

Executive Committee makes preparations for meeting of Synod

By the Reverend Canon W. H. Graham Rural Dean, Muskoka

The following are highlights of the fifth meeting of the Executive Committee of the Diocese, held at Sudbury, on February 24th and 25th:

In business arising from the minutes of the previous meeting, the request of the Sheguiandah Indian Band, for the Diocese to consider parting with 16.21 acres of lakeshore property for Band use was discussed and it was decided to offer the land to the Band for an agreed sum. Negotiations are to be made directly with the Band.

When the treasurer's statements were brought up for acceptance, it was pointed out that accounts receivable as of January 31st, 1983, stood at \$107,848.23, and although a few of the accounts have since been paid there is still a considerable amount receivable. At present the Diocese has an overdraft from the Bank of \$70,000.

Diocesan Synod plans were discussed and excerpts of correspondence between Archbishop Garnsworthy and Bishop Nock re the election of a Co-adjutor Bishop were read. The Electoral Synod will take place at St. Luke's Cathedral on May 2nd, and will be followed by the Diocesan Synod at the Ramada Inn, May 3rd to 5th. A new meeting place was necessary as St. Andrew's United Church Hall was unavailable for the first week in May. The Ramada Inn has given the Diocese very favorable terms.

Norman Green brought the executive up to date on Anglicans in Mission and said that although at this stage, some areas were well over subscribed, the Diocese as a whole was little more than halfway to the amount expected to date. It is to be hoped that the

Special Gift plan and General Phase will pull up the deficit.

The Reverend Dr. Sandys-Wunch advised of changes taking place at Laurentian University and of courses now being offered by Thorneloe University College.

Under New Business the Committee discussed the continuing alarming increase in the premium rates of Dental/Extended Health Care by the present life insurance company. During the past three years the premium has increased more than 300 percent. However, the General Synod Pension Office has concluded a new contract with the Company which has our Group Life Insurance for EHC and Dental coverage, which provides much lower rates than our present plan. This plan differentiates between single persons, married couples without children and married couples with families and as a sample, the present cost for a married couple with a family is \$28.93 per month while the General Synod Plan is \$14.17 per month. The Committee passed a motion to terminate the contract with the company and join the new General Synod Plan.

The Bishop informed the meeting that over the past few years he has been resisting the efforts of the Ontario Heritage Foundation to have Bishophurst declared a historical building, as this would mean that no structural alterations or even demolition could be made without permission and the property would lose much of its value if the Diocese decided to sell. The house is far too large for present day use. Therefore, it was decided that to resist the pressure of the Heritage Foundation to have Bishophurst declared a historical building.

The meeting was closed with prayer at 5:00 p.m. on Friday, February 25th.

Ordinations

At 7:30 p.m. on Friday, May 27th, at St. Thomas' Church, Thunder Bay, the Bishop will ordain Mr. Leonard Shaw of St. John's College, Winnipeg, to the Diaconate and the Reverend David Bradford, Chaplain of the Missions to Seamen, to the Priesthood.

In mid-May Mr. Ray Porth, of Trinity College, will be ordained Deacon in Toronto by one of the Bishops of Toronto for the Diocese of Algoma.

A timely subject in view of Algoma's coming Episcopal election . . .

The Catholic tradition: an Anglican approach

By the Reverend Frank A. Peake, D.D., F.R.Hist.S., Thorneloe College

Not long ago someone said to me that the Anglican Church sees itself as both reformed and catholic but that all too often it has not taught its people very well. This is probably true with the result that many Anglicans, particularly in North America, tend to see their Church as one Protestant sect among others. In the following I want to say something about the catholic tradition and how it is understood and received by the Anglican Communion.

Many people are made uneasy by the word "catholic" which they think belongs exclusively to that church which is in communion with the Bishop of Rome—an impression which the Church of Rome has done its best to encourage. In order to avoid the word catholic some people like to substitute the word "universal."

But catholic means a lot more than universal. It comes from a Greek word meaning "according to the whole" and probably the nearest we can come to its meaning in English is to say: *The whole faith in Christ as shared by the whole people of God—united in one communion and fellowship throughout the ages—both here and hereafter.* That is quite a mouthful. No wonder most people are willing to settle for the word "catholic."

Now about tradition. Tradition, by definition, is that which is given or handed on, undiminished and unimpaired from generation to generation. The Christian faith is such a tradition. It has passed to successive generations from Jesus and the apostles through the centuries. In fact, it is sometimes called the Apostolic Tradition. We sometimes speak of "the faith once for all delivered to the saints" and this is a useful phrase so long as we remember that the form in which the faith is expressed needs to be modified from time to time to correspond with changing ways of thought and understanding.

The catholic or apostolic tradition is a common faith—unchanged and unchanging in itself—shared by the Christian community throughout the ages but sometimes expressed in differing forms to meet the needs of a particular generation.

Two questions then arise—how is the tradition preserved? Who makes or approves the changes in expression and interpretation? How do we know that they are in keeping with the teaching of Jesus and the Apostles? The answer is that the tradition is maintained through what is called the apostolic tradition—the corporate life and experience of the Church manifested through the apostolic succession—the succession of bishops down through the ages. Like other parts of the catholic heritage the apostolic succession has often been misunderstood.

It has sometimes been argued that apostolic succession meant a kind of pipe line theory according to which bishops could trace their ordination, through the actual physical laying on of hands, called tactual succession back to the Apostles themselves.

The tactual transmission of authority implied a pipe line theory of power. In other words, grace was thought to have been poured like a liquid into a pipe by our Lord and each ordination of a bishop, according to this theory, added another section of pipe to the line. (Holmes, *What is Anglicanism?* p.53).

If that is the best that can be said for apostolic succession the whole case falls to the ground.

But there is much more to it than that and the idea of the apostolic tradition is tied to the idea of the Church as a continuing holy community, the

People of God. Any community has its agenda or *raison d'etre* and its leadership. In some ways they are inseparable but I want to talk, for the present, of leadership. In any community there is need for leadership and those leaders must be properly authorized—that is duly appointed and willingly received. In the New Testament the leaders were the Apostles and their position is clear enough. They were men called and commissioned and sent by our Lord himself as his agents. It is unlikely that they received any public or formal ordination because it was unnecessary. They were in direct and personal contact with the Lord Jesus and that was enough.

There were also apostolic men, as they have been called, co-workers or successors of the Apostles—men such as John Mark and Barnabas, Timothy and Titus and many others. These were men—perhaps elected by their congregations as were the deacons in the sixth chapter of the Acts of the Apostles—accepted by the apostles and commissioned or ordained by them with the laying on of hands. For example St. Paul said to Timothy:

Do not neglect the gift you have, which was given you by prophetic utterance when the council of the elders laid their hands upon you. (1 Tim. 4:14).

There is, as everyone admits, some difficulty in knowing what is meant by the "council of the elders." In 1 Cor. 12, St. Paul speaks of apostles, prophets, teachers, healers, administrators and others, although he does seem to give pre-eminence to apostles, prophets and teachers. In his letter to Titus he speaks of bishops and elders or presbyters but it is not absolutely clear that he means separate and distinct offices. The form of ministry in the New Testament seems to be very fluid. Probably it was thought that such things were unimportant because the Second Coming was imminent.

By the end of the first century conditions had changed. Christians no longer expected an immediate Second Coming and the community—the catholic church as it was beginning to call itself—was developing ordered patterns of organization as though it expected to be about for a long time. Before the year 100 the threefold ministry of bishops, priests and deacons was apparent. For example in the letter of Clement, Bishop of Rome, written about 95 A.D., we find this statement:

The Apostles for our sakes received the gospel from the Lord Jesus Christ; Jesus Christ was sent from God. Christ then is from God, and the Apostles from Christ. Both, therefore, came in due order from the will of God . . .

And so, as they preached in the country and in the towns, They appointed their first-fruits (having proved them by the spirit) to be bishops and deacons of them that should believe . . .

In the writings of Ignatius, Bishop of Antioch, about ten years later the situation was even more clear. He wrote:

Avoid divisions as the beginning of evils. All of you follow the bishop as Jesus Christ followed the Father, and follow the presbytery as the Apostles; and respect the deacons as the commandment of God.

Let no man perform anything pertaining to the church without the bishop. Let that be considered a valid Eucharist over which the bishop presides, or one to whom he commits it.

Wherever the bishop appears, there let the people be, just as, wheresoever Christ Jesus is, there is the Catholic Church.

(Continued on page 3)

Diocesan Motto for 1983: "Rejoice in the Lord always." —Philippians 4: verse 4.

The Bishop's Itinerary

May 1st—11:00 a.m.—St. Matthew's, Sault Ste. Marie—Confirmation and Eucharist.
 May 2nd to 4th (5th possibly)—Election of Coadjutor Bishop and Diocesan Synod.
 May 8th— 7:30 p.m.—St. Paul's, Thunder Bay west parishes—Confirmation and Eucharist.
 May 9th— 7:30 p.m.—St. Paul's Thunder Bay east parishes—Confirmation and Eucharist.
 May 10th— 9:00 a.m. to 1:00 p.m.—St. Michael's, Thunder Bay, Quiet Morning for Clergy.
 May 10th— 7:30 p.m.—St. Mary's, Nipigon—Eucharist.
 May 11th— 7:30 p.m.—St. John's, Schrieber—Confirmation and Eucharist.
 May 12th— 7:30 p.m.—Holy Trinity, Manitowadge—Confirmation and Eucharist.
 May 13th— 7:30 p.m.—All Saints', White River—Confirmation and Eucharist.
 May 14th— 9:00 a.m. to 1:00 p.m.—St. Paul's, Wawa—Algoma Deanery Clergy Quiet Morning.
 May 15th— 7:30 p.m.—St. John's, Chapleau—Confirmation and Eucharist.
 May 16th—p.m.—A.C.W. Executive Dinner.
 May 17th and 18th—Ramada Inn, Sault Ste. Marie, A.C.W. Annual.
 May 21st—11:00 a.m.—Wedding—St. Luke's Cathedral.
 May 27th—5:00 p.m.—Ordination Dinner, Thunder Bay.
 May 27th—7:30 p.m.—St. Thomas', Thunder Bay—Ordination.
 May 29th— a.m.—St. George's and St. Joseph's Parish— Confirmation and Eucharist.
 May 30th to June 3rd—Canadian House of Bishops, Murray Bay, New Brunswick.



