

A conversation with the Bishop

Late last year, The Right Reverend Frank Nock, Bishop of Algoma, announced that he would retire from this position next September. He is in the ninth year of his episcopate. Bishop Nock has had a long and distinguished ministry. Recently, he agreed to discuss his years as a Priest and Bishop with *The Algoma Anglican*. The interview took place at the Convent of The Sisters of Saint John The Divine in Toronto, where Bishop Nock was concluding a personal retreat.

A.A.: Bishop Nock, as we sit here at Saint John's Convent, you have just completed a personal retreat. Have these been an important part of your life as a Priest and a Bishop?

THE BISHOP: Yes, I have always thought they were important in the life of a Priest and a Bishop. I used to go on them when I was in parish work and ever since I was a Bishop, I've been coming to the Sisters for a week-end every year for the last seven or eight years. I think they are important if we understand that a retreat is not a retreat from the issues which face the Church, the community and the world but rather they should be a preparation for providing us with greater strength and insight into the issues which confront us. They are not really like retreats that they had in the middle ages where people were going out into the desert to get away from the world because it was evil. It is a retreat to prepare us and by preparing us, to bring us closer to God, receiving his strength and wisdom.

A.A.: Do you feel retreats are as important to lay people as they are to clergy?

THE BISHOP: Very much so and I'm glad to say that I think they're increasing. Lay people, Christian lay people, have a very heavy responsibility to try to put their Christian faith into action in their daily work and in their family and social activities. There are so many pressures on them. They need to get away fairly regularly for a time of quietness, study and reflection.

A.A.: You've been reading a book about that on your retreat, I understand.

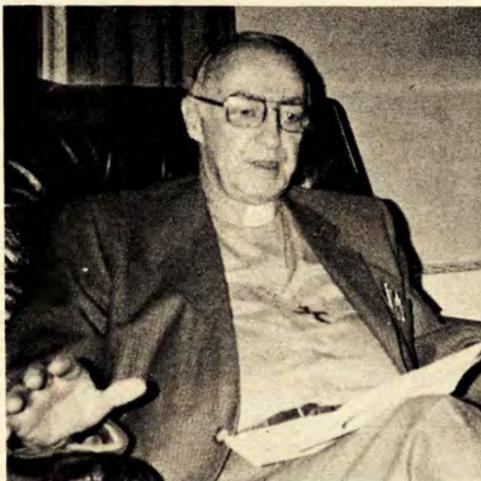
THE BISHOP: Yes. It's a very fascinating book. It's by a Christian layman who at one time was sales manager of the Bethlehem Steel Corporation. He writes first of all to present the problems that lay people have and he discusses the pressures of position, wealth and status, social standing and so on and keeping up with the Joneses. He tries to see how a layman can function in this world with these pressures on him. The book is called "Thank God It's Monday." It's well worth reading.

A.A.: It has been several months since you announced your intention to retire as Bishop of Algoma. On reflection, do you still feel the same way as you did when you made that announcement. Why did you make it in the first place?

THE BISHOP: Well, I would say I still feel the same about my decision. I'm happy with it in the sense that I'm satisfied I made the right decision at this time. I made it first of all, because I'm growing older.

A.A.: But you're still a young Bishop!

THE BISHOP: Oh I'm still young . . . yes! But I've been in the diocese for 41 years, I've been ordained 43 and by the middle of this year, by September, I'll be approaching 68. I felt it was time for someone else to come in with fresh and new ideas as a Bishop and to make his presence felt.



"My ministry is based on a very pastoral relationship with my people."

A.A.: You will have been Bishop over eight years when you retire, is that right?

THE BISHOP: Yes. I finished eight years on the 10th of January, so I'm in my ninth year now.

A.A.: Well let's talk about some of the highlights of your episcopate as you see them.

THE BISHOP: I think one of them was my consecration. It was a magnificent event. We hadn't had a consecration in over 30 years due to Archbishop Wright's long episcopate, so that this was a new experience for all of us. It was such a thrill to have more than 700 people from all over the Diocese as well as the clergy at that marvellous service which was videotaped and broadcast in various parts of the Diocese. So that was a wonderful start to my episcopate.

As to other highlights: One I remember in particular was five years after I became Bishop and I asked the clergy to gather all the young people and the older people whom I had confirmed in the last five years and we had special services in different parts of the Diocese. That was a thrill, to see a great many of these younger and older people coming back together to renew their Confirmation vows with me.

Also, I've considered one of the highlights to be the clergy schools that we have in between Synods. Now we didn't have one since our last Synod because the time is rather short but they have been great times of fellowship with the clergy, besides the educational value and I've valued these a great deal.

I've also been thrilled with the A.C.W. Annuals that are held and also the Girls' Auxiliary Festivals. It's always a wonderful thing to see these young girls, 13 to 18 with such joy and "joie de vivre" in their faith.

Another highlight of my episcopate was the building of our Synod office quarters and the McMurray Apartments on the grounds of the Cathedral. This sticks out in my mind because I'm so glad to be in one place now as we moved Synod office three times in the first six years I was Bishop. So this is a great joy to have our own quarters and to have a very lovely family sort of relationship with the tenants in the apartments.

A.A.: You must have had some trying times too, Bishop Nock.

THE BISHOP: Oh . . . yes, every Bishop does. There are no perfect human beings in this world and there are no perfect Bishops and so we are bound to have problems. I think we sometimes forget that clergy are under the same pressure as other people are in relation to social issues and social problems. We expect them not to be affected by them but that's a wrong expectation. So some of the problems arise in that way. Others arise within congregations. Some congregations are difficult to work with because of the nature of the thing. Also, you have lay people who not only bring their problems to the Bishop, but cause a few. Again, many of them are social problems which they get involved in and the Bishop can be of help with their problems.

A.A.: I wonder how many people really understand the tremendous responsibility that rests on a Bishop's shoulders. I think a lot of people picture the Bishop as someone sitting up there in Sault Ste. Marie and they don't realize what he does on a day to day basis.

THE BISHOP: I always find this a difficult question to answer because you begin to wonder what you've done. It's not always easy to put it into words. But in our Church system the bishop does have a tremendous responsibility because . . . I think it was Harry Truman that said, "The buck stops here" . . . Well that's exactly true with the Bishop. No matter

how many good Archdeacons you have, or Rural Deans or Lay Stewards, eventually, if there are problems or major decisions to be made, then that's where it stops . . . with the Bishop. So in that sense we have a good deal more authority upon our shoulders, say than in the United Church where most of this decision making is done by committees.

Now, I'm quite sure that a lot of people, when they look at my itinerary in *The Algoma Anglican* think that all I do is drive down to various parts of the diocese, take a Confirmation service at 7:30 in the evening and then wait for the next one, the next evening. I don't blame them because no-one really understands another's job. We used to think the bankers finished at 3:00 and that school teachers have almost three months holidays in the year, but we have to understand their positions.

Now, a lot of my work is taken up with administration in the office. I go to the synod office regularly when I'm in the city, at a regular time, 9:00 and I observe regular office hours. Correspondence is a heavy responsibility. Before I go to the office, I've already said my morning prayers with my wife and we've had our time together of quietness, thinking about the Diocese and what I have to do, people who are sick and clergy who have troubles. That's part of my work. I have to study and to read. Many people don't think that reading is important but in the life of a priest and to anyone in professional life, it's a must. So you have to spend a certain amount of time in study. A good deal of my time is spent in preparing a great many addresses and sermons, Confirmation talks, during the course of a year. These have to be done in between visitations. I spend a lot of time preparing meditations for the clergy. I take a half day of meditations with the clergy in each part of the Diocese and that's part of the work that I'm in love with.

Then you have committee meetings. There is no end to committee meetings, like anywhere else, so I'm involved in those. You're involved with interviews with people who want to go into the ministry. Again, you're involved with people who have some troubles and they want to see you. Very often when I go to places in the Diocese where there seems to be nothing listed in my itinerary, I've seen myself with half a dozen interviews that I didn't know I was going to have till I got there. Then there are the meetings of the General Synod, which as a Bishop I have to attend. There is also Provincial Synod and meetings of Thorneloe University. So all of that, besides trying to get in a spot of golf here and there, fills the week!

A.A.: I would think that one important task of a Bishop is to attract good Priests into the Diocese. Does this take up much of your time?

THE BISHOP: Yes, it takes a fair amount of time, in that very often you are asked by young men, and women too, if you would sponsor them in the study of theology. Now there is a long process in their preparation and one is that they have to go for a week-end of assessment that is undertaken by the Church. ACPO it's called. Then I always visit the students when I go down to the theological colleges and have some time with them. They come up and visit me at Bishopstun. They go and visit one of the Examining Chaplains in the Diocese for the weekend.

A.A.: As Bishop, have you missed being a Parish Priest?

