, assisting in the services at St. John's. Mrs. Molale previously had visited Algoma Diocese last year and spoke to A.C.W. groups. It had been intended that the above picture appear with the article in our February issue, but it is a pleasure once again to refer to the visit of Dean Molale.

Around Algoma

His many friends have sympathized with the Venerable John Watson, of Gravenhurst, in the accident which has sent him to hospital with a broken leg. The accident happened as a result of one of the winter storms when he with others was endeavoring to free his car from the snowdrifts and get it moving. Archdeacon Watson had been about to leave for St. Joseph's Island to take temporary charge of the work there.

Although cold weather and other meetings kept the attendance at the annual Vestry meeting of St. Thomas' Church, Thunder Bay, to the smallest number present in 20 years, encouraging reports were given. The budget for 1981 was exceeded, all income for the year amounting to \$120,300. The 1982 budget will be \$135,000. The increase will allow for renovation of the floor in the Parish Hall and the floor of the Church itself. Nothing has been done to the Church floor since 1956, and in addition to work on the floor, it is proposed to lay carpeting in the aisles.

A letter from the Reverend Ralph Rowe, St. Peter's Mission, Big Trout Lake, thanked the people of St. Thomas' Church, Thunder Bay, for bales sent to him for Wunnum Lake. He had turned these over to the Reverend Moses Angees, who is the native priest-in-charge at Wunnum Lake, and they would be partly used for "bale sales" to help the youth groups. The Reverend Ralph Rowe is a "priest pilot" in the Diocese of Keewatin. He has now moved from Wunnum Lake, after six and a-half years there, about 70 miles north to Big Trout Lake.

"Winter Ski" was an opportunity for families of Holy Trinity Parish, Sault Ste. Marie, to enjoy skiing, snowshoeing or just enjoying the beauty of nature at the camp of Dorothy and Don Richards at Batchawana on the week-end of February 19th to 21st.

All Anglican Church Women at Sault Ste. Marie, together with their clergy, were invited to attend a luncheon at St. James' Episcopal Church, Sault Ste. Marie, Michigan, on February 13th.

At Holy Trinity Church, Tarantorus, Sault Ste. Marie, the project of renovating the Church basement has been approved and it is planned to have the construction completed in the early spring.

The Parish of St. Peter the Apostle in Elliot Lake have been celebrating their 25th anniversary. In the recent past they have been host to past clergy, and on February 21st, the services were to be conducted by the Reverend Bill Stadnyk, Rector of Holy Trinity Church in Sault Ste. Marie. Following the service a congregational pot luck luncheon was served.

On January 10th the members of the three Kiwanis Clubs of Thunder Bay attended the service of Evensong at the Church of St. John the Evangelist. The service was conducted by the Rector, the Reverend Henry Morrow, who is chairman of the Spiritual Aims committee of the Thunder Bay Club. The major emphasis theme for 1981-82 of Kiwanis is "Share Good Health," and this was the subject of the address and the slide presentation given by members of the Westfort Club. Members of the clubs read the lessons. Following the service refreshments were served in Langworthy Hall.

At St. John's Church, Thunder Bay, the 1982 president, Mrs. Isobel Martin and A.C.W. members welcomed ladies from sister parishes at a Kaffee Klatch on January 27th in the Parish Hall. Hot buttered muffins, coffee and tea were served and it was encouraging to see the number of women who came for this get-acquainted party.

At Manitowaning when the Winter Carnival takes place a community church service is part of the program of events. On Sunday, February 21st, the service was at Knox United Church at 9.00 a.m. and for this one Sunday only the services of St. Paul's Church, Manitowaning, were cancelled.

The men of St. Francis of Assisi Church, Mindemoga, sponsored a parish pancake supper on Shrove Tuesday, February 23rd.

On November 27th the Anglican community of North Bay joined St. Brice's Church in a farewell dinner and dance for Father D. A. P. Smith and his family, before they moved to Thunder Bay. Holy Eucharist was held in the church at 5.15 p.m., with so many people attending, that the chair pews and extra chairs had to be used. Dinner began with Canon Gosse saying Grace. The hall was packed and extra tables had to be set up. Al Randall was master of ceremonies for the evening. After dinner, Bill Burton gave a summary of the years of service at North Bay of Father Smith, which was quite hilarious in spots. Then, gifts were presented to each member of the family from the parish as well as gifts from individual members. Father Smith, Margo, Mary and Jeremy will be missed but countless friends wish them happiness in their new location.



The above picture of the Bennett family is published through the courtesy of The Sault Daily Star.

Bennett family arrives at Rectory in Blind River

Friday, January 15th, was moving-in day for new residents at Blind River, the Bennett family—the Reverend Terry, Leslie and Katherine.

The Reverend Terry

Bennett is the new Rector of St. Saviour's Church in Blind River and St. James' Church at Massey. Their home is on Michigan Avenue, Blind River. Massey is 60 kilometres east of Blind

River.