AT THORNELOE: In this issue Thorneloe College, Laurentian University, Sudbury, announces the availability of residential scholarships and we draw special attention to the details of this program. In the picture, taken at Thorneloe are Provost John Sandys-Wunsch with students of Thorneloe, Patricia Liabotis, Helen Glinos and Elaine Lumley.



RICHARDS LANDING GIRLS' AUXILIARY INDUCTED: On February 13th, eight girls were inducted at a candlelight service into the Girls' Auxiliary of the Anglican Church, Algoma Diocese, by the Reverend Bud Moote, at Richards Landing. The girls served tea and dessert at the Rectory afterwards. This is the first active G.A. on the Island in many years, and is under the leadership of Frances Rivet. These girls are now looking forward to and working towards the Festival in Sudbury on April 22nd, 23rd and 24th. Left to right are, first row: Kirsten Wills, Jennifer Clark, Stephanie Rivet; second row: Jane Wallace, Catherine Irwin, Barbara Clark, April Crawford-Brown; back row: Lucie Wills (co-leader), The Reverend Bud Moote, Frances Rivet (leader); absent: Tricia Cain.

Issue later this month

The Algoma Anglican endeavors to follow a production schedule by which the 10th of the month is the deadline for receiving news, articles and features. For this issue, however, the 10th of March came and went with major items still not on hand. They came through the mail or by courier eventually, but not before the Editors made the decision to postpone making up the paper for one week. That delays the readers' receipt of the paper.

Letter to the Editor

Dear Sir: I would like to thank every person in the Diocese who in 1982 helped to make up the \$29,721.48 for the Primate's Fund. In 1981, the offerings for the fund were \$34,241.00. It is slightly down for this past year.

We need to keep the message before the people of Algoma to support the poor in the world. One of the ways we are finding helpful in our Anglicans in Mission campaign at the parish level is that there are two groups of people who are saying they would rather support the PWRDF.

The first is a group of people who notice that only a small percentage of AIM money is going out of Canada. They would rather put some of their sacrificial giving to the needs of the poor and the people who are being unjustly treated in the world.

The other group of people are those who are living on a small pension, and find it hard to make a long term commitment. I am encouraging them to put any extra givings through the SHARE envelopes that we put into the envelope boxes every Advent.

Really we all belong to one church and the giving that is being raised at all levels is to be used to build up the church. We are working hard to approach every person in our parish and to explain the nature of the challenges we are facing in our time. People have been very generous.

You will be interested to know that we have been contacting key people in every deanery to help with the work of promoting the fund and telling the story of PWRDF. Thank you once again.

Yours in Christ,
 Les Peterson,
 Diocesan Co-ordinator,
 PWRDF
 Parry Sound.

WHAT DOES WHAT

It is not what men EAT,
 But what they DIGEST
 That makes them STRONG
 It is not what they GAIN
 But what they SAVE
 That makes them RICH
 It is not what they READ
 But what they REMEMBER
 That makes them LEARN-ED
 It is not what they PREACH
 But what they PRACTISE
 That makes them CHRIS-
 TIAN.

—(Sir Francis Bacon).

The Bishop's Letter—

The Episcopal election

My dear fellow Anglicans:

A number of our clergy and laity, who will be attending Synod, have not been involved in an Episcopal election before. I thought that a few words about the procedures relating to an election may be helpful to them and to the readers of the Algoma Anglican.

As in the previous election in 1974 there will be a pre-Synod nominating Ballot. Clergy and lay delegates can send in nominations, if they so desire, to the Lay Secretary in care of the Synod Office. Names submitted will have factual information such as date of birth, marital status, University and Theological Degrees, Parishes and Dioceses in which the nominee has served. The names submitted will appear in the Convening Circular.

On the day of Synod, following the opening procedures and the reading of the rules relating to elections, the clergy and laity will have the opportunity to cast a nominating ballot. The names resulting from this nominating ballot will be added to the names of those submitted in the Pre-Synod Ballot.

Voting then begins. The Clergy and Lay delegates vote separately and the result of each vote is tabulated by scrutineers. To be elected a bishop, in our Diocese, requires a two-thirds majority of both the clergy and lay votes and so ballots are cast until someone receives that required majority.

The members of Synod are required to remain in the Cathedral until an election has been declared. If a deadlock develops the Presiding Officer has the right to call for another nominating ballot which allows the nomination of additional names. During the time of the election no person, except the clergy and the official lay delegates, are allowed in the Cathedral. It is closed to the public.

While it is expected that any of those who allow their names to stand would accept the office if elected nevertheless the person elected is contacted to ascertain his decision. If his answer is one of acceptance the election is concluded with prayers and the blessing. If the decision is negative, balloting proceeds again as before.

I ask for your daily prayers for the Holy Spirit's guidance for our clergy and lay delegates as they bear the responsibility of electing a Co-Adjutor Bishop who will succeed me on September 29th. I also ask you to pray for the clergy and laity of the Dioceses of Athabaska and Calgary who will also be electing new diocesan bishops. A suitable prayer during a vacancy is number 11 on page 44 in the Book of Common Prayer.

Beth joins me in wishing you all the rich blessings of the Easter Season.

Your friend and bishop,

*Frank
 Algoma*

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma

P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

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Subscriptions \$2.50 per annum.
 Second class mail registration No. 1423.
 Produced monthly by Muskoka Publications Limited,
 P.O. Box 1600, Bracebridge, Ontario, P0B 1C0.

Items for publication must be mailed prior to the 10th of the preceding month to this address: The Algoma Anglican, P.O. Box 1600, Bracebridge, Ontario, P0B 1C0.

Send subscription renewals and notices of address changes to: P.O. Box 1168, Sault Ste. Marie, Ontario, P6A 5N7.

Terry Fullam mission to be held in April at St. John's, North Bay



Rev. Terry Fullam

"Be Fully Alive in Christ" is the motto of the St. John's congregation in North Bay as they begin a second century of Christian life. The central event in the year-long anniversary celebration is a three-day renewal mission to be led by Fr. Terry Fullam on April 28th, 29th and 30th, 1983.

Since Fr. Fullam has an international reputation as a Bible teacher and renewal leader, St. John's is inviting the members of other congregations in the Diocese to share in this unique spiritual opportunity. Fr. Fullam is the Rector of St. Paul's Episcopal Church in Darien, Connecticut. The book "Miracle in Darien" describes the renewal in the Spirit which has come to that church during Fr. Fullam's 10-year ministry there.

The times and themes of the mission meetings have now been confirmed:

Thursday, April 28th, from 7:30 p.m. to 9:30

p.m., with singing from 7:00 p.m. Theme: "Christ, the Head of the Church."

Friday, April 29th, from 7:30 to 9:30 p.m., with the singing from 7:00 p.m. Theme: "The Church, a Body called to Minister."

Saturday, April 30th, from 9:00 to 11:00 a.m. — the concluding Eucharist with teaching and songs of praise. The Fullam Mission at St. John's is arousing widespread interest within the Diocese and beyond. Inquiries have come to St. John's from as far away as Toronto, Hamilton, Thunder Bay, Sault Ste. Marie, Blind River, Timmins and Parry Sound.

Brochures containing registration forms are being sent by St. John's to all the accessible parishes within the Diocese. They can also be obtained by writing to St. John's Church, 301, Main Street East, North Bay, Ontario, P1B 1B3. Bilinging is being arranged for those who request it on the registration forms.

Confirmation at Parry Sound

The Right Reverend F. F. Nock, Bishop of Algoma, paid his last episcopal visit to Trinity Church, Parry Sound, on February 20th, where he officiated at the Order of Confirmation, and celebrated the Eucharist.

In his address to the candidates and the congregation, Bishop Nock talked about thanksgiving being the deepest element of praise to God for what He has done. He reminded his hearers that God's love is not something that we merit, earn, or

understand; it is a gift. In Baptism He brings us into an intimate personal relationship with Himself; He makes us members through baptism. In Confirmation, He renews with the Holy Spirit.

Bishop Nock went on to describe the gifts of the Spirit, and referring to John 6, he emphasized thanksgiving and also sharing. If we do not share our gifts, we are not being true to the nature of our Lord. Learn

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The Catholic tradition: an Anglican approach

(Continued from Front Page)

Statements such as these are not theoretical statements of what ought to be. Clement and Ignatius were not writing to promote a point of view, saying, "we think that the Church ought to be like this. We think that this should be the pattern of organization." No, they were writing to say what the Church actually was. "This is it. You all know it. Here it is for everyone to see." And, after all if their statements had been false or distorted they would have been refuted and would have disappeared from Christian history. Instead, the threefold ministry of bishops, priests and deacons have been the norm throughout most of Christendom for most of history.