THE BISHOP: I'd not be truthful if I said I didn't because I have. My ministry is based on a very pastoral relationship with my people. When I left the Cathedral after 17 years, I could name everyone at the altar rail by their Christian name. I feel when you know your flock by name, as our Lord says, then you really are exercising a pastoral ministry. Now, once you get into a Diocese with 145 congregations, that makes it very difficult. But I've tried to achieve that as much as I can in the past eight years and I can name a great number of people now throughout the Diocese when they come to the altar rail. But that personal touch, I miss. I miss it when I go into a Priest's home and I hear him talk about ministering to Aunt Jenny and how she has just died and he has to go and see the family. It's that kind of personal relationship that I miss. I miss hospital visiting. I do visit in the hospital in various places in the Diocese with the clergy but I don't know many of those people. I go because I am their Bishop and I like them to know that I am their Bishop. It is that very personal and intimate relationship with people that I feel is only achieved in the life of a parish priest.

A.A.: How much time has your membership in the Canadian House of Bishops taken?

THE BISHOP: Well, it's taken a fair amount of time. Not much more than the other Bishops but we meet three times a year for about five days, so there's 15 days out of your calendar. In addition to that, I've been secretary to the House of Bishops and that involves minutes and reading, correction and circulation of them, although we have a good staff at Church House who do much of the printing and typing. Well then, besides that, you have the Ontario House of

(Continued on page 3)



"I have been married to a wonderful person for 40 years."

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

The Practice of Unction in the Church

By the Right Reverend Geoffrey Parke-Taylor

A Service of Unction was included in the Prayer Book of 1549, but was discontinued in 1552 on the advice of Martin Bucer. In Canada, provision for the anointing of the sick was made in The Book of Common Prayer (1959) "for those who earnestly desire it."

The practice of unction in the Church goes back to New Testament times and rests on two significant passages, James 5: 14-16 and Mark 6: 7, 12, 13. In the 1959 Prayer Book service (pages 585-587), these lections are read prior to the anointing of the sick person with oil by the priest.

In the eighth century, the rite of anointing became a rite of extreme unction for the dying rather than for the recovery of the sick. By the 12th century, the practice of anointing the dying *in extremis* had become the accepted sacramental action, a pattern which has persisted in the Roman Catholic Church throughout the centuries. Although Anglicans have regarded the rite of anointing as a rite for the sick and not for the dying only, the concern has been not to trivialize it by anointing those with minor ailments, but rather to restrict the practice to those who are seriously ill and desire to be anointed. A separate service was included in the 1959 Prayer Book (pages 588-591) for ministering to the dying. A similar service is provided in The Book of Common Prayer of the Episcopal Church (pages 462-465).

Now that services in contemporary language are being drafted for inclusion in the Alternative Services Book to be considered by the members of General Synod in 1983; a re-examination of the New Testament passages is in order, as well as a review of the history of the practice of unction in the life of the Church.

The single reference in the Synoptic Gospels to anointing the sick with oil is in Mark 6:13. In the account of the Mission Charge to the Twelve, the statement is made that "they cast out many demons, and anointed with oil many that were sick and healed them." Two quite distinct activities are involved — exorcism and anointing the sick with oil. The significance of anointing is not limited to the medicinal qualities of oil. Although the medicinal value of oil is clearly recognized in the Parable of the Good Samaritan (Luke 10:34; cf. Isaiah 1:6), and oil as an agent of healing was held in high esteem in the ancient Hellenistic world, the reference in Mark 6: 13 would appear to be to the symbolic or sacramental character of the anointing. In the Gospels, there is no direct mention of Jesus anointing with oil; however, the use of spittle (Mark 8: 23; cf. John 9: 6) and laying on of hands (Mark 8:23) are similar in intent. The Markan addition (Mark 16: 9-20), not found in the earliest manuscripts, refers to the 11 in the post-Resurrection period, laying their hands on the sick (Mark 16:18) in

order that they might recover.

The Epistle of James, perhaps of Palestinian origin, authorizes the practice of the elders of the local church praying over one who is sick and anointing with oil in the name of the Lord (James 5:14). The emphasis is on the effective prayer of faith, accompanied by anointing with oil. Anointing was "in the name of the Lord," probably referring to Jesus rather than to God (cf. Acts 3:6; 4:30).

The healing which is prayed for has overtones both physical and spiritual, in the context of forgiveness of sins (James 5: 14-16). Sin and sickness do not have a necessary cause and effect relationship, but confession is provided for (confess your sins to one another," James 5:16), with the assurance of forgiveness. Sophie Laws ("The Epistle of James," A & C Black, 1980, page 229) makes a pertinent observation, "There is no suggestion of an additional form of response to the situation. Where sin as well as sickness must be dealt with forgiveness is conveyed in the same single act of prayer and anointing."

The elders of the local church were to be called by the sick person to pray and anoint with oil. The synagogue probably provides the model for elders in the local church (cf. Luke 7:3), leaders of the community and not only those accorded authority because of seniority in age. Although presbyters (elders) are frequently mentioned in Acts and in

the Pastoral Epistles and were appointed and ordained by apostles or disciples of apostles (Acts 14:23, Titus 1:5), they were initially engaged in ordinary professions and occupations (see Bo Reicke, "The Epistle of James," Anchor Bible, page 58).

Professor W. R. Crockett (Vancouver School of Theology) has drawn to my attention the fact that lay administration of anointing the sick took place in both east and west in the fourth and fifth centuries. Pope Innocent I, in 416 A.D., maintained that "all Christians" may anoint the sick, using oil that has been prepared by the bishop. During the eighth century, the Venerable Bede referred with approval to the pronouncement by Pope Innocent I. During the eighth century, however, a change took place in that the rite of anointing became not a rite for the sick, but a rite for the dying, and for the first time its administration was restricted to priests.

In the contemporary language service of Ministry to the Sick, in which the emphasis is placed on ministering to the sick rather than to the dying, the following rubric is proposed, "The oil of the sick is to be used only by clergy and those lay persons who have received due authorization by the diocesan bishop." If the alternative service is approved, the diocesan bishop will decide, in the light of scripture and tradition, who is authorized to anoint the sick with oil.

The Bishop's Letter — Social Problems

My dear fellow Anglicans:

Bishops are somehow expected to make pronouncements pro and con on every social issue which arises. Because this is so we have to remind ourselves that our first and foremost commission is to preach the redeeming and saving grace of God in Jesus Christ. If we do not do this then we should not be bishops. But we cannot live in ivory towers sheltered from the social problems of people. Even Our Lord could not remain on the Mount of Transfiguration, but had to descend to the towns and villages and face the problems people had in their daily lives. And he had strong words for those who exploited their fellow human beings in any form of injustice.

We are now faced with a new field of entertainment—Pay T.V.—with its potential for good and for abuse. Already one Pay TV Company has announced plans for some of its programs which would seriously go beyond the bounds of public decency. What can we do about it? My reply is this:

(a) Refuse to subscribe to a Pay TV firm whose policy is suspect and convince your friends to do the same. Commercial interests react when their pocket book is hard hit.

(b) Write to the particular company expressing your opposition to its policy.

(c) Write to the C.R.T.C. and to your local M.P. about the matter. Public opinion can have a powerful impact.

(d) If you do subscribe to a Pay TV Company exercise your parental right and responsibility to decide what programs your children or young people shall or shall not see. We cannot leave our responsibility to governments or agencies to make those decisions for us.

The exploitation of sex is certainly a problem in our society whether it be against men, women or children, and we should be vigilant concerning it. But we should also remember that there are other forms of abuse in our world and society which are even more threatening and deadly—the escalation of nuclear weapons, the growing use of torture, illegal imprisonment, genocide, starvation, violence and the helpless plight of millions of refugees. These are social problems which are far more serious for the future of our world than our T.V. fare which we can turn on or off at will, and we should be deeply concerned with them.

Your friend and bishop,

*Frank
Algoma*

New book by Herbert O'Driscoll published by Anglican Book Centre

Reviewed by the Reverend Canon David N. Mitchell

ONE MAN'S JOURNAL by Herbert O'Driscoll; 160 pp., published by Anglican Book Centre, Toronto.

Inside the very attractive format of this book, which is printed in large, readable type, are short talks on 138 different subjects, titles of as many daily radio addresses given by Dean O'Driscoll, who last year became Warden of the College of Preachers in Washington, D.C.

The popular Dean of Christ Church Cathedral, Vancouver, displays none of the preacher's usual rhetoric; rather these selections are delightful vignettes of life covering

a wide range of human interest situations. The author gives us the key to their contents in the preface: "... life itself, and our living in it, writes our daily journals."

It is excerpts from O'Driscoll's observations on life that are found here; sketches of people whose lives have touched his, the most lengthy article being an incomparable tribute to Terry Fox, who "taught us that there can be glory to our humanity which is beyond all considerations of size or scale." There are many ordinary incidents charged by his genius with inner meaning and new significance. Though it would seem he

located New Brunswick's famed Magnetic Hill in Nova Scotia this is a slight error compared with the exciting panorama of his travels across Canada and overseas, including the Holy Land and the Far East.