Until moving to Blind River, the Reverend Terry Bennett had been serving as assistant to Dean I. Lawrence Robertson at St. Luke's Cathedral in Sault Ste. Marie. A native of Boston, he arrived in Sault Ste. Marie in September, 1979, following graduation from University of Toronto and ordination as deacon. It was the same autumn that he learned he had a malignant intestinal growth, and underwent two surgical operations for its removal. After several weeks of recuperating, he was found to be fit and well, the surgery having cleared up the problem.

In Sault Ste. Marie, soon after he arrived he met Leslie Prouse, daughter of Frank and Nora Prouse, when he was invited by her father to supper at their home. It was in August, 1980, that he and Leslie were married. Katherine came into their lives last May.

According to an article by Alex Mitchell in The Sault Daily Star, the Bennetts have an ambition eventually to serve in missionary work in the Third World, probably in South America, where Mr. Bennett wishes to teach native clergy and his wife, a registered

(Continued on Page 8)



GOULAIS BAY CONFIRMATION: The above picture was taken following the Confirmation service at St. James' Church, Goulais Bay, on December 20th, and has been sent for publication by Margaret Boissineau, Sault Ste. Marie. In the back row, left to right, are: Allan Robert Pilon, Mary Ann Pilon (received into the

Church), the Reverend Douglas Stanley, Bishop Frank Nock, John E. Pilon (received into the Church), Kimberly Ann Currie. Front row: Ruth Ann Pilon, Melinda Lee Fisher, Rachel Llewellyn Cutmore, George Murray Cutmore, Christopher John Pilon, Douglas Lachlan Currie.

Annual general Vestry meeting at St. James', Gravenhurst

By Joan Slemin

On Sunday, January 24th, at 6.00 p.m., 46 members of St. James' Church, Gravenhurst, gathered for a pot luck supper followed by the annual Vestry meeting. The Rector, the Reverend Patrick Atkinson, opened the meeting with prayer, then called on the Rector's Warden, Jack Huggett, to chair the meeting. Unanimously re-elected to their respective positions of Vestry Clerk and Treasurer were Mrs. Marian Hush and Roy Kerr. The Warden's Report was presented by Everett Corbett, People's Warden. The Rector commented on the support and help provided to him by the Church officers, the organizations and individual members of the Parish. The improved financial position and influx of new, younger families reflected the growth of St. James'.

The new Rector's Warden is Jim Jupp, the new People's Warden is Bill Frankish. Appreciation was expressed to both Harold Rose and Mrs. Ruth Rose for dedicated service in their offices of chairman of Sidesmen and Envelope secretary respectively. Ken Calvert takes over as chairman of Sidesmen and Mrs. Shirley Boughen assumes the duties of Envelope secretary.

Former Deputy-Warden, Ken Waters, moved a vote of thanks to all the ladies "who worked 365 days a year." Surprise birthday greetings were offered by the chairman to Mrs. Mamie Smith, President of the Altar Guild. It was a pleasure to note that several young people were in attendance and participated in the meeting. The Reverend William Thompson was also a guest.

The nominating committee consisted of Mrs. Jean Roberts, William Friend and Dr. Fred Boughen. Mr. Friend acted as chairman in presenting the nominees for the Advisory Board. General business included a lively discussion in regard to Anglicans in Mission. Both men and women made enquiries and suggestions regarding this topic.

BISHOP DEHQANI-TAFTI, exiled from Iran, still continues as bishop of that diocese and president bishop of the Episcopal Church in Jerusalem and the Middle East. He is serving now as Assistant Bishop in the Diocese of Winchester, England, with support from the Church Missionary Society, and help with Iran administration expenses from the Iran Diocesan Association in the U.S.A.

The Rector and the chairman advised that complete information will be forthcoming and the congregation will have ample opportunity for participation. Jack Huggett and Mrs. Jean Huggett kindly agreed to continue as Lay Delegates to Synod in 1982. Bill Friend and Betty Friend will be Alternate Delegates.

The installation of Church Officers and members of the Advisory Board was held on Sunday, January 31st, at the 10.30 a.m. Church service.

The Church and the University—

(Continued from Page 6) and residences, important as these are, but by sharing in the teaching-learning process which is central to the life and purpose of the University.

At the end of August I was privileged to attend the William Temple Centenary Conference at Trinity College, Toronto. This was an international gathering of about 100 biologists, geneticists, ecologists, economists and theologians. It brought home to most of us the importance—one might almost say the desperate importance—of the Christian presence in the discussion of the vital issues of the day. It

is this presence which we at Thorneloe—along with every other church college—seek to make evident and active in the larger university of which we are a part.

Higher education, as I have said, is tremendously expensive and is never likely to be self-supporting. In the 11 years with which I have been associated with Thorneloe University it has been my constant concern to foster the growth of the endowment fund by which at least one member of the teaching staff may be sustained. That and expanded facilities are our greatest need. We are, at this moment, about to

embark upon a financial appeal in company with Laurentian University and the other federated colleges, by which we hope that these needs may be met. While I am not here to make a financial appeal I would commend Thorneloe University to your generosity.