Against Individualism

The role of the bishop was to be the guardian of tradition. He was not a spiritual dictator but a trustee and a shepherd.

By the middle of the second century the ogre of individualism and separatism was raising its ugly head. There were people claiming that what they said was the truth merely because they said it.

One of the church leaders who challenged this irresponsible individualism was Irenaeus, Bishop of Lyons, in what is now southern France. Irenaeus had come originally from Asia Minor where, as a boy, he had known Polycarp, the martyr-bishop of Smyrna. Irenaeus was Greek-speaking, a fact which would prove to be of some importance.

To refute these individualists, Irenaeus wrote a book called *Against the Heretics* in which he said:

Those that wish to discern the truth may observe the apostolic tradition made manifest in every church throughout the world. We can enumerate those who were appointed bishops in the churches by the Apostles, and their successors (or successions) down to our own day, who never taught, and never knew, absurdities such as these men produce.

And to prove his point he examined the episcopal succession in the church at Rome. About it he wrote:

The blessed Apostles, after founding and building up the church, handed over to Linus the office of bishop. Paul mentions this Linus in his epistles to Timothy (2 Tim. 4.21). He was succeeded by Anacletus, after whom in the third place after the Apostles, Clement was appointed to the bishopric. He not only saw the blessed Apostles but also conferred with them, and had their preaching ringing in his ears. In this he was not alone; for many survived who had been taught by the Apostles . . .

And in his account Irenaeus continued to list the bishops by name up to his own time. The successors of the Apostles were not important because they had inherited "some mysterious power which made them better than others and which gave them a hold over their congregations: they were important because they were the witnesses and the trustees of the Christian tradition—the elder statesmen through whom the ethos of the community."

Even among elder statesmen, however, there are sometimes differences of understanding and interpretation which arise from different ways of looking at things. Differences in ways of looking at things arise, in part, from the language in which they are expressed. Irenaeus, as I have already said, was Greek-speaking and Greek tends to be a flexible language. Latin is far more rigid and this began to show in Victor, the first Latin-speaking bishop of Rome at the end of the second century. Victor was something of an autocrat and wished to impose his will on all his brother bishops. In the words of Eusebius, the early church historian.

. . . Victor, head of the Roman church, attempted at one stroke to cut off from the common unity all the Asian dioceses, together with the neighboring churches, on the grounds of heterodoxy, and pilloried them in letters in which he announced the total excommunication of his fellow-Christians there.

But this was not to the taste of all the bishops: they replied with a request that he would turn his mind to the things that make for peace and for unity and love towards his neighbors.

We still possess the words of these men, who very sternly rebuked Victor. Among them was Irenaeus, who wrote on behalf of the Christians for whom he was responsible in Gaul.

There we see the difference between the Latin and the Greek mind. Latin religious thought finds it difficult to distinguish between unity and uniformity: Greek thought is more flexible. The Latin mind tends to be juridical and legalistic: the Greek approach is pastoral and conciliatory. This tension has existed through most of western Christendom. Successive bishops of Rome have sought to impose their spiritual and sometimes their political control over the rest of the Church. To this point I shall return.

Christianity the state religion

It is an unfortunate fact that any institution, no matter how good, tends to suffer deterioration and distortion with the passing of time. This has been true both of the Christian church as a whole and of some of the elements within it.

Early in the fourth century, under the Emperor Constantine, Christianity became the state religion of the Roman Empire and Sunday became a legal holiday. As a result the number of Christians—or at least the number of those recognized by the state as Christians—increased greatly. The number of bishops does not seem to have increased proportionately. Moreover, the bishop emerged as a state official with civil as well as ecclesiastical responsibilities. This was what has been called the rise of monarchical episcopacy in which the Lord Bishop became a state official of equal importance with the Roman governor. This is one of the reasons for the separation of confirmation from baptism.

In the sixth century, the Roman Empire faded away for whatever reason and with it many of its officials. In many places there was no Roman governor and the bishop was left as the only public official. Because of all this the bishop had less and less time for pastoral responsibilities and found his time increasingly taken up by public business.

For example, Leo I, Bishop of Rome from 440 to 461, and sometimes called 'the Great' found himself as the only public official when the Huns attacked the city in 452. Whether he liked it or not, Leo was thrust into a position of political prominence and the evidence seems to suggest that he rather liked it. Incidentally, and this is important, he knew no Greek. He was totally and completely Latin.

There have been attempts at reform. One of the most dramatic examples in the middle ages was the one undertaken by Gregory VII, Bishop of Rome, 1073-1085. In his day ignorance and superstition were rampant and the Church itself was being fleeced and politically exploited.

Gregory thought that he could effect a reformation by imposing on the Church tightly centralized political controls, much as Victor had wished to do, and thereby demonstrating, once again, the rigidity of the Latin mind.

In this approach Gregory was less than successful but it was continued by his successors and particularly by Innocent III. At the fourth Lateran Council in 1215, Innocent and his advisers reduced the whole of Christian life to a body of rules and regulations.

This, had it been successful, would have been the ultimate triumph of the Latin mind.

All this was a far cry from the apostolic age when the bishop had been witness, trustee and shepherd.

But, because the office was sometimes misused and distorted that does not mean that it should be abandoned. One does not throw out the baby with the bath water. Even in the darkest days of the Church's history there have been saintly bishops who kept alive the tradition of a ministry handed on to them by Christ through his apostles.

Let us reflect on this apostolic ministry, this catholic tradition, as we call it, and see why it is important:

(1) It is the promise—one might almost say the guarantee—that the apostolic faith, which we find in Christ, will be transmitted, undiminished and unimpaired, from generation to generation.

It provides a framework—a tradition—within which to understand and live the Christian faith. As Jerome Bruner has said in a book on education.

What a society does for its members, what they could . . . not achieve on their own in a lifetime, is to equip them with ready means for entering a world of enormous potential complexity.

(Continued on page 5)

The Church Calendar Heroes and Holy Ones

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

April 11th. Leo the Great, Bishop of Rome (A.D. 461). The word "doctor" in this and other items means the same as our familiar Doctor of Divinity (D.D.). It indicates profound scholarship that has been accepted by the Church. In Bishop Leo's case, the Church is thankful for the great statement about the divine and human natures in Jesus Christ. This article is called "The Tome of Leo." The word "Tome" is used in the same way as we say that someone has to write a thesis for another degree. Leo's Tome was received by the Church at the Fourth General Council in Chalcedon in 451 A.D.

April 19. Alphege, Archbishop of Canterbury, Martyr 1012 A.D. Some people wonder why so many Anglo-Saxon Bishops and Priests are included in the Calendar. England was composed of little Kingdoms; perhaps each county would be a separate principality. The Bishops took a great interest in uniting the religious and social elements. If there was an invasion, church and state were attacked. Alphege was sent by the King (Ethelred) to deal with the Danish invaders. They took him and some Nobles prisoners and demanded ransom. Alphege would not allow his Diocese to pay the ransom. The Danes, after a drunken brawl, beat Alphege until he died.

April 21st. Anselm, Doctor, Archbishop of Canterbury, 1109 A.D. Anselm is a different kind of "saint" than Alphege. He had no interest in politics or compromises. He was a great scholar of the Christian Faith. He believed in a disciplined Church. He tried hard to get unity within the Church, not only in England but also in Scotland and Wales. He wrote a famous thesis called, "Why God became Man in Jesus Christ."

April 23rd. St. George, Patron of England (A.D. 304). George is a hero of the Middle East. When the Crusades were in action (11th and 12th century), the Christian armies tried to defeat the Mohammedans in the Middle East. The Crusaders heard about St. George slaying the dragon of evil, rescuing innocent victims of war or injustice. They thought such a person should be patron saint of England. For many years, scholars thought the story and person "George" a myth, but recent scholarship believes he existed.

April 25th. St. Mark the Evangelist. Although there has been some recent opposition to the idea, most scholars for the past 100 years have considered St. Mark's Gospel to have been the first Gospel to be written. Early Christian scholars tell us that Mark was a kind of secretary who wrote down what St. Peter preached about. If this is the case, perhaps the Gospel should be named, "Gospel according to St. Peter." The first three Gospels have a common background, as well as individual points of view. The sermon on the Mount (Plain) and the Passion events are largely common to the Gospels. St. Matthew represents the Jewish point of view. It connects the Old Testament prophecies with the events in the New Testament. St. Mark represents the divinity of Christ by beginning the Gospel with the Baptism, Temptation and the obedience of

Jesus to the call of God, His Father. St. Luke is the Gentile Gospel. He was a medical doctor and historian. His Gospel is full of history and healing.

MAY 1983

May 1st. St. Philip and St. James the Apostles; St. James the Brother of the Lord, Martyr 62. Everything we know about the two Apostles can be found in St. John's Gospel (early chapters) and in the early chapters of the Acts of the Apostles. There is complete confusion about the various Apostles and Disciples called "James." However, the revisers of our Prayer Book 1962 were wise in including St. James, the Brother of the Lord and, on October 28th, St. Jude the Brother. We need to understand that first generation Christians were very conscious that they must be under the guidance of the Holy Spirit. It was the Jewish custom to keep the High Priesthood in the Tribe of Levi, in the form of Succession. The Church followed this by using the earthly family of which Jesus was a member. For this reason James is often called the first Bishop of Jerusalem. In fact at the first Council of the Church (Acts 15:22ff) St. James is given some preference as Chairman over St. Peter. He was the local representative of the universal Church. Herod had him executed and proceeded to arrest Peter.