These many facets of O'Driscoll's imaginative mind convey a light-hearted courage which is good medicine for an uncertain age and in a fast moving world, that as One Man's Journal often reflects, leaves us breathless with wonder.

Letter to the Editor

Algoma Anglican:
Dear Sirs: I enjoyed Dick White's The Man with the Cross in the January issue immensely. I am looking forward to the follow-up. I read a little about Lloyd Lummus in our local paper and was intrigued about his pilgrimage for

Jesus across the country. Dick White, through the gift of his writing, has brought that pilgrimage to us in great detail. I was blessed by the story. Please convey my appreciation to him.

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Centennial activities begin at St. John's Church, North Bay

By Mrs. Ivy Glenday

St. John's, North Bay, is celebrating all through the year 1983 the centenary of the congregation's founding.

The 100th Anniversary Year was officially opened on Sunday, January 30th at ceremonies presided over by Bishop Nock.

A special Festal Eucharist at which he was the Celebrant began at 10:30 a.m. Miss Catherine Forrester, Mrs. Mossie Halpenny, and Fred Paterson, representing all the long-time parishioners of St. John's, led a formal ribbon-cutting ceremony at the entrance to the sanctuary. Canon Harold Shail read the Epistle and Canon John McCausland the Gospel. Eucharistic Assistants Biff Gigg, Dave Johnson, and Dave Saad also had special parts.

Bishop Nock took his sermon text from John 4:35. He pointed out that the challenge for the St. John's congregation continues, because the same forces for good and evil are in the world today as confronted the founders of the parish 100 years ago.

The Bishop noted how the centennial celebrations should dovetail with the emphasis on Anglicans in Mission. The Epiphany season, which had just ended, teaches the manifestation of Jesus Christ to the world, and that is the overall purpose of Anglicans in Mission.

S.S.J.E. decide to move to Hamilton in April

The Society of St. John the Evangelist, the Anglican religious community for men, will move to Hamilton in April, even though its property in Bracebridge has not yet been sold.

Father Frere Kennedy, the superior, said important part-time work is waiting for the community members in the Niagara Diocese, and the society wants to start fulfilling its commitments at an early date.

After seeking the counsel of its advisory committee, the society made the decision at chapter just before Christmas.

The society already has bought a house in Hamilton, at 70 West Avenue South, not far from Church House.

When the relocation was announced a few months ago, the society expected to be able to move to Hamilton later in the year. It said then it would not relocate until its Bracebridge property was sold.

Father Kennedy said the society had been advised to move as a total group, rather than send an advance party.

Bishop Nock concluded his message by challenging the people of St. John's "to become a team of harvesters in the years to come." "Lift up your eyes during 1983," he urged. "The fields are white already; the harvest depends on us."

During the service Fr. Don Landon installed in office the St. John's Churchwardens for 1983, and Bishop Nock gave each new Warden a special episcopal blessing.

Appropriate special music was prepared for the service by the Organist, Darrell Grosvold, and sung by the Choir. A French horn solo was also offered by Jim Boland.

Following the service an overflow crowd of about 175 parishioners shared in a congregational lunch in the Parish Hall. The meal was prepared and served at no charge through the generosity of the Chancel Guild.

This being the last official visit to St. John's by Bishop Nock as seventh Lord Bishop of Algoma, gifts from the congregation were presented to the Bishop by People's Warden Tom Chambers and by Lay Steward Biff Gigg. Presentations to mark the occasion were also made to Mrs. Beth Nock by Mrs. Thelma Nichol of the Chancel Guild and to Bishop Nock by Fr. Landon.

While in North Bay the Bishop and Mrs. Nock were guests at the home of Chuck and Barbara McCulley.

"It would be prohibitive financially to staff two houses at the same time," he said. "The society wishes to obtain the right party as purchaser for the Bracebridge property and a fair market value, and is willing to wait for this."

A caretaker will be installed at Bracebridge to look after the property once the move has been made — between April 4th and May 1st. The guest house was closed as of January 31st.

"The society is looking forward very much to being located in Hamilton and in the Diocese of Niagara, and appreciates the welcome that Bishop John Bothwell and the Diocese are giving to the community and its members," Father Kennedy said.

The society now has five in residence, and one is on leave in Ottawa. A postulant will be arriving in February.

Father Kennedy said several members will be obtaining training and education in Hamilton to prepare them further for the society's mission work.

A conversation with the Bishop—

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Bishops, which meets twice a year. Also, inevitably, you are appointed to task forces and various sub-committees that have to do work in between. I'm Chairman of the Organization Committee of General Synod. There again that meets three times a year, for a couple of days, and we're responsible for the running of General Synod and for the organization of it, which is coming up this year.

A.A.: You have spent most, if not all, of your priesthood in Algoma. It must hold a very special place for you.

THE BISHOP: Well, it certainly does and one begins to realize it when you've announced your retirement, because the past comes flooding back to your mind. My mind goes back, of course, to 1942 when my wife and I came to Korah and we landed in a house, as green as grass, didn't know one end of a Quebec heater from another and had to carry water in milk pails for a year and a-half and walk in 35 below zero weather because the car wouldn't run. We did this on \$900 a year, no a \$1000 a year. I got more than that, I got a \$100 for looking after Holy Trinity. That's \$1100. I was well paid! Out of that we had to buy our car, pay for our fuel and so on. But those were happy times and we loved the farm people, the farming community. They were very generous and loyal people. From there, we went to Bracebridge and, of course, one couldn't help but love Bracebridge and all that area in Muskoka. I was just getting nicely settled in there when the Bishop uprooted me and sent my wife and me to Sudbury. That was an exciting time because it was in the boom years of Sudbury. Everything was flourishing, a great time to be there. We established two other parishes while I was there. Well, after nine years there, I got a phone call one evening from the Archbishop while we had some young people in, as we always did every Sunday night. He told me that the Concurrence Committee would like me to come to St. Luke's Cathedral. I told him I would have to give it some thought and he said, "Well call me back in half an hour." So I found myself in Sault Ste. Marie, with my wife and daughter and young son, David. We had a marvellous 17 years there as Dean of the Cathedral and the diocese. So I have some wonderful reflections of my time in the Diocese of Algoma.

A.A.: Your wife has shared a very long ministry with you. This must mean a lot to you as well.

THE BISHOP: Oh my goodness, yes! If you wanted me to go on, I could go on at some length about that, because I've been married to this wonderful person for 40 years. It's been a great joy all those years. Not that we haven't had our difficult times, but we've weathered them together and she's just been the greatest help to me that any Priest or Bishop could have.

A.A.: Bishop, perhaps one of the last large projects of your episcopate is going to be the Anglicans in Mission program which is in full swing now. What effect do you think this project will have on our Diocese and how would you like the people of Algoma to respond to this mammoth undertaking of the Church?

THE BISHOP: Well, certainly this has been the largest challenge to Anglicans in the Diocese, I think, since our appeal for the Archbishop Wright Building Fund, which at that time was for half a million dollars. So this is more than double that, as far as the financial end of it is concerned. But I feel that Anglicans in Mission has been very helpful to the Diocese already by making us more aware of the mission and purpose of the Church and it's already involved a great many more people in the serious study of what mission is and as well of the Bible and also in an increase in prayer groups. What I do hope, is that this deepening of the spiritual life of our people will be one mark of Anglicans in Mission and that this will continue to be fostered after the formal end of the program. This is one reason why I set the time for my retirement when I did at the end of September because I wanted to be here in the Diocese through the Anglicans in Mission program. I would hope that we'll be able to reach our objectives in the diocese before I fully retire.

A.A.: Some of the givings from the Anglicans in Mission program are slated for use within the Diocese. To what use do you think these funds will be allocated in Algoma?

THE BISHOP: Well, one thing I hope will happen, is that we'll be able to give greater support to Parishes that have Curates. One of the important preparations for a Priest is that he should have a Curacy. Now a Curacy is a very expensive business these days and I would like the Bishop to be able to place a man in a parish where he thinks he will get a particular kind of training. For instance, there are men who are called to rural work but we have no rural parish that could financially support an assistant, although it might be very good for him to be in that kind of a parish. So I'd like to have enough financial ability to be able to give help to a parish of that kind and maybe to a borderline parish where there is a good priest who is a good trainer that could do the kind of work that the Bishop would want him to do with that person. That's one thing that I would hope for. The other thing that we've been looking for and been doing, is to re-align parishes . . . to split them up. Some years ago a number of parishes were put together for financial reasons. Some of them are geographically difficult to administer and we'd like to be able to give financial assistance in providing extra clergy and splitting up these parishes. That's another objective. The third one is that we've set aside funds from the Anglicans in Mission program for what we call renewal and retreat programs. We would like to emphasize that part of our spiritual life and strengthen it. We need some funds to do that effectively in the Diocese.

A.A.: In May, the Diocese will be choosing the man who will succeed you next Fall. What qualities should one look for in a Bishop?