Church people can further assist the cause by encouraging any young people—or older people—whom they know to be destined for university studies to enroll in a church college and to include some phase of religious studies within the academic programme.

Bennett family

(Continued from Page 7) nurse, would like to implement her nursing knowledge in impoverished areas.

The Bennetts in the meantime are looking forward to their work at Blind River and Massey, where they hope to spend at least five years. "We were offered work in South America last summer, but I feel we owe Bishop Nock at least five years," Mr. Bennett said. "But after that we could be on our way. We would like to go to South America while Katie—and should we have other children—is still young. There's less of an adjustment problem for them."

Anglicans in Mission

What is Anglicans in Mission?

Anglicans in Mission is a church-wide program. The plan calls for a united and simultaneous process by which all dioceses in the Anglican Church in Canada are challenged to ask and answer the question, "What is God calling us to do in the 1980's?" This question is to be answered in the context of prayer, study and self-examination and as members of a world-wide community of persons commissioned by Jesus Christ to "make all nations my disciples; baptize people everywhere . . . and teach them to observe all that I have commanded you."

Having determined what is to be done, all members of the Anglican Church will be involved in a diocesan organized financial campaign for the purpose of providing resources to implement the decisions for mission and ministry.

The time is right for a challenging move forward in ministry and mission which would involve all Anglicans in the challenge and opportunities of Christian mission in the '80s by:

—Equipping the Anglican Church of Canada to exercise more fully its ministry and mission:

—engaging congregations, dioceses and national structures in a corporate examination of their priorities and programs in the lights of Christ's call and purpose for us and

—raising and sharing new financial resources.

Anglican in Mission is one response of our church to mission and ministry in the 80s as that ministry is defined by Parish, Diocesan and National Leaders.

Anglicans in Mission: To enable Anglicans in Canada to extend the vision of themselves as a people in mission.

— Anglicans in Mission Prayer —

Give us, O God, a vision of our world as Your love would make it—a world where the weak are protected, and none go hungry or poor; a world where the goods of this life are shared, and everyone can enjoy them; a world where different nations, races and cultures live with tolerance and mutual respect; a world where peace is built with justice, and justice is guided by love; and give us the courage and inspiration to build it, through Jesus Christ our Lord. Amen.

Partners in Mission

Mission is a two-way street.

In the past, Anglicans saw mission—"being sent"—as something we did to them.

In today's global village, we are learning that mission means both sending and receiving—not only what we do to them but also what they do to us.

Who are we? The people of God called to reach out to others with loving acceptance and compassion.

Who are they? Our brothers and sisters in the global community who share—often unequally—in God's creation.

To be Anglicans in mission is to be church people in transformation, open to change and to being changed.

"Behold, I make all things new."

Several years ago Anglicans in Canada realized that sending missionaries to other countries was separated, short-sighted mission. What about the coming of missionaries from other parts of the world to us?

Thus Partners-in-Mission was born. Anglican Christians from Canada share in mission conferences in other countries, while representatives of Anglican churches in other parts of the world sit in at our synods and seminars.

The opportunity for both talking and listening—for both giving and receiving is there.

How will you and I respond?

Our response to mission can begin with reflection.

We can listen for God's call.



Reflections on Mission

Mission is our response to God's call to affirm by word and action the sacredness of all creation. Through the life of Jesus, God commands us to share in his renewing and transforming of a broken world. The Church, the Body of Christ on earth, is called to proclaim the Good News to all people, the powerful and the oppressed, so that they may share in the fullness of life.

Mission means

- preaching the gospel to the heathen
- going to a foreign country
- liberating the oppressed
- converting people to our way of life
- helping the unfortunate
- solidarity among all races and classes
- raising money to send missionaries
- witnessing to Jesus wherever we are
- supporting people to help themselves
- being sensitive to other peoples' way of life
- a spiritual gospel: nothing to do with politics or economics
- listening to the questions people ask
- recognizing our interdependence with others
- working for the community: including economics and politics
- loving our neighbour

After reading the list of assumptions about mission write down the six most important. If you are in a group share your lists in groups of three or four.

Give one example known to you which represents mission as each of the six most important assumptions you have chosen. Share with the other members of your group. Reflect on your ideas about mission.

This project can be expanded by the use of *Towards a Theology of Mission for Today*, available free from World Mission Now, 600 Jarvis Street, Toronto. After reading this booklet look again at the list of assumptions. Would you change your list? Discuss briefly in small groups or reflect if on your own.

Bible Study:

- Mission as calling: John 20: 19-23, 17: 1-26.
- Mission as self-offering: Romans 12: 1-13, James 1: 27; 2: 14-17.
- Mission as Prophetic Calling: Exodus 3: 1-20; 6: 2-13, Isaiah 6: 1-8; 61: 1-3.
- Mission as conversion among differing traditions: Mark 9: 14-29, Matthew 8: 5-13