May 2nd: Athanasius, Doctor, Bishop of Alexandria (373 A.D.) Athanasius certainly suffered for the Faith. He was exiled a number of times because he insisted that Jesus Christ was, and is, True God and Perfect Man. At the Council of Nicea (A.D. 325) he proclaimed the truth about Jesus Christ, contained in the first two paragraphs of the Creed we use at the Eucharist.

May 4th: Monnica, the mother of Augustine of Hippo (A.D. 387). St. Monnica is the classic case of a mother weeping and praying that her wayward son would see the light and go "straight." St. Augustine, who became a great Christian Scholar, did not show much promise early in life. He was a great "brain" and "one of the boys about town." In fact he showed the unsocial and sexual actions which we are witnessing today. Monnica kept on praying. One day her son picked up a Bible. Flipping through the pages he came to Romans (13:13 and 14). A voice seemed to tell him that he must be converted. He went to the Bishop of Milan (Ambrose) and was instructed in the Christian Faith and baptized.

May 9th. Gregory of Nazianzus, Doctor and Bishop of Constantinople. (A.D. 389). Like Athanasius he wrote about, and preached about the Trinity, as the Christian fact about God. He had all sorts of enemies within and without the Church because he held to the truth of the Trinity-doctrine. We are facing the same problems in the Church and in the world today. Prayer Book Worship and studying the Creeds will not only explain Holy Scripture, but will remind us how fortunate we are that these great Christian Leaders, in every generation, made it possible for us to hear the whole Gospel. They were willing to suffer exile and misunderstanding rather than deny the Faith.

Bishop loved his 40 years in the North

The following, written by Joe Belanger, appeared as a feature article in a recent issue of *The North Bay Nugget*:

Nearly 40 years ago, a young, inexperienced Anglican clergyman and his wife, both born and raised in Toronto and the city way of life, moved to the North.

Thrust into a totally new environment, they had to learn a new way of life. They had to learn how to cope with bitterly cold winters; how to get by without the communications and services city people took for granted; and they had to learn to understand their parishioners, who were mostly farmers.

It was a challenge, but not one too great for the Right Reverend Frank Foley Nock. In fact, he excelled in his new environment and in 1975 was elected Bishop of the Anglican Church's Algoma Diocese that includes North Bay.

In an interview with *The Nugget* Saturday, Bishop Nock took time to reflect back over the years he's spent in the North and his plans for the future once he officially retires on September 28th.

"I didn't know one end of a Quebec heater from the other when I first came North," he said.

Going bobsledding
"We were pretty green, but we had fun. On our days off I remember we used to go bobsledding down the hills in the farmers' fields," he said.

Bishop Nock and his wife were in North Bay over the weekend to kickoff the St. John's Anglican Church 100th anniversary celebration by leading the Sunday morning service.

"I guess one thing we had to become accustomed to was the fact that most of our parishioners were farmers, or country people.

"I remember going to church for the first time



Bishop Nock

for Sunday service and only half the congregation was there. As the service went on, more and more people started to arrive. Of course I hadn't realized that many people had farm chores to do before they came, so I had to learn to adapt to a little less rigid timetable," explained Bishop Nock.

All but two of Bishop Nock's 43 years of service have been spent in the North.

He graduated from Trinity College University of Toronto in 1938 with a Bachelor of Arts degree, followed by an L.Th. degree in 1940.

For two years he served as assistant, curate at St. Matthew's Church in Toronto, before he went to the Algoma Diocese where he took over a four-point parish including Christ Church, Korah; St. Peter's Church, Harris and Buckley; Holy Trinity Church, Tarantorus, and St. James' Church, at Goulais River.

He was consecrated as Bishop on January 10th, 1975, after receiving more than the required two-thirds of the clergy vote and an equal percent of the layman's vote.

"It's a great feeling to have received so much support. It's a wonderful feeling to know you have that much support in the Diocese when you're elected," he said.

The consecration was just one of many highlights of his career, said Bishop Nock.

Other highlights during his career include the 100th anniversary of the Algoma Diocese in 1973; a visit by the Most Reverend Michael Ramsay, Archbishop of Canterbury, in 1966, and the building of the Diocese office in Sault Ste. Marie, 1981.

The 100th anniversary at St. John's Anglican Church this year is just one of many Bishop Nock has attended.

"I think the unique fact about any 100th anniversary is the church has existed for that length of time in a country as young as Canada," said Bishop Nock.

"That it's existed that

(Continued on page 5)

Symbol of new life in Church— "Five Minutes for Mission"

A compelling and sensitive plan for action and thought, based on key selections from the New Testament and a critical analysis of how we approach mission—our motives and methods—and how others react to mission. An excellent study book.

"Five Minutes for Mission" was originally produced for the diocese of Qu'Appelle by our mission study coordinator, Dale Huston. Dale applied his imagination and his capacity for interpretation to the needs of the church in the world in our day. The result is this collection of his reflections, which were

widely used in the diocese last year and which I am proud to commend to the wider Church. I rejoice that the insights which many Qu'Appelle people have shared will now be available to many more people. Anglicans in Mission has already produced much new life in our church; **Five Minutes for Mission** is a good symbol of that new life" —Michael G. Peers, *archbishop of Qu'Appelle*.

Dale Huston is rector of All Saints Anglican Church, Regina, and coordinator of mission study and interpretation for the diocese of Qu'Appelle.

Five Minutes for Mission

Meditations on the Biblical Meaning of Mission Today

Dale Huston

Anglican Book Centre, 96 pages, paper \$5.95

Anglican congregations join

R.C. in "Life in the Spirit" seminars

(Received too late for March issue).

On the week-end of February 4th, 5th and 6th, in the parish of All Saints', Onaping, and St. Michael and All Angels', the Life in the Spirit seminars were held at St. Patrick's school in Azilda. The life in the Spirit seminars are designed to help people find a new and fuller life as Christians by laying or strengthening the foundation of a truly Christian life. "No other foundation can anyone lay than that which is laid, which is Jesus Christ." (I Cor. 3:11). The seminars, then, are concerned with the most basic part of Christian life: establishing a person in Christ.

The team for the seminars come from St. Kevin's Roman Catholic parish in Hamner. Fr. Don Tait, the

Roman Catholic pastor of St. Kevin's parish, and Paul La Belle, a lay leader, directed the team of men and women from St. Kevin's in the presentation of the Life in the Spirit seminars.

Members of All Saints' and St. Michael and All Angels' joined with Fr. Ken Ostler and his wife, Joanne, and a couple of persons from the Anglican churches in Sudbury area, to take the week-end of the Life in the Spirit seminars. It proved to all those who took the seminars to be an exciting, joyful, learning experience throughout the whole week-end.

Members of the Roman Catholic and Anglican Churches shared together in a time of prayer, worship and learning from each other, in a spirit of openness and community love.

Deanery Youth Conference held at Christ Church, Lively

A very enjoyable and interesting event took place at Christ Church, Lively, on February 26th, when the young people of Sudbury Deanery met in the parish hall. The teenagers were given bags with mementos of their day in the regional town of Walden, and name tags which had been made by Christ Church's Youth Group, who also made the signs, banners, place mats and table centres for the conference.

The Rector, the Reverend Robert Flowers, was the celebrant at the Holy Communion in the Church, with Shawn Simmie the server and Mrs. Marolyn Flowers the organist. The readers were Coreen O'Neill, Minque Morel and Bruce Burns.

An informative panel discussion on the subject of Ecumenism, Unity and Church Union took place in the parish hall, with the panelists being Mrs. Grace Murray, the

Reverend Robert Lumley and the Reverend Bart Van Nie, minister of Trinity United Church, Lively. The young people divided into groups and a very good question and answer session was held. When they regrouped there were several interesting ideas on how church union could be achieved. It was a thought-provoking experience.

Mr. Van Nie said Grace at the delicious luncheon prepared by the ladies. A period of free time followed, when some played ping-pong others went cross-country skiing and others simply toured beautiful downtown Lively, and all got to know each other better.

Everyone gathered again for an informative presentation of First Aid and its importance. This demonstration was made by Frank McKinnon, whose I.N.C.O. First Aid Team award and later competed for the world championship in Baltimore.

Again in the Church, the Rector sang Evensong, with Bishop Nock giving the Absolution and Benediction. The readers at this service were Doug Parker, Charlene O'Neill and Shelley Schroeder.

Grace was sung at the dinner in the Parish Hall. Bishop Nock was honored with a cake complete with candles, as he was celebrating his birthday that week-end. The Bishop gave a wonderful and inspiring talk on "The Feet of Jesus." He was thanked for coming

(Continued on page 7)

Bishop Nock —

(Continued from page 4)

length of time and survived changes of all kinds for 100 years, including wars, depressions, social and moral changes is unique. It's survived all those things and now, 100 years later, it's still a strong, visible presence in the community and it's ready to start out on another 100 years," explained Bishop Nock.

Back to the Church

Aside from the extensive development and growth of the North since he arrived here in 1942, Bishop Nock said another change he's seen recently is a movement back to the church by people disenchanted with the liberalism of the 1970's.

He said the hard economic times have made people stop and re-evaluate their lives.

"I think people are beginning to realize all these material things we acquire in good economic times are not eternal. They're now seeing more things of value in this life than material things," he explained.

"Another thing that I think is on many people's minds is the possibility that we can blow ourselves to smithereens with nuclear weapons," said Bishop Nock.

"I'm seeing more adults than ever coming for confirmations. That's good, because when you get the adults coming to the church you know they've thought about it," he said.