THE BISHOP: I suppose one would be tempted to



say all the qualities that one expects in a Priest and a Rector but I won't go into that part of it. Everybody looks for the perfect person and there is no such person around. No, I think first and foremost, any person who is elected Bishop must be pastorally minded. He must have a love for not only his clergy but also for all the people in his Diocese and be really vitally interested in their well being and their spiritual life. I can't see anything more important than that. Certainly he must have some good sense of administration because it's a necessary part of a Christian life and certainly a necessary part of a Diocesan life and it's not something that he can shirk. He should have a fair knowledge of the liturgical movement within the Church's life these days and certainly he should be a person who has a deep spiritual discipline in his own life.

A.A.: Bishop Nock, what challenges do you see ahead for your successor, both in Algoma and in the wider Church? Do you think there are problems that your successor will have to face that you have not had to come to grips with?

THE BISHOP: Oh I'm sure there are. I think one of the great calls the new Bishop will have is perhaps something I haven't been able to accomplish as much as I'd like—to pay much better emphasis to lay ministry. Now, I don't mean just increasing the number of Lay Readers or eucharistic assistants or getting more people involved in teaching Sunday School and singing in the choir and so on. Those are all very important. But to me, one of the more important parts of lay ministry is to give some education, spiritual training, to lay people to help them function in their daily lives. That's where their ministry is. People think that the only part of lay ministry is in the realm of worship. Now that's an important one, but you know you spend nine-tenths of your time from Monday to Friday . . . some people say, Thank God it's Friday . . . outside of structured Church activities. But I think it would be a great challenge to widen our vision of what we mean by lay ministry. It's not just ecclesiastical.

A.A.: Do you think that a future Bishop is going to have to deal with the question of the ordination of women?

THE BISHOP: I expect so, yes, I would think so. I cannot see any reason why it should not come into his purview at some future Synod.

A.A.: That's a great problem for the Church today, isn't it?

THE BISHOP: The ordination of women? . . . It depends which side of the fence you're on! Some people still have some reservations about it but it's a fact of life in the Anglican Church and sooner or later every Diocese will be facing that question.

A.A.: Are there other challenges ahead for your successor?

THE BISHOP: Yes, the other thing that I don't feel I've been able to deal with effectively is to mobilize, organize, the strength of our young people throughout the Diocese. We have all sorts of young people working with and for the Church in various ways and doing a good job. I've tried two or three times to get some kind of a format, where we could have some liaison among the work that's being done among our young people throughout the Diocese. And that, I don't think, I've done very well.

I suppose the other challenge on the wider scene is that the Church is going to be faced with the great social issues of society, even more than it has been. I don't see how you cannot become involved in the great social issues of today or say that that doesn't have any relevance to the life of the Church.

A.A.: Do you think the statement of the Roman Bishops at Christmas is a sign of that?

THE BISHOP: Oh yes, it certainly is. Our own Bishops made a statement. It wasn't perhaps as direct in the application that the Roman Catholic bishops made but it was certainly a call to greater responsibility on the part of government, to the poor and the needy in society. But I think that it's perfectly legitimate for the Roman Bishops to make that kind of an observation.

A.A.: What's ahead for Bishop Nock?

THE BISHOP: Well, I think what's ahead for Bishop Nock and Beth is a renewed interest in the parish ministry. I want to be busy. I'd atrophy if all the time I spent was in playing golf, cross-country skiing and gardening. So I do want to do some kind of part time ministry and I think I'd like to do some kind of part time parish work so I could become involved in parish life again. But one of the reasons I decided to retire is that while I'm in good health, thank God, and while I want to work, I would like some relaxation from having to make all the final decisions. I guess what I'm looking for is some kind of a useful life in the ministry with a certain amount of flexibility.

A.A.: How do you wish to be remembered by the people of Algoma?

THE BISHOP: As a pastoral bishop, interested and concerned about the clergy and the people of the Diocese.

The Church Calendar Heroes and Holy Ones

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

Editor's Note: The February issue of *The Algoma Anglican* was issued without Canon McCausland's article on the Church Calendar and we regretted not having his typescript on hand when the issue was prepared. Now that it has arrived we publish it and the current article together, in order that the continuity not be lost, even though this means going back a number of weeks in the Church Calendar. Our thanks to Canon McCausland for understanding our problem.

February 23rd—Lindel Tsen, Bishop in China; Paul Sasaki, Bishop in Japan. Our younger people do not understand the great change in attitude that this item represents. The old Missionary idea was that the natives of China and Japan could not have Chinese or Japanese Bishops, but had to have Canadian or American ones. Some very sincere members of our Missionary Society (MSCC) actually voted against the idea. The action of the Roman Catholic Church in having the Pope consecrate bishops for Japan was a sign that the attitude was changing. A similar action took place in China. After World War II, the Japanese Church grew slowly. Its policy is to convert the University People and Social Leaders. Recently China has opened its doors to the Christian Faith. It will have to be ecumenical and local, and entirely Chinese. But we are thankful that the Faith can be preached and obeyed once more.

February 24th—Saint Matthias. The Acts of the Apostles (Chapter One) tells us how the Apostles dealt with the defection of Judas Iscariot. The Eleven met with Mary and about 120 Followers. To take the place of Judas, a man had to be voted upon. Two main rules were considered necessary: (1) the Candidate had to have been with the Disciples from the beginning of our Lord's Ministry; (2) he had to prove that he had seen the Risen Lord (there was no New Testament). Two Candidates were eligible and Matthias was elected. The "Twelve" were now a complete company, waiting for the descent of the Holy Spirit at Pentecost. Their Apostolic Ministry is dated from this day.

February 27th—George Herbert, Pastor and Poet 1633. Between the years 1608 and 1660, the Church of England "found" itself after the confusion of the Reformation. In fact it is well to remember that the Anglican Reformation lasted from 1549 to 1690. During this time the Church of England was blessed with many great Bishops, Scholars and Poets. George Herbert is one of the best known. Hymn 803 (1938 Hymn Book) describes the daily living of the Christian Faith. The Bishop of Bath & Wells (Thomas Ken) wrote a number—No. 2 is a good example. During this period the catholicity of the Church was emphasized: the office of the Bishop was asserted strongly.

MARCH 1983

March 1st—St. David, Patron Saint of Wales, Archbishop of Menevia. (This Diocese is now called St. David's). He was a great Reformer and was in fact a somewhat extreme puritan. He tried to prevent the use of beer and liquor. He was also strongly nationalist and led the fight against Canterbury. The Archbishops of Canterbury tried to prevent the Welsh Church from having its own Archbishop. About 1920, the Church in Wales became independent of Canterbury. The Church in Wales is small in numbers but strong in faith.

March 2nd—Chad, Missionary Bishop of Lichfield (A.D. 672). The Anglo-Saxon Church was often instrumental in uniting the little Kingdoms in England. In return the kings were often interested in helping the best men become Bishops. One king pushed Chad into being consecrated irregularly and caused a minor schism. Later Theodore of Canterbury corrected the mistake. Chad became a very famous Bishop known throughout the north of England.

John Wesley, Preacher 1791; Charles Wesley, Poet 1788. The Methodist Movement was the only schism directly from the Church of England. John Wesley claimed that he never wanted to leave the Church. If he had lived in the next century, he might have been a strong Leader in the Catholic Anglican Tradition. Charles Wesley produced many Hymns also in the Catholic Anglican Tradition. It was unfortunate that the Church of England was so hostile and unwilling to look into the situation.

March 6th—Perpetua and her Companions, Africa Martyrs A.C. 203. From the first century of the Christian Era, the continent of Africa has had a large number of Christian Martyrs. Readers will remember the Anglican and Roman Catholic Martyrs of the 19th century, and the murder of our Archbishop in Uganda a few years ago. Since some friendly spectators took down in detail the event of the Martyrdom, we have one of the most complete accounts in the whole Calendar. Perpetua was a young married woman who had had a baby some months before. One of her Companions was a slave-girl who was pregnant. It was the custom to starve the lions and leopards. At first the animals seemed unwilling to attack the Martyrs and some in the crowd were so superstitious that they thought the "gods" were on the side of the Martyrs. The Christian witness was so great that the Church used this event for many years as an example of Christian virtue. Although many feast days have been removed from the Calendar, Perpetua seems to remain in the Calendar.

March 7th—Thomas Aquinas 1225-1274. After many years in which learning and general education seemed doomed to extinction because of the invasion of non-Christian armies into Europe, the sun shone with extra strength in the early part of the 13th century. The finest scholar of all was Thomas Aquinas, a member of the Order of Preachers (Dominicans). He wrote a Summary of Theological Opinions and another book on Philosophy. We, of course, are not bound to every statement or opinion, but both books are still used by scholars in all churches. It is amazing how many modern church problems

receive consideration in these books that are seven centuries old.

March 12—Gregory the Great—Bishop of Rome and Scholar (540-604). The Anglo-Saxon Church tended to have separate Authorities in each little Kingdom. This meant that Christians were isolated and did not have the vision of Christian Unity. Gregory the Great sent Augustine to England. He was used to the European Unity. With real sensitivity and delicate care for "feelings," he was able to bring the local churches into a unity—later to develop into one Church for the people of England.

March 17th—St. Patrick of Ireland. Perhaps there is no saint in the Calendar about whom there are so many legends and "sayings." Some stories have it that Patrick converted the whole island by himself, driving out all wicked persons and things. Most people can enjoy these happy myths. Actually Patrick wrote a book about himself called, *The Confessions of Patrick*. In this book he calls himself the greatest of all sinners. His hymn "The Breastplate" (1938 Hymn Book, 812) acts like a carol. Something for ordinary people to sing to convey the truth about the life and ministry, passion and resurrection of Jesus Christ.

March 19th—St. Joseph of Nazareth, Spouse of the Blessed Virgin Mary. At first the Church was afraid that mention of St. Joseph would lead to a denial of the Virgin Conception of Jesus. When this fear was less common, the Church began to give to Joseph a loving caretaker role over Jesus and Mary. Later the Holy Family became obviously the model of the Christian family. It is important to remember that each member of the Holy Family had a special vocation. Jesus is our Redeemer, Elder-Brother and Saviour. He is related to God the Father by His Divine nature and related to you and to me by His Sacred Humanity. His humanity came from the Virgin Mary. Mary is the highest of all creatures because God asked her to be the mother of Jesus. This meant that her life and behaviour must be worthy of being the mother. The vocation of Jesus and His mother made it necessary for Joseph to be the loving Guardian of Jesus and Mary, until our Lord began His Ministry. At the Cross, Jesus gave Mary to St. John the Evangelist, presumably because Joseph was dead.

Thomas Ken, Bishop of Bath and Wells; died 1711. Bishop Ken was one of those 400 Bishops and Priests who had a crisis of conscience over the oath of allegiance they had taken to James II. They could not accept William III, while James lived. This seems like a political, rather than religious, problem to us. However this Group believed the Catholic character of the Church of England. Bishop Ken was the Author of many of our most popular hymns. They breathe spirituality, but also give a practical view of Christian behaviour. He was unlawfully driven from his Diocese because of his conscientious opinion.

March 20th—Cuthbert, Bishop of Lindisfarne (687 A.D.). It is well to remember that the little Anglo-Saxon Kingdoms had a strong Church life. We are tempted to believe that "things" began with William the Conqueror in 1066. Lindisfarne became an important religious community in the north of England, close to the city of Durham. Cuthbert gradually convinced the monks that they should adopt the more usual date for Easter and other church customs. In this Age of change, we should take a cue from Cuthbert. He was able to get people to accept the changed customs, without despising the other customs. His body is buried in our Cathedral in Durham.

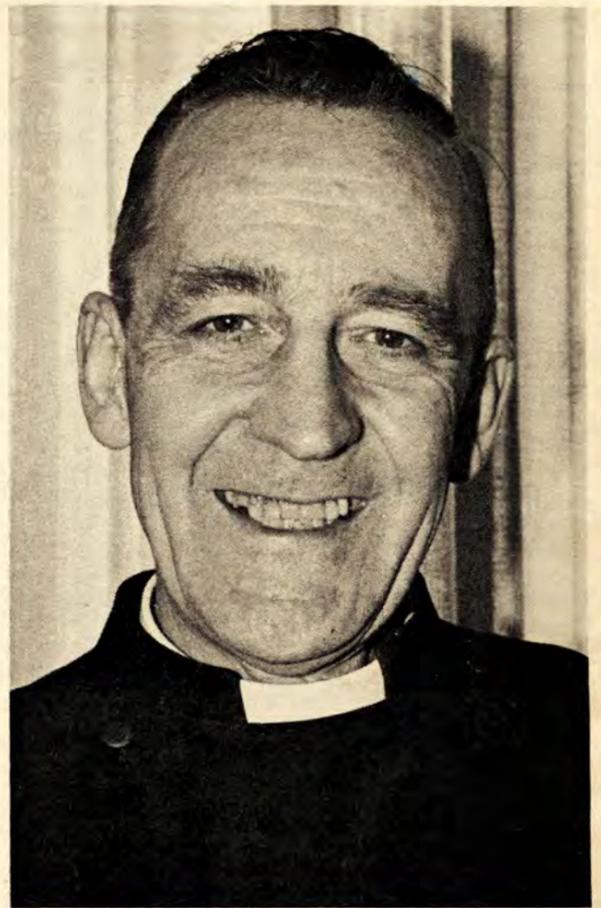
March 21st—Benedict, Abbot of Monte Cassino (540 A.D.). When the first generation of Christians had passed away, their descendants were often much less devout or zealous for the Faith. Devout persons, who found it difficult to accept this watered-down version of Christianity, would, as individuals, go into a desert place and live a severe and disciplined life. People would come out to see each hermit and be helped by their example of holiness. However this had one great disadvantage. The hermit had to live without the fellowship, and often without Holy Communion. The Church, acting under the Holy Spirit, began to form families of devout men and women. We call them Religious Communities. In the Anglican Church throughout the world, there are some six or seven Religious Orders for men and about 20 for women. St. Benedict produced an important Rule of Life, forming the basis for the rule in most Communities.

Thomas Cranmer, Archbishop of Canterbury, Martyr 1556. The beautiful phrases of the Book of Common Prayer are Cranmer's lasting gift to the Church and the English-speaking world. The King James' Bible shows the same trend. Unfortunately Cranmer lived at a time of great religious controversy. His own opinions changed rapidly and possibly he was genuinely confused. Queen Mary Tudor was a determined fanatic: her mother was definitely wronged. Caught in the middle, Cranmer was executed.

March 25th—Annunciation of our Lord to the Blessed Virgin Mary. The Christian Year always puts together the Christmas, Easter and Pentecost events. Today the Archangel Gabriel comes to Mary with God's message. She doesn't understand all the implications but obeys God's request. She is free to choose, but accepts God's command.

March 27th to April 2nd—Holy Week or Passion Week: the Calendar is suspended, so that we can follow our Blessed Lord through His Passion, until His glorious Resurrection.

April 3rd to April 10th—Octave of Easter, and Easter Week. The Church takes the whole week to record, meditate upon and rejoice in the triumph of Jesus Christ.



Canon David N. Mitchell

Rector of Bracebridge announces retirement

In conducting his 25th annual vestry meeting as Rector of St. Thomas' Parish, Bracebridge, on January 17th, Canon David N. Mitchell officially announced his forthcoming retirement. He told his parishioners he would soon be offering his resignation to the Bishop. This, he said, must come as no surprise to anyone as it had been nearly three years since he first intimated his intention to the Bishop and the parish vestry com-

mittee. It had been decided that the change should come about this year and that sometime after Easter a new Rector should be appointed.

A concurrence committee was chosen during the meeting to meet with the Bishop and make whatever arrangements will be required before a new appointment is made.

Canon Mitchell is a former editor of *The Algoma Anglican*, a position he held for 11 years.

Englehart Rector plans to retire in May

Canon A. L. Chabot, Rector of the Parish which includes Christ Church, Englehart, and St. Faith's Church, Charlton, has announced his retirement, to take effect as of the end of May.

Before becoming Rector at Englehart, the Reverend A. L. Chabot had been Rector of the Lake Superior Parish of Marathon, from 1966, and previously for 12 years had been Rector at New Liskeard. Although a native of Montreal, his early boyhood was spent at North Cobalt. After living in other parts of Ontario and the U.S.A., Mr. Chabot returned to the mining district of Kirkland Lake where he was employed for several years as stockkeeper at Wright-Hargreaves. He was a member of St. Peter's, Kirkland Lake, before that parish was transferred from Algoma to Moosonee Diocese.

Canon Chabot served over five years with the Canadian Army, as Q.M.S. with the Royal Canadian Forestry Corps, later transferring to the Royal Canadian Engineers, and was in the U.S. training for service in the Pacific theatre of war when the hostilities ended. On leaving the army he studied theology at Wycliffe College, Toronto, and in 1948 was ordained to the diaconate in Algoma Diocese, being raised to the priesthood the following year.

AIM update . . .

As of January 31st, the Anglicans in Mission financial development at the national level showed that \$10.3 million had been pledged, of which \$204,000 was in Algoma Diocese.

In parishes where Mission Study has been implemented there are reports of renewal in spirit and in practice; of fellowship that has become meaningful; of personal relationships that have brought new dimensions to people's lives: not only is it exciting to be a Christian these days, it is even exciting to be an Anglican!

Announcement

The Bishop has announced his plans following his retirement on September 28th.

He has accepted the invitation of the Bishop of Huron to be in charge of the congregation of the Parish of St. John the Divine, Arva.

Arva is a small residential and semi-rural community about a mile and a-half north of the city of London, Ontario.