Bishop Nock said he'll spend his retirement with his wife travelling, attending university lectures and working part-time in the parish.

The Catholic tradition: an Anglican approach

(Continued from page 3)

ty. It does this by providing the means of simplification—most notably, a language and an ordering point of view to go with the language. (On Knowing, p7).

In other words, we do not need to re-invent the wheel in each generation. There is much from the past—in our case much in the Catholic tradition—that we can accept and use.

(2) The Apostolic ministry—which is but part of the catholic tradition—although an important part—is one of bishops, priests and deacons. Bishops are not better than or superior to other Christians. They are called to be the focus of the Christian Church. One of the early fathers said that they were the glue which holds the Church together.

(3) It provides a base for authority but here we need to be careful. Authority is often confused with dictatorship in which one individual or group imposes its will on the majority whether they like it or not. On the other hand it is popular these days to talk about democracy and the will of the majority as though the will of the majority was always right and therefore the ultimate authority. To say this and to leave it at that is to make the voice of the people equal to the voice of God—"vox populi, vox Dei," as the Latin Tag has it. The Christian can accept neither of these views.

The Church is neither a dictatorship nor a democracy. Rather it is a community which seeks to learn the will and purpose of God and then to live according to it. Hence, it is the constant business of the Catholic Church to determine the will of God.

This we are able to do in two ways:

—through the prayers and sacraments and bible study of the living community of which we are part;

—through the catholic tradition which we have inherited and of which the bishops are the guardians and trustees.

The bishop is not a spiritual dictator who issues arbitrary orders and directives. Nor is he "the democratically elected leader" who responds docilely to the demands of the majority. The bishop elected by the people, whom he is to serve and consecrated and set apart by those who are already bishops, is the witness, the guardian, the trustee of that tradition. For that reason we yield him our loyalty and allegiance.

This does not mean that the bishop alone determines and defines tradition. In the first place, he has inherited it: the Catholic faith, as Vincent of Lerins said, "is that which has been believed always, everywhere and by all." He is also amenable to the checks and balances of his brother bishops and to the inspiration of the whole Church.

As we have said repeatedly, the faith is a communal—not an individual—treasure. As an example we might cite the instance of Victor, the first Latin-speaking bishop of Rome. Victor was something of an autocrat and wished to impose his will on his brother bishops. Irenaeus, whom I have already mentioned, said to him, "You can't do that. You, in company with all the other bishops, are the guardian and trustee of Catholic tradition. You cannot re-make it according to your own whim and fancy."

Within his own jurisdiction—the diocese—the bishop also has his advisers—clerical and lay—whom he consults and who share in the definition and interpretation of the will of God. We usually speak of "the bishop in synod." When the will of God—the catholic tradition—has been

learned and defined it is the bishop who promulgates it and invites the assent and commitment of all Christians. The bishop is the spokesman and, we might say, the trustee and executive agent of the community. It is, for example, he who ordains although in the ordination of a priest all those who are already in priest's orders join with him in laying their hands on the head of the new ordinand. In the case of error or gross sin it is the bishop's responsibility to administer discipline firmly but lovingly remembering that he is also a shepherd dealing with souls for whom Christ died.

The Catholic tradition includes a number of elements including the apostolic ministry of bishops, priests, and deacons. The whole tradition is important for a number of reasons:

—It is an expression of unity within the Body of Christ, across the world, through the after and beyond.

—It is an expression of continuity with the past. At the beginning of the Canadian prayer book there is an important but little known document, called the Solemn Declaration. Here are the opening sentences:

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada; now assembled in the first General Synod, hereby make the following Solemn Declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the one Body of Christ composed of Churches which, united under the one Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed ecumenical councils . . .

Unity does not mean uniformity or centralized control—it does mean a common faith.

It provides for unity and communion with other dioceses, provinces and national churches across the world and the key person is the bishop in each instance.

Restoration of unity

It provides a standard for conversation with other religious bodies. When we talk about Christian re-union we have in mind the restoration of what unity which we believe to have existed in the New Testament and the apostolic age which was marked by these four characteristics:

—The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

—The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

—The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

—The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

From all this it follows that when, in the creed, we affirm our belief in One Holy Catholic and Apostolic church this is no mere form of words, but an expression of belief in and commitment to a vital living community which finds its original in the New Testament and has continued undiminished, unbroken and unimpaired to our own day.

ADVANCE NOTICE:

Prayer in Practice Workshop at Trinity Church, Parry Sound, on November 18th and 19th, 1983.

This will be a Diocesan workshop led by the Venerable Thomas Gracie, of the Church of the Messiah, Toronto, and his wife, Betty. Mrs. Gracie is the Canadian Co-ordinator of the Anglican Fellowship of Prayer.

For more information, please contact: Mrs. Betty McDowall, 22 Victoria Avenue, Parry Sound, Ontario, P2A 2C1.

New Scholarships at Thorneloe College

Thorneloe College is pleased to announce that we are offering a number of Residential Scholarships for first year students in the Humanities at Laurentian University.

The fellowships are worth \$1,200.00 a year, which is equivalent to one year's free residence at Thorneloe College. The students who receive the fellowships must be resident at Thorneloe College, in addition they must take their first year in Arts, English 1005E, Geography 1015 (or Political Science), a second language, a science and RLST 1215. Finally the student will meet once a week with a tutor at Thorneloe College. This will give the student a chance to discuss the course with each other and a faculty member throughout the year.

Should students at the end of the year decide to enter another type of study for example a professional school then they will have a solid arts grounding in clear writing and thinking behind them.

These scholarships are of interest to good students who may be hesitant about going to university, or students who are not sure what they would like to take in university or students who are already planning to major in a Humanities subject.

If you are interested in these scholarships or know of any one who might be please write to: The Provost, Thorneloe College, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6 or call Area Code (705) 673-1730.

"A charge to keep I have"

Third Instalment

One Step Forward, One Step Back

Frederick Dawson Fauquier (1817-1882) was consecrated the first Bishop of Algoma on the 23rd of October, 1873. His diocese was so extensive that it appeared nearly impossible to administer. It stretched for more than 800 miles from Thunder Bay to the District of Muskoka but contained only nine Anglican churches, all unfinished and in debt. The Bishop's clergy consisted of seven individuals, besides himself, three of whom were still in deacon's orders. Between the months of May and November Fauquier resided at Bishophurst. Much of the winter he spent in Southern Ontario, addressing missionary meetings and inspiring a general interest in the work in Algoma, then known as "the child of the Canadian Church."

One who came to share in the undertaking was Edward Francis Wilson (1884-1915) (called Sahyahquading or "The Proclaimer" by the Ojibwe), a member of a prominent English Evangelical family, and grandson to Daniel Wilson, the fifth Bishop of Calcutta. While working for the Church Missionary Society on the Indian Reserve at Sarnia, Wilson fell ill with fever and, in consultation with his bishop, decided that a vacation was in order. His chosen destination was Northern Ontario, then still in the Diocese of Toronto, where he hoped to test the field for potential missionary activity. When he came ashore at Garden River in 1869 he "was disappointed to discover that the Indians were all Roman Catholics" ¹ and yet, for Wilson, "there was something very attractive and fascinating" ² about these people.

An in-depth study of the motives behind Indian education and the management of the Shingwauk Homes is beyond the scope of this essay and the reader is directed to the work of David Nock. ³ There is room, however, to introduce a few of the highlights.

Like his father before him, Chief Augustine Shingwauk travelled to Toronto to request that "a teaching wigwam" be established for the education of his people at Garden River. "The time is passed," declared the Chief

for my people to live by hunting and fishing as our forefathers used to do; if we are able to exist at all we must learn to gain our living in the same way as the white people . . . we Indians know our Great Mother, the Queen of the English nation is strong, and we cannot keep back her power any more than we can stop the rising sun, she is strong, her people are great and strong but my people are weak. ⁵

The Church Missionary Society had intended to send Wilson to Manitoba but relented and agreed to support him at Garden River for the period of one year. In search for funds to build his school, Wilson took Augustine's brother, Buhgwujjenene, to England in 1872 where they met with the Prince of Wales and Henry Venn, Secretary to the CMS.

While abroad Wilson was saddened to discover that his support had been withdrawn. The CMS claimed that since there were no longer any heathen in Algoma (the last was supposedly converted by Chance in the 1850's), ⁶ the mission could not be included under the terms of their charter. Fortunately, the Colonial and Continental Church Society came to his assistance in the form of an annual contribution. An additional grant of £100 came from an anonymous source. Unlike the CMS, the CCCS directed its program towards the welfare of all Anglicans in foreign lands, whether emigrant or native.

The first Shingwauk School was built at Garden River at a cost of £1550. Completed on the 22nd of September, 1873, it was a two-storied edifice with a large verandah. Few of the original 16 pupils came from Garden River. The majority were from Sarnia, Walpole Island and Manitoulin Island. A disastrous fire broke out six days after it was in operation and, as Wilson wrote in his memoir of 1885: "The whole loss was estimated at about 1,300 pounds. The carpenter had been but a day or two and I was intending to insure the building the following week." ⁷ The tragedy was deepened with the death of Wilson's baby daughter—Mabel Laurie—who passed away from pneumonia as a result of the exposure she experienced on that fateful evening.

Despite the setback Wilson persisted and, on the 30th of July, 1875, Lord Dufferin, the Governor General, laid the cornerstone for a second school two and a-half miles to the east of the village of Sault Ste. Marie. Classes began three days later, although they had been held privately throughout the 1874-1875 academic year. The Anglican missionary societies in England contributed an annual sum of £400 towards its support and the Indian Department gave \$1,200 plus \$60 per year for the maintenance of each pupil. Varying amounts came, as well, from organized charities, Church of England Sunday Schools and private benefactors. In an attempt to prevent the ever increasing familiarity between the sexes, Wilson authorized the construction of the Wawanosh School for Girls in 1877. It began operation in Tarentorus in 1879. Wawanosh had a capacity for 30 adolescents, although not more than a third of that number were in attendance at any one time. For financial reasons it was reunited with Shingwauk in 1896.

Unlike the proponents of the earlier Indian policies Wilson was opposed to the long-term segregation of the Indians from white society. An immediate propulsion of the aboriginals into white society had gained an acceptance by the 1870's and 1880's for four reasons: first, it simplified the justification for the presence and salary of the missionary; second, funds were easier to come by with the promotion that native peoples responded quickly to the recognition of the innate superiority of Christianity and the Anglo-Saxon race; third, the local white population

Mission to the Ojibwe at Sault Ste. Marie: St. John's, Garden River, 1832-1982

By Monqusonquaw

desired speedy access to the large Indian reserves to feed the expanding need for timber and farmland; and, finally, such ideas were in tune with the official policy of the second Macdonald Government (1878-1891).

To enable the Indian to work the rigid 60-hour week of the Victorian labouring classes it was necessary to "Canadianize" him, to teach him English and inculcate into his nature the merits of self-help and competition. Besides reading and writing the girls were taught to cook, sew and clean — skills which would permit them to fill positions as domestic servants. The boys were trained in farming, telegraphing, blacksmithing, tinsmithing, tailoring, weaving, bookmaking, printing and carpentry. A few would gain employment as missionaries, teachers, civil service clerks and the like but the majority were relegated to the trades. Equality, following amalgamation, was the long term ideal but, for the present, Wilson expected his pupils to undergo an extended apprenticeship under white supervision.

By 1885 the strain of administration would prove too much for Wilson and, while retaining the principalship, he appointed a superintendent to manage the daily affairs of the Shingwauk School while he devoted his full attention to scholarly activities. The Second Riel Rebellion served as a catalyst to produce a profound change in his attitude towards educational methods. Between 1885 and 1892 Wilson's thought became more and more radicalized. David Nock suggests that the change was not a dramatic one but rather arose from "a conflict of long duration." In those eight years Wilson travelled extensively amongst the Cherokee, Pueblo and Zuni Indian tribes of the American Southwest, read many anthropological and ethnological studies, corresponded with leading figures in the field, published articles and edited a number of journals — *The Peace Pipe*, *The Algoma Missionary News* and *Shingwauk Journal*, *Our Forest Children* and *The Canadian Indian*. He was also responsible for the compilation of *The Ojibway Language: A Manual for Missionaries and Others Employed Among the Ojibway Indians*, (1874) which was reissued in 1975.

While Wilson retained his strong attachment to the Victorian ideas of progress and the belief that the Indians were in need of the "light of the Gospel" he rejected the racist and assimilationist theories of the paternalists and instead advocated the proposition that the Indian population, as far as it was possible, be left to govern itself, retaining its own language, Church, culture, system of land tenure and history. The creation of independent legal and political units within the larger Canadian fabric, complete with parliament and Lieutenant Governor should, according to Wilson, also be permitted. The white man should intervene in Indian affairs only when requested to do so by the Indians themselves and should, at all times, be aware of ignorant meddling. If educational facilities were deemed necessary then means should be instituted whereby the old would co-exist in harmony with the new so that the children would not suffer any ill effects. In short, in order for the Indian population "to become an industrious and proper people they must first become a contented people." ⁹ For various reasons Wilson was unable to put his theories into practice at his schools.

As regards the St. John's mission the establishment of the Shingwauk Homes might be viewed as a liability for they effectively isolate children from their parents and transferred the focus of Indian work in the Diocese away from the Reserve. After Wilson's departure to the Sault, St. John's had been without a resident clergyman. The responsibility for services was divided amongst Wilson, the Reverend David Appleby (1843-1927), incumbent at St. Luke's, Sault Ste. Marie, (1876-1881), and Appleby's assistant, Peter Trimble Rowe (1856-1942). Appleby was additionally saddled with the care of 17 outstations which included Garden River, Bruce Mines, Sylvan Valley (McDonald Township), Rydal Bank (Ottertail), Echo Bay, Goulais Bay, Thessalon and Lake Nipigon.

Peter Rowe was born in Meadowvale, Ontario. In the

1860's, he and his family moved to Clarksburg where his father operated a tavern and 200 acre farm. During his teenage years Rowe's parents had sent him to live in the home of Reverend Thomas Appleby. After a year in divinity at Trinity College, Toronto, he joined Appleby in the Sault.

For several months Rowe was stationed at Sheguian-dah on Manitoulin Island before Bishop Fauquier ordained him to the diaconate, in 1878, and placed him in charge of the mission at Bruce Mines. Two years later he was raised to the priesthood and, in November of 1880, licensed to Garden River. He was also to care for the settlements on St. Joseph's, Sugar and Cockburn Islands. This was a task which he performed once every two months.

In the Spring of 1882 the congregation at St. John's made the decision to build a new church. The Bishop guaranteed the needed sum of \$1,200. The parishioners raised \$120 and donated their free labour. Stone for the foundation was hauled five miles from the quarry and the resulting frame structure, though plain, was a comfortable and friendly little building. The parsonage was dragged nearer to the river, enlarged, and had its supports reinforced. The first service, held on Sunday, the 28th of October, 1883, was well attended. Holy Communion was administered and a child baptized. The church and site were consecrated on the 6th of July, 1884.

Sadly, Rowe was not present to see the completion of the project he had helped to initiate. He married Dora Carry, the Lady Superintendent of the Wawanosh Home, and accepted the Rectorship at St. James' Episcopal Church in Sault Ste. Marie, Michigan. He also assumed charge of the outstations at Bay Mills, St. Ignace, Stephenson, Pine Grove, Detour, Pickford and Donaldson. In 1895 Rowe was consecrated the first Bishop of Alaska and would hold that office for nearly 50 years. Thomas Jenkins authored his biography, entitled *The Man of Alaska*, in which he spent an entire chapter on Rowe's two-year sojourn at Garden River.

The latter decades of the 19th century were difficult times for the mission. Clergymen came and went but rarely left their mark. It would be harsh to refer to them as little more than caretakers. Not much is known, or can be discovered, about the Reverend James H. Gallaher, other than he put in an appearance at St. John's between the years 1884 and 1886. He was replaced by the Reverend Charles Albert French who, after his graduation from the Church Missionary Training College, Islington, had served for a short time as chaplain at Hospital of St. Mary Magdalene and St. John the Baptist in Ripon, England. The Bishop had transferred him from Huntsville in Muskoka but he soon withdrew to Escanaba in the Diocese of Michigan. 1889 saw the arrival of the Reverend James Irvine (1856-1927), fresh from eight years of missionary labours for the CMS at Lac Seul in the Fort Alexander District of Ontario. He remained for several years before accepting the position of Principal of the Shingwauk Homes, replacing E. F. Wilson who retired from Indian work and moved to Salt Spring Island, B.C. In 1894 Irvine also left for the West Coast.

Edward Sullivan was in his 63rd year in 1896 and, after 14 arduous years as Bishop for Algoma, decided that the time had come to submit his resignation. Four years previously he had suffered a nervous breakdown and recurring physical and emotional problems made it difficult for him to properly administer the Diocese. With the support of the Provincial Synod Sullivan had spent the winters of 1894, 1895 and 1896 on the French Riviera. In his final charge to the General Synod Sullivan reported that in Algoma there were 33 clergy and three catechists; 77 churches: four brick, four stone, five hewn logs and 64 frame; and 25 rectories. This was certainly a marked change from 25 years earlier yet was far from adequate. Sullivan adamantly refused to tolerate any construction on a policy of deficit financing so that when the time came to surrender his office all the existing buildings were free of debt although many were unfurnished. The Bishop had not been so lucky with his clergy. Of the 15 Sullivan had inherited in 1885 only five were with him in 1896. The average priest remained in the Diocese only two or three years before moving on. The turnover was so great, in the Bishop's estimation, that 20 men had served only a total of 41 years. Many were soon disheartened by the isolation, low pay, little hope for advancement and the lack of retirement, sickness and disability benefits. The diocese was \$10,000 in debt and required \$16,000 a year to pay the stipends of its clergy. To put it bluntly, Algoma simply could not exist without the support of the English missionary societies which provided for the necessities in 15 missions.