Scholarship winner, Rosemarie DeClerck, shown with Professor Shorthouse, of Laurentian's Biology Department, with her collection of Monarch butterflies.

Thorneloe announces educational awards

The Senate of Thorneloe University, Sudbury, is pleased to announce that the following students at Thorneloe have been awarded Scholarships and Bursaries:

Entrance Scholarship—Chloe V. Gordon, 86.3 percent.

Clair Jory Wood Scholarships (Awarded for academic achievement)—Janmarie Baas, Rosemarie DeClerck, Sharon Lang, Shelly Raymond, Michael Rossi and Marina Souminen.

R. H. and Eva Murray Scholarships—John Gould, Adrian Hayes, David Lee, Stephen Nelson, France Quirion, Glenn Rauhanen, Michael Romaniuk, Andrew Stone, Shane Wilson and Royal Senter.

R. H. and Eva Murray Entrance Bursary—Elizabeth Cooper, Scott Thom and David Thompson.

Service Bursary (Household)—Randy Stringer.

R. H. and Eva Murray Course Bursaries—D. Armstrong, A. Baker, G. Belanger, S. Crouch, R. Culpeper, J. Gobert, C. Hale, H. Haynes, N. Jennings, F. Juett, C. Littlefield, E. Lumley, M. Montemurro, S. Nelson, L. Palango, M. Rabbetts, S. Rafuse, G. Rauhanen, K. Rauhanen, M. Rossi, S. Sandberg, R. Toumayan, L. Trudeau, L. Walden, B. White and A. Williams.



David Thompson, of Sudbury, Thorneloe Scholarship winner.

Anglicans are urged to study Lima Text

By the Reverend Robert Lumley

The Lima Text has just been published.

What is it?

It is a huge step towards the re-uniting of the Christian Church. The World Council of Churches brought over 100 theologians together in Lima, Peru to produce an Agreed Statement on "Baptism, Eucharist, Ministry." They represented such churches as Eastern Orthodox, Oriental Orthodox, Roman Catholic, Old Catholic, Anglican, Lutheran, Presbyterian, Reformed, Methodist, United, Disciples, Baptist, Adventists, and Penetecostal. The moderator was Greek Orthodox Nikos Nissiotis, of Greece.

We, as member churches, are asked to study the Lima Text to understand it thoroughly. Then see how many of its propositions and positions can be incorporated into our present church. Also to decide how far each one of us can go towards them.

Further we are asked to report our findings to our denominational headquarters who will gather

the responses of their congregations and send a consensus to Geneva, Switzerland, for a final response of all the participating groups, reporting by December, 1984.

The World Council has not come to this Lima Text suddenly, or without previous study. One of the reasons that brought the World Council into existence in the first place was the conviction that visible unity is God's will for the church.

In recent years church unity has received a quickening impetus: The Assembly at New Delhi (1961) stressed the local

base of church unit (all in each place) and the universal scope (in all places and in all ages); Uppsala, Sweden (1968) developed its internal relationship (conciliar fellowship) and its external fulfillment (sign of the coming unity of mankind); the assembly of Nairobi (1975) furthered unity by calling the churches to the goal of visible unity in one faith, and in one eucharistic fellowship in the common life of Christ, so that the world may believe.

The Lima Text deals with features that are im-

portant within each church but by reason of different interpretations, doctrines and functions, become the features that keep the churches apart. All the divisive features are not dealt with. But, if we can have agreement on these we should be able to handle the others.

The features are baptism, eucharist, ministry. The 32-page Lima Text is not a reasoned document by which we can follow a clear path to a conclusion. It is a series of declared positions or statements with commentaries for explanation.

(Continued on page 8)

The Bishop's Itinerary

- April 2nd— 7:00 p.m.—Holy Trinity, Sault Ste. Marie—Holy Saturday Rites and Confirmation.
 April 3rd— All Services—St. Luke's Cathedral.
 April 10th— 11:00 a.m.—All Saints', Onaping—Confirmation and Eucharist.
 April 10th— 7:30 p.m.—St. John's, Copper Cliff—Confirmation and Eucharist.
 April 11th— 7:30 p.m.—Christ Church, Lively—Confirmation and Eucharist.
 April 12th— 9:00 a.m.—Quiet Morning for Clergy.
 April 12th— 7:30 p.m.—Church of the Resurrection, Sudbury—Confirmation and Eucharist.
 April 17th— 11:00 a.m.—St. Paul's, Haileybury—Confirmation and Eucharist.
 April 17th— 7:30 p.m.—St. John's New Liskeard—Confirmation and Eucharist.
 April 18th— 7:30 p.m.—Christ Church, Englehart—Eucharist.
 April 19th— 7:30 p.m.—St. Mary's, Powassan—Eucharist.
 April 20th— 7:30 p.m.—St. Brice's (and St. John's), North Bay—Confirmation and Eucharist.
 April 21st— 7:30 p.m.—St. Mary Magdalene, Sturgeon Falls—Dedication and Eucharist.
 April 22nd to 23rd— Girls' Auxiliary Festival—Sudbury.
 April 24th— a.m.—Eucharist (G.A. Closing Service)—Luncheon and Awards following.
 April 24th— 7:30 p.m.—Church of the Ascension, Sudbury—Consecration, Confirmation and Eucharist.
 April 25th— —Ontario Provincial Executive Council—Toronto.
 April 26th— —Ontario House of Bishops—Toronto.

Anglicans Alive!—

By the Reverend William Ivey

No one has ever accused me of being a pessimist. In fact I am one of the most optimistic people that I know. But there are two types of optimism; false and genuine. False optimism is produced by wearing "rose colored spectacles" that is by pretending everything is right when in fact it isn't. Genuine optimism is based on confidence in God.

The only way we can be genuinely optimistic about the future of the Anglican Church is to take a hard and serious look at what is wrong with our Church today. It was true in the Bible and it is true today, that the voice of the prophet is usually critical of the status quo. There are many prophetic voices raised in our Church today, calling us to renewal and reformation. We may not agree with what they are saying, but I think that we had all better listen.

Here is one such voice from within our own Diocese. The following is an article submitted to this column by Mrs. Val Johnsen, of North Bay:

ANGLICANS ALIVE IN A DEAD CHURCH

I feel like an Anglican alive (praise the Lord) in a dead church! Elijah, a prophet of old, thought he was the only person left in all of Israel who believed in the Lord. Yet God showed Elijah that he was not alone and I know that I am not the only alive Anglican in a dead church. There are many of us alive and filled with zeal, compassion and God's Holy Spirit.

I know the prophets of old would "tell it like it is," and I believe God would have us do the same thing today. When people become offended because of open, honest talk it is usually of Satan and not of God. However, I am going to "tell it like it is" as it seems to me.

How very disheartening it is to see young people come to Christ, give up the occult, sex, drugs and booze and begin to come to the Anglican Church, only to leave in a short while to go to the Pentecostal Churches, the Salvation Army or other faith groups, where they offer a loving family relationship, fun and fellowship with other growing Christians, prayer groups and Bible study.

I am heart-broken and I grieve with the Holy Spirit. What is wrong with our Churches? What is wrong that we bring new people out and bring young people to Christ, then lose them to other Churches? These young people are the life of our Churches! They are tomorrow and without them the Church is dead. Who cares? We live in a cold, apathetic society. If you go to Church—bully for you. If you know you are going to heaven—bully for you, but WHAT ABOUT THE REST OF THE WORLD? And what about our young people?

I believe in the Anglican Church! Fifteen years ago my Pentecostal friends told me that I would have to leave the Anglican Church or else I would dry up. Sometimes I feel that they are right, but deep down inside my soul I know they are wrong. God has not called me to leave the Anglican Church, nor do I believe that He is calling our young people to leave our Church. He is calling us to stay in it, to fight, to pray, to worship and to rebuke and chasten our leaders, our ministers, who do not work and pray for renewal.

We need the renewal of the Holy Spirit in our Churches. We need something to offer the "Born Alive" believers filled with God's Holy Spirit beside church socials. I know of one Anglican Church where the Wednesday night Holy Communion was cancelled, the Maundy Thursday prayer vigil was cancelled, the three hour Good Friday service was shortened to one hour—there seemed nothing spiritual left in the Church, except the Sunday service and even that was dead! Jesus warns against a lukewarm Church. He said, "I would rather you were hot or cold, but because you are lukewarm I will spit you out of my mouth." (Rev. 3:15,16).

The Bible is very explicit that the responsibility lies with the leaders of our Church: "The diseased have you not strengthened, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you brought again that which was driven away, neither have you sought that which was lost." (Ezekiel 34). Apathy is one of the greatest evils of the church today.

Our clergy need refreshing and renewal before they can help the laity. They have a responsibility and a duty which some of them are not doing. Before renewal can enter the Anglican Church, renewal must enter our Bishops and clergy. Some of our ministers need to be born again, and some that are born again need to be filled with God's Holy Spirit. Our ministers need to pray at the altars of their churches. The power of renewal comes from bended knees (sometimes alone at night) before the altar of God.