When the Bishop returned from France, in the Spring of 1896, he was shocked to discover that St. John's rectory had been destroyed by fire and was particularly upset that no-one had seen fit to maintain the insurance premium. The blaze had broken out just prior to the appointment of the Reverend Robert Atkinson as priest-in-charge for the brief period—February to October, 1896. Atkinson was forced to take up quarters in the C.P.R. station on the Reserve. Sullivan was also displeased with what he believed to be the mission's irreverent attitude towards procedure and decorum and distressed that the Indians either refused or were unable to pay for the upkeep of their buildings or to assist in the payment of a stipend to their clergyman while the wardens were receiving an annual sum of \$25. To be fair that custom was initiated, not by the Indians, but by E. F. Wilson and continued by James Irvine to ensure that an assistant would always be present. One of Sullivan's last episcopal acts was to issue to the congregation the following list of rules and reminders which, he insisted, should be strictly obeyed:

(Continued on page 7)

FOOTNOTES

1. E. F. Wilson, *Missionary Work Among the Ojibway Peoples*, London: SPCK, 1886, p. 63.
2. *Ibid.*, p. 50.
3. See David Nock, "A White Man's Burden: A Portrait of E. F. Wilson, Missionary in Ontario, 1868-1885," M.A. thesis, Carleton Univ., Dec. 1972; "E. F. Wilson: Early Years as Missionary in Huron and Algoma," *Journal of the Canadian Church Historical Society*, 4, xv, Dec. 1973; "The Canadian Indian Research and Aid Society: A Victorian Voluntary Association," *Western Canadian Journal of Anthropology*, vi, 2, 1976; and J. Donald Wilson, "A Note on the Shingwauk Industrial Home for Indians," *Journal of the Canadian Church Historical Society*, xvi, 4, 1974.
4. E. F. Wilson, *Missionary Work Among the Ojibway Peoples*, London: SPCK, 1886, p. 12.
5. *Ibid.*, p. 81.
6. Mrs. James Chance, *In Memoriam: Reminiscences of Our Work Among the Indians*, London, Ont.: Holland & Fleming, n.d., (1898).
7. E. F. Wilson, *Missionary Work Among the Ojibway Peoples*, London: SPCK, 1886, p. 135.
8. The Garden River Reserve lost the townships of McDonald and Laird while the Batchewana band surrendered, under the terms of the Pennefather treaties (1859), the townships of Herrick, Fisher, Tilley, Haldimand, Ley, Kars, Fenwick, Dennis and Pennefather and parts of Awere, Van Koughnet, Tupper and Archibald.
9. David Nock, "The Canadian Indian Research and Aid Society: A Victorian Voluntary Association," *Western Canadian Journal of Anthropology*, vi, 2, 1976.
10. In 1897 the stipends to clergymen in the Diocese of Algoma were as follows: summer students, \$25/mon.; annual students, \$400/yr.; deacons, \$500/yr.; priest under 10 years, \$600/yr.; priest over 10 years, \$700; \$50 extra for married priests; \$25 for married deacons; extra \$100 for two children.
11. Synod Office—Diocese of Algoma Archives—Bishop Sullivan to the congregation at Garden River, 15 October, 1895, File G 1/5.
12. *Algoma Missionary News*, 1 September, 1882.
13. E. F. Wilson, *Correspondence*, (Bishophurst), 25 April, 1885.
14. See Robert John Renison, *One Day at a Time*, 1957 and *Life of Bishop Sullivan*, 1916.

Around Algoma

As part of the centennial program for 1983 at St. John's Church, North Bay, former Rectors have been asked to visit and preach at Sunday services. It had been planned that the guest preacher for February 27th would be the Very Reverend Noel Goater, now Dean of Brandon, but this visit was postponed. Dean Goater suffered a skiing accident after Christmas which necessitated back surgery (to remove a large disc) and a lengthy convalescence. His surgeon vetoed any travel for some time.

On Monday evening, January 24, at All Saints' Church, Onaping Falls, a service of prayer for Christian Unity was held. Clergy from the Anglican, Roman Catholic, and United Church took part in the

evening service, along with members of their congregations. The Reverend Dr. Len Keighly, minister of St. John's United Church, Levack, was the guest preacher. The theme of the service was "Jesus Christ the Life of the World." The ladies of the A.C.W. served refreshments at the fellowship hour following the service.

On Monday, March 14th, Bishop Nock visited the Church of St. John the Evangelist, Sault Ste. Marie, and presided at a service of Holy Confirmation. Those newly confirmed were: Winfield Horner Lucas, Johnathon Robert Walls, Thomas Austin Willet, Paula Marie Bealac, Lorna Yvonne Birkinshaw, Melissa Marie McCauley, Michelle Catherine Knight, Catherine Hilma

Sharon Knight and Aldene Dale Burry. Holy Eucharist followed the Confirmation. At the informal reception which followed, Mrs. Dora Hocken made a brief speech of loving appreciation and farewell to Bishop Nock on behalf of the congregation. She ended by saying, "We think that the people of Arva have got themselves a really neat Parish Priest to serve them!"

The Right Reverend Frank F. Nock, Bishop of Algoma, officiated at the service of Confirmation and Eucharist at St. John's Church, Garden River, on March 15th, when the confirmands were: Theodore Grawbarger, Tawny Lu Grawbarger, Vernon Rendell, Betty Anne Rendell, William

Grawbarger and Lynn Wagner. Immediately after the service in the Church, a congregational reception was held in the Shingwauk Community Centre, Garden River. Dan Pine, one of the deeply respected elders of Garden River, spoke for the whole congregation in measured tones about Bishop Nock and his ministry. He said the Bishop had proven himself a man easy to approach and "is one of our family." He presented the Bishop with a gift of Indian-crafted deer hide mitts, fur trimmed, and decorated in beads with a design of the Canada goose. For Mrs. Nock the congregation's gift was a lovely china teapot for special occasions. Refreshments were served and all enjoyed a time of mutual sharing and meeting the newly confirmed.

Parry Sound —

(Continued from page 3) ning, studying, and sharing our spiritual resources are characteristics of sharing. If our commitment is sincere and true, sharing is an expression of that commitment.

At the reception for the Bishop and the candidates, the People's Warden expressed thanks and appreciation for his ministry and leadership, noting that one of Bishop Nock's special gifts is availability. He always answers a

letter, returns a call, or responds to a need. It is this characteristic that especially marks him as a friend. "We are thankful that he will always be our friend," he said.

Youth Conference

(Continued from page 5) to join the conference and for his address by Doug Parker. Shawn Simmie thanked the ladies who had prepared and served the delicious meals.

Bishop Nock brought the conference to a close with his Blessing.

"A charge to keep I have" —

(Continued from page 6)

1. The Church and the parsonage are the property of the Diocese. The Bishop is the trustee. The Church wardens are to look after both buildings and see that no damage comes to them. Both buildings are to be kept insured by the clergyman and the money for them to come out of the offerings of the Indians taken up at the Sunday services.

2. The parsonage is to be rented after November 1st at \$5 per month, payable every month, and all this money is to be put aside to be paid (to the person who officiates) every month.

3. William Bukhwujene's son is to play the organ at all services, morning and evening. This will be his free will offering to God. He is not to be paid anything for this.

4. The warden is not to be paid anything for his work. He does his duty for God. The ringing of the bell, the lighting of the fires, and everything else he does will be his offering to God.

5. The Indian women are to wash, sweep and dust the Church, and keep it as it has always been kept, very clean. This will be their offering to God. They will take turns every month for this, and the washing and ironing of the minister's surplice.

6. The offerings in Church are to be taken into the vestry immediately, after the service is over, computed there by the warden and the officiating minister and recorded in a book. The book is always to be shown to the Reverend Mr. Renison, Rural Dean, whenever he asks for it. 11

Admittedly, the Indians, while strong in their spirituality, were weak in the outward observance of Christian custom and ritual. Chief Shingwauk was quick to recognize the signs of growing apathy at St. John's and informed the Bishop of his concern:

We have been long looking for you, and we rejoice that you have arrived. My father, I wish to put one question to you, one only one. We Indians at Garden River have for a great many years belonged to the Church of England. We think we have not been fairly treated. We have been too much put aside and neglected, so that now, at the present day, religion seems to be going back among us instead of forward. 12

Sullivan accepted the policy of assimilation and believed, in the name of equality, that St. John's should be treated the same as any other parish in the diocese, and not be endowed with any special status or consideration. After all, by 1896, Garden River was only one of nine Indian missions in Algoma. E. F. Wilson, however, agreed with Shingwauk's criticism of Sullivan's general attitude towards his native charges. In a letter to his Bishop, the 25th of April, 1885, Wilson wrote:

... I cannot feel that you are a friend to the Indians. I have been feeling more and more discouraged about my work among the Indians ever since you became Bishop. Our Homes have been gradually going down instead of up. You have several times discouraged my plans. I don't believe you will be offended at all this. ... I am not acting cantankerous. I am simply unburdening my mind to you. I think you look upon the Indian as poor, miserable and incapable of improvement—just a little romance about them sufficient to furnish a story once and again for a missionary meeting. ... but beyond that of very little account. 13

Before concluding this section something should be said concerning Robert John Renison (1875-1957). Born in Cashel, County Tipperary, Ireland, he was the son of Rural Dean Robert Renison (1852-1927), the incumbent at St. Luke's Pro-Cathedral. Robert's father had replaced Peter Rowe at Garden River for the short interval—January to July, 1883—before Bishop Sullivan sent him to the Indian mission at Negewenag on Lake Nipigon. There the Renison family would remain for the next 12 years and all would become fluent in Ojibwe.

In 1894 Robert Snr. suggested to the Bishop that the Diocese should employ his son for the summer, at a stipend of \$25 a month, at the then vacant St. John's mission. Robert Jnr. had attended the Trinity College School in Port Hope and was then enrolled in Wycliffe College. Sullivan accepted the proposal and the endeavour proved a success. Robert Jnr. would return for the summers of 1895 and 1897. On the last occasion he was accompanied by his younger brother, William. During the year 1896-1897 Renison was priested and served 18 months in the Royal Inskilling Fusiliers under the pseudonym of Patrick Reilly. His experience at St. John's was, no doubt, influential in his appointment as missionary to the Indians on James Bay in 1898. From there he went on to become Bishop of Athabaska in 1931, Bishop of Moosenee in 1943 and Metropolitan of Ontario in 1952. 14

Anglicans Alive! — By the Reverend William Ivey

LET YOUR LIGHT SHINE

There is no doubt in my mind that real spiritual renewal is beginning to happen in the Diocese of Algoma. Of course it is small yet and it is not happening everywhere, but beginnings are always small, and everything must start somewhere. After all the Church itself began with twelve men following a carpenter-turned-preacher along the dusty roads of an obscure province of the Roman Empire known as Galilee. And so, spiritual renewal in the diocese may be a small thing yet, but it is real for all that.