Recently at an Anglican Church in North Bay, the minister, Don Landon, had been praying for renewal. A visiting minister, Lou Elias, asked people to come forward to be anointed with holy oil in order to receive "boldness for Christ." It was not a special healing service, it was a regular worship service and the Church was nearly full. I thought only a few would come forward. The Rev. Lou Elias said, "maybe only one person will come, maybe none." I was amazed! Nearly the whole church went forward, only about six people stayed behind. Some people were crying softly, a spirit of holiness filled the Church and people went home renewed and refreshed.

I believe renewal is coming to the Anglican Church and is going to fill our Churches. Will our ministers be ready? Some of our clergy are going to have to smarten up, get busy and pray and have prayer meetings because God is going to move through our Anglican Churches soon. Miracles will happen in our Churches. We will see young people coming back, we will see a holy Church lifting up holy hands, worshipping a holy God in spirit and in truth. If only every Anglican would pray: "Lord start a renewal, and begin with me."

Amen! Dear Valerie, God bless you and thank you very much for your honest and inspiring contribution to this column.

Friends please continue to share with us your thoughts, comments and news about renewal in our Diocese. Please write to: Anglicans Alive, Box 756, Chapleau, Ontario, P0M 1K0.

"A charge to keep I have"

Second Instalment Construction and Controversy

Six months after William McMurray's departure from Sault Ste. Marie in 1838 the Government was pressured into resuming its program and another Irishman — Frederick Augustus O'Meara (1814-1888) — arrived. For two years (1839-1841) he lived at the Sault and visited Garden River once a week to conduct services and hold prayer meetings. No doubt, it was this experience which sparked his interest in the Ojibwe language and led, in 1846, to a translation of *The Book of Common Prayer. The Four Gospels* was published a decade later followed by *The New Testament* (1854), *The Psalms* (1856) and *The Pentateuch, Proverbs, Isaiah* and a *Hymn Book*, all in 1861. In 1841, O'Meara was appointed chaplain to Manitoulin Island, based at Manitowaning. There he would labour for the next 18 years. He was also given responsibility for the missions at Owen Sound, Bruce Mines, Garden River and Sault Ste. Marie. The clergyman documented the exploits of his early life in two reports, both published under the title, *A Mission to the Ojibwas and Ojibwas on Lake Huron*, (1846).

When Bishop Strachan entertained the idea of creating a Diocese of St. Mary's in 1849 O'Meara's name came to the fore. O'Meara, however, was a man with recognized short-comings. Thomas Millman has written of him that while "he possessed zeal and the true missionary spirit" he was "also of a hasty disposition and often rash and precipitate in his judgment." He was "a strong evangelical, firm in his opinions, and ready in his expression of them" which effectively disqualified him "for the high duties of the Episcopate where correctness and precision of judgment and firmness of character are as essential as the higher qualifications of piety and learning."¹

Despite the infrequent visits of O'Meara and the American Episcopal clergyman, William Cameron, the decade of the 1840's were years of an isolated and unstructured spiritual life for St. John's. On the 21st of August, 1842, Bishop Strachan paid a visit and discovered 50 people in attendance at the service he conducted. Upon reflection, the Bishop's impression was that there were "too few Indians at the St. Mary's and in the neighborhood to justify the establishment of a mission" and hoped "that the few will be induced to join their brethren on Manitoulin Island."²

James Beaven, Professor of Divinity at King's College, Toronto, passed through the community in the summer of 1846, and found the little church raised by McMurray to be

*a neat frame structure, with a bell; it had desks all round its sides, being intended for a school-room; but the benches were taken to the various houses in order to be guarded from injury or spoliation. In the enclosure, within which it stands, were a few graves of Indians; one quite recent marked by pine logs, laid longitudinally, supported and kept together by six short posts of the same description. It is these graves, as perhaps as anything else which attach this little tribe both to the Sault and to the Church with which their graveyard is connected.*³

It is through a description of these cemeteries that the most obvious example can be discovered of the manner by which the Ojibwe had endeavoured to meld the Christian religion with their ancient traditions. According to the American journalist and poet, William Cullen Bryant (1798-1878),

*Some of the graves were covered with a low roof of cedarbark, others with a wooden box; over others was placed a little house like a dog-kennel, except that it had no door; others were covered with little log cabins. One of these was of such a size that a small Indian family would have found it amply large for their accommodation. It is a practice among the savages to protect the graves of the dead from wolves by stakes driven into the ground and meeting at the top like the rafters of a roof; and perhaps, when the Indian or halfbreed exchanged his wigwam to make the same improvement in the architecture of their narrow houses. At the head of most of these monuments stood wooden crosses, for the population here is principally Roman Catholic.*⁴

The body was usually placed in a wide coffin or wrapped in birchbark and laid in a shallow grave. Some of the spirit houses had an opening to permit the spirit to come and go; others had windows. Frequently, a pronged stick was driven into the ground beside the graves. On it were placed colored pennants and gifts for the dead: tobacco for the men, trinkets for the women. Occasionally, small articles—cakes of maple syrup, beadwork and berries—were placed on the graves. Often large items appeared such as a gun, a net, bows, arrows and even a canoe with paddles.

The first clergyman to reside at Garden River was Gustavus Alexander Anderson (c.1825-1890's), son of Thomas Gummersall Anderson, since 1845, the Chief Superintendent of Indian Affairs. Thomas Anderson had known Shingwaukounce since 1812 when, together, they had led a company of volunteers, under the command of Colonel Robert McDoull, in the capture of Michlimackinac.⁵ He had been employed by the Indian Department for more than 30 years, first at the Straits of Mackinaw and later at Drummond Island and Pentanguishene.

The Reverend Mr. Anderson arrived at Garden River on the 16th of August, 1848, accompanied by Bishop Strachan. His two year incumbency (1848-1850) is noted chiefly for the deed he was able to obtain in June of 1849, leasing to the Church of England 200 acres at the mouth of the Garden River for a period of 900 years, at the nominal

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

By Marksonquaw

sum of one peppercorn, if such was requested by the Indians. Of that day, Anderson would write:

I asked (Shingwaukounce) to set apart for the mission a certain parcel for that purpose upon the Reserve. He consulted some of his people and walked over the place I had selected and said, "I will give this place for a Church and if you make a writing I will sign it." I then consulted with Allan McDonnell who drew up the Document which was signed at my house at Garden River in the presence of a number of Chiefs and others who had assembled in Council . . . Messrs. Wilson, McDonnell and Cameron came down from the Sault together and I and Nebunagooch came with them. As he was acknowledged chief of the Ojibways he was asked by Shingwaukounce to sign the document. All the signatures of the Indians were in McDonnell's handwriting—they making their totems. McDougald Cameron acted as interpreter and explained to the Indians the surrender of the Church so they all understood.

The transaction, while acceptable to those directly involved, would remain questionable in the eyes of the Government.

The Robinson Treaties, for the surrender of the region north of the Great Lakes, would not take place until September of 1850. Under the terms of the Proclamation Act of 1763 Indian lands were not to be sold or leased to any persons without official sanction. One might have expected Anderson's father to have been aware of the stipulations in the Proclamation Act, but if the truth be told, the bureaucracy in the Indian Department had just emerged from a two year Commission of Inquiry on corruption (1842-1844) and, as a result, was plunged into a state of operational turmoil. Locally, as we shall see, the exclusivity, size and nature of Shingwaukounce's gift would remain a bone of contention for many years.

In 1853 James Chance (1829-1897) dropped out of his courses at Cheltenham College in England and came to Canada as a missionary with the Society for the Propagation of the Gospel in Foreign Parts. He studied Ojibwe under Dr. O'Meara at Manitowaning where he met and fell in love with Hannah Foulkes, a Welsh girl, six years his senior. She was a teacher in O'Meara's Industrial Schools for Girls. The pair were married on the 10th of July, 1854, and left, soon thereafter, by steamer, for Garden River where they would remain for the next 17 years.