Everywhere I go in the Diocese, I run into individuals or small groups of Christians who have recently begun to experience the Lord in a new and powerful way. I find groups of ladies God has brought together to pray for specific things, or to pray for renewal in their Parish, Deanery or Diocese. I encounter prayer groups meeting together in parishes who are experiencing gifts of the Holy Spirit, healings, and answered prayer in a wonderful way. Then there are whole parishes which are just now coming alive in the Lord, growing both spiritually and in numbers.

Cursillos seem to be greatly blessed, and used by the Lord to revitalize people's faith and bring them into a living relationship with Jesus. The work of the Order of St. Luke and its healing ministry, seems to be growing throughout the Diocese. In all these ways and more, we can see the evidence of real spiritual growth in our Diocese. Sometimes those who are involved in renewal become impatient with the apparent slowness of spiritual growth. But then, growth always seems slow to impatient humanity, whether it be in our own garden or in our prayer group. Growth, by its very nature, is almost imperceptible. But where there is life, there is growth. There is spiritual life in the Diocese of Algoma and as a result, spiritual growth must follow.

On the other hand, lukewarmness in the Christian life has never acceptable to God, nor will it be able to survive the challenges to faith in these closing decades of the 20th century. Increasingly, our society is governed by the principles of secular humanism rather than the values of the Christian faith. We have simply got to face the fact that in our society today Christianity is losing ground. For several decades now the membership figures for the Anglican Church of Canada have been in constant decline. According to the latest figures in the 1983 Anglican Year Book, membership in our church is still declining. In 1981 for example (the most recent year for which figures are available) membership in the Anglican Church declined by nearly 10,000 over the previous year. We may be able to take some comfort in the fact that the rate of decline of membership seems to be slowing. This reminds me of when I lived in Thunder Bay, and the number of fish killed in the Kaministiquia

River due to pollution, was a matter of concern. One year, it was proudly reported in the Thunder Bay newspapers, that the annual fish kill on the river was declining. Each year fewer dead fish were found lining the river banks. That was true. And some year no dead fish will be found along the river banks, since there will be no living fish left to die. In the same way, we could argue that each year fewer members are lost from the Anglican Church. But on the other hand, each year there are fewer of us left to be lost!

Things will never improve, unless we first of all admit that there is something wrong. In the church, as in the rest of life, a solution will never be found, until the problem is acknowledged. Now to me, it is as plain as the nose on your face, that the Anglican Church is in trouble. Our membership is declining because we not only are failing to make new converts but we are failing to inspire and challenge the members that we have, and that they are either moving to other denominations or drifting into irreligion and apathy. As I see it, the Anglican Church of Canada is in sore need of renewal.

Please don't get me wrong. I am not the least bit depressed or gloomy about the situation. It has been my experience that when ever we admit that we need renewal, and begin to look for and pray for spiritual growth, then it begins to happen. But we must be willing to allow God both to change us and to use us. The answer to the present problems of the Anglican Church is to recapture the fervency and zeal of the early church as portrayed in the New Testament. Those early Christians (and indeed a great many Christians today also) had something that we need. And I know what it is: A real, vital relationship with the living Lord Jesus Christ, and a real working experience of the Holy Spirit.

These things are not deep, dark secrets, nor strange mysteries. If we will but open our hearts to Jesus, He will come in as He promised, and if we will pray for the Holy Spirit, receive Him and allow Him to guide us and direct us and use us, He will. It is simple, it's beautiful, it's true, and it really works.

After this, the next step is to share your faith, to introduce others to Jesus as well. Even this is a lot simpler than we sometimes make it out to be. Jesus said "let your light shine." If you really do have the "light" then let it shine. You don't have to wave it about, just don't hide it away in your personal devotions or in your prayer group, etc. but let it shine in your home, your parish and in your community. One of the ways you can "let your light shine" is by sharing your experiences and thoughts in this column of The Algoma Anglican. Please keep your letters coming. Write: Anglicans Alive, Box 756, Chapleau, Ontario, P0M 1K0.

St. Mark's, Garson-Falconbridge Parish, says goodbye to W. L. W. Taylor

(Just before going to press with this issue a special appeal was made that we include the item which follows. As much as anyone else *The Algoma Anglican* regrets that the article was not sent for our September issue).

On June 22nd, 1982, at 6:00 p.m., St. Mark's congregation gathered to say good-bye to Bill Taylor

who was leaving the Garson-Falconbridge Parish to retire to Duncan, British Columbia.

Bill has been active in many areas of the parish, serving as Sunday School superintendent, Warden, Finance Chairman, member of the choir and Honorary Warden.

The evening began with

the service of Holy Communion at which time the choir sang, "Holy Father in thy Mercy."

There followed a smorgasborg buffet dinner in the Church Hall and presentations: Father Michael Hankinson presented Bill with an inscribed silver tray for his faithful service, given

by the congregation; other presentations were a prayer book and plaque from the Sunday School; a plaque with Bible verse; a novelty gift of miniature running shoes from the choir; a Christmas decoration to recall all the times he helped decorate the church for Christmas, and a poem of his work in the church, written by a member of the congregation. The wardens got into the act also and gave Bill the used hammer and paint brush he used when the narthex was built, bringing a tone of laughter to the occasion.

Out of town guests were: Bill and Peggy's daughter, Wendy Taylor; Rev. William Ellam, former Rector of St. Mark's, and his wife, Vivian, and their three children, Carol, Patty and Marty, from North Bay; Bob and Nancy McLatchie, from Capreol, and Mr. and

Mrs. Bill Bills, of New Sudbury.

Bill had also been a member of the Board of Governors for Thorneloe College and was a Fellow

of Thorneloe College.

Admired for his devotion to the Church, the children and the people, Bill is greatly missed by St. Mark's.



GIFTS SHOWED APPRECIATION: Shown in the picture is Mrs. Jean Glencross, organist of St. Mark's, Garson, presenting Bill Taylor with the gifts from the choir. Seated at the table from left to right, Father Michael Hankinson, (Rector of St. Mark's), Mrs. Charlotte Raney, Mrs. Peggy Taylor (Bill's wife) and Father William Ellam, from North Bay.

Royal School of Church Music Choristers Course

The R.S.C.M. Probationer and Beginner Part 1 Courses will be offered at the Church of the Epiphany, Sudbury, from August 1st to 14th. These courses are of interest to all choristers or potential choristers and cover a wide range of topics.

For example:

musical training in singing, reading music, chanting; general service knowledge (way round Prayer book etc.); and knowledge of how to process, look after music, prayer books, robes and much more.

The course is open to all boys between eight and voice change and all girls between eight and 12. The cost is \$70 for two weeks. Billeting will be available, scholarships are available from the R.S.C.M. (Please contact your parish priest for more information regarding scholarships).

For more information please contact: Mr. L. Leverington, Organist and Choir Director, Church of Epiphany, 85 Larch Street, Sudbury, Ontario. (705) 675-2279.

What does it mean for Anglicans to be in mission?

For the past 15 months some 2,000 Anglican congregations across the country have been discovering what it means to be Anglicans in mission. For a great many of us it has meant a lot of hard work, it has meant frustration, it has meant anger at times, and it has meant joy and excitement and renewal, with spiritual growth and development. One young man said to me recently, "For years I've heard you speak in your sermons about the excitement of being Christian, and about the exciting experiences that Christians share in fellowship: well, I never knew what you were talking about until I became involved in AIM."

Mission Study Co-ordinators through the diocese are reporting much the same experience, that where there has been involvement in the program there has been excitement and growth, and renewal and rededication. We praise the Lord for it.

At first the concept of Mission Study was a bit threatening; after all, we are doing mission all the time, and the idea of study was a bit threatening, who wants to study anyway? Then gradually people started getting together and talking; for many it was the first time they had had a chance to talk about their faith with others, and they became excited. This has happened in structured groups and casual groups, women's groups and men's groups, and often as people chatted over a cup of coffee, Anglicans in Mission has caused people to come awake and be renewed.

AIM has called us to read the Scriptures to learn again how God loves us by sending His Son to give us a purpose and a glory in our lives. As he sent His Son, so we are a SENT Church, a Church going out for the Lord to others, to tell others about God and His love for them. To make this a real possibility, we have been challenged to give of our financial resources to the Lord for His work. Many have learned that when they do this happily and willingly we experience real joy and satisfaction and blessing from the Lord. When we give we receive, is what our Lord promises us. In this way Anglicans in Mission has been a real blessing for us.



AIM has also helped to remind us of the rich heritage of Christian endeavour across the Canadian North and in many parts of the world, and has opened up the possibilities of exciting new endeavours right in our own diocese.

Many Anglicans in Algoma have shared in this renewing experience and are determined to continue sharing in it with others.

In every parish there is now a team of dedicated Christians ready to facilitate the ongoing process of study and the development of new understanding; of visits and the development of new relationships; of helping parishioners feel that they really belong amongst a community of faithful Christians.

Anglicans in Mission has made all this possible, so it is small wonder that there is excitement. It also means that we will never be quite the same again for in a compelling way AIM has confronted us with the great truth that we are a SENT Church, with a vital message.