Since a church had not as yet been constructed, services were held in Shingwaukounce's house and, after the old Chief's death, in the home of his son-in-law, Kabeosa. At the Sault meetings were again held in the Old Stone House, now occupied by the Collector of Customs and Indian Agent, Joseph Wilson (1818-1904). In 1898 Hannah Chance would recall the strenuous life endured by her husband:

Every Sunday, once a day, in addition to his Indian services, which he never neglected; and often when the wind was too strong to row against, for there was always a strong current, he would walk the ten

*miles to the Sault and sometimes there and back, through the bush without any hope or thought of remuneration, though a collection was generally taken up to defray expences.*¹⁰

By the time of his ordination to the priesthood in 1857, Chance had supervised the construction of a white-framed church, a school, a parsonage and a dock for freight and mail delivery. The church was designed to seat 300 persons and was valued, in the 1861 Census, at \$800. The school house was assessed at \$300. A sailboat, "The Missionary," was donated through the kind auspices of St. James' Cathedral Sunday School in Toronto. The following is a description of the mission as it appeared in the Autumn of 1870:

*The mission house which occupied the centre of the three buildings, was constructed of logs clapboarded over and whitewashed. It had a verandah in front, over the trellis of which hops grew in profusion and clambered upwards to the roof. In front of the house was a neat little garden, with two or three fir-trees, some lilac bushes, and well-filled flower beds. There was quite a profusion of roses, which even at this late season of the year, scented the air deliciously. Outside the garden fence, with its green gate, was a field of Indian corn which sloped down almost to the water's edge.*¹¹

The Reverend James Chance was a man who could be a little too straight-laced for his own good. In 1858 he requested Sheriff Richard Carney (1800-1882) to draw up a notice declaring that the hefty fine of \$40 or a three-month jail sentence would be levied against anyone contravening the strict observance of the Lord's Day Act.¹² Chance also found it difficult to tolerate interference or competition from the missionaries of other denominations. One who thought this aspect of his character to be particularly annoying was Judge John Prince (1796-1870), a founding member of the congregation of St. Luke's in the Sault. On the 20th of March, 1865, he wrote in his diary:

*The Reverend Chance called at 2:00 p.m. and told him a piece of my mind about his abusing R. Catholic religion and the Jesuits from his Pulpit; and giving him (I hope) some good and wholesome Advice, by which (I also hope) he may profit as a Protestant Priest, and a good and worthy man, as he is, but somewhat hasty and indiscreet in the Pulpit occasionally, unnecessarily so, I think.*¹³

Tagooshe, one of Shingwaukounce's younger sons, was a Roman Catholic. The Reverend Auguste Kohler, S.J. (1821-1871) resided at Tagooshe's while conducting services at the Sacred Heart Church on Sugar Island. Sometime in 1852 Father Kohler went to the Chief to request a piece of land near Tagooshe on which he hoped to build a church, school and rectory. According to Tagooshe's older brother, Buhgwujjenene (1813-1900), Kohler

*came very often and asked for the land. At last the old man said I am getting tired and said I told my son Tagooshe to follow my religion but he does not want to do so. Now I shall give my land for the sake of my son . . .*¹⁴

Kohler erected his buildings beside Tagooshe's log cabin, on the very land which the Church of England claimed in the deed of 1849. When the Chief learned what had happened he laughed and said, "the priest should not have chosen that ground and said never mind he has taken a portion of which we have already given him."¹⁵ Buhgwujjenene stated that his father was willing to grant the priest four acres but Father Kohler claimed eight based on an ambiguous document signed by Shingwaukounce and his principal men in 1852.¹⁶ Later his eldest son, Chief Augustine Shingwauk (1800-1890), would permit the Jesuits to fence an additional section to contain the community's "breachy" cattle.

During the summer of 1867 Father Kohler endeavoured to obtain the surrender of a parcel of land on the Peltier River for the purpose of constructing a water-powered grist mill. The estimated cost of the project, entirely borne by the Jesuits, was \$3,000. Judge Prince was appointed to superintend the surrender. A meeting was held on the 9th of July and was attended by the Indians and four Roman Catholic priests. Chance attempted to interrupt the proceedings, an action which, in Prince's opinion, required that he give him "a thorough good scolding on his improper and impertinent conduct."¹⁷

Although an operating mill never materialized Chance must have been particularly riled, given the fact that he had brought a portable grist mill from England for this very purpose but, for some unknown reason, was unable to get his project underway.

Lest one should think that the Jesuits were without fault there is a documented account concerning one Roman Catholic priest who crossed the St. Mary's River from the American side and publicly showed his contempt for the Church of England by setting fire to a King James' version of the Bible.¹⁸

With the collapse of the Church of England mission at Manitowaning in 1857 Chance became the lone Anglican clergyman on Lake Huron's north shore. The future also looked bleak for St. John's, as C. E. Anderson implied in the following report to the Finance Department in 1863:

There is a Church of England and a Methodist mission here, but the number of adherents, are small, The Church of England missionary, the Reverend Mr. Chance, and his lady, each keep a school, but the scholars do not number more than eight or ten between both schools, and the congregation will not average 20 the year round. The Sunday previous to my last visit there the congregation numbered five.

The Roman Catholic body here . . . as all over
(Continued on page 7)

FOOTNOTES

1. Thomas R. Millman, "Frederick Augustus O'Meara," *Dictionary of Canadian Biography*, x1, 1881-1890.
2. John Strachan, *Journal of a Visitation to the Western Portion of His Diocese*, London: SPG, 1846.
3. James Beaven, *Recreations of a Long Vacation or a Visit to the Indian Missions of Upper Canada*, 1846.
4. *The Prose Writings of William Cullen Bryant: The Early Northwest*, pp. 70-71.
5. See David Lavender, *The Fist in the Wilderness*, New York Doubleday, 1964 and Pierre Berton, *Flames Across the Border*, McClelland and Stewart, 1981.
6. Allan Macdonnell (1808-1880) was called to the bar of Upper Canada in 1832 and between 1837 and 1842 filled the appointed position of Sheriff of the Gore District. In the 1840's he was a director of the Quebec and Lake Superior Mining Company and operated two mines at Mica Bay and on Michipicoten Island. He was also prominent in the negotiations leading up to the signing of the Robinson Treaties in 1850. See Donald Swainson, "Allan Macdonnell," *Dictionary of Canadian Biography*, x1, 1881-1890.
7. G. A. Anderson, "Report to the 1870 Inquiry" xerox copy in Garden River Band Office—from PAC Indian Affairs Records.
8. See Douglas Leighton, "The Compact Tory as Bureaucrat: Samuel Peters Jarvis and the Indian Department, 1837-1845," *Ontario History*, lxxiii, Mar. 1981.
9. The following description of Shingwaukounce's grave can be found in J. G. Kohl, *Kitchi-Gami: Wandering Round Lake Superior*, London: Chapman and Hall, 1860, p. 373: "Like all Indian graves, it was made of clumsy axe hewn tree stumps, formed in a long quadrangle, and wedged into each other at the corners. It formed, in this way, a species of small house, and, like a lodge, had a roof of birch-bark strips. At the front end a lofty pole was raised, and from it fluttered a broad long cloth, like a flag, and rather larger than the usual grave flags, as a sign that a chief was interred here. This block mausoleum was situated near the river bank, and was mirrored in the water. The large flag, which formed a contrast to the dark rear of the forests, could be seen fluttering a long distance."
10. Mrs. James Chance, *In Memoriam: Reminiscences of Our Work Among the Indians*, London, Ont.: Holland & Fleming n.d. (1898), p. 9.
11. E. F. Wilson, *Missionary Work Among the Ojibway Peoples*, London: SPCK, 1886.
12. See Appendix.
13. John Prince, *Diary*, 20, Mar., 1865 in R. Alan Douglas, ed., *John Prince: A Collection of Documents*, Toronto: Champlain Society, 1980, p. 190.
14. Buhgwujjenene's testimony at the 1870 inquiry—in Garden River Band Office—from PAC Indian Affairs Records.
15. *Ibid.*
16. See Appendix.
17. John Prince, *Diary*, 9, July, 1867 in R. Alan Douglas, ed., *John Prince: A Collection of Documents*, Toronto: Champlain Society, 1980, pp. 200-201.
18. Thomas Jenkins, *The Man of Alaska: Peter Trimble Rowe*, New York: Morehouse-Gorham Co., 1943, p. 18.
19. C. E. Anderson, "Report on the Free Port of Sault Ste. Marie," *Journal of the Legislative Assembly, Sessional Papers*, 29 Victoria, 1865, No. 37, p. 36.
20. Canadian Land Surveyors' Register, No. T 1266—Lang & Ross.
21. For the Methodist experience at Garden River see John McDougall, *George Millword McDougall: The Pioneer, Patriot and Missionary*, Toronto: William Briggs, 2nd ed., 1902.

Around Algoma

In Thunder Bay the Week of Prayer for Christian Unity was observed on two Sundays, the first with a service on Sunday afternoon, January 23rd, at Fort William Baptist Church with the Reverend Robert Davies of St. Paul's Church as the guest preacher. The second service was on January 30th at Immanuel Lutheran Church.

Ten Days for World Development was observed in Sudbury by a wide range of events. This year for the first time it was observed ecumenically with members of the Sudbury Ministerial joining in. Anglicans outskated all others in the Skate-a-thon at Sudbury's Oval Track on Friday, January 28th. Sunday was Sermon Day and during the week a movie on El Salvador was shown through the city. Anglican Churches showing the movie were: St. George's Minnow Lake, who produced the most and best skaters; Church of Ascension and All Saints', Coniston, where people from other Churches joined in. Sunday night, February 6th, saw an ecumenical service in St. James' to wind up both the Ten Days and the Week of Prayer for Christian Unity. Young people from Sudbury Churches took part in this Service. Those churches taking part in these events found them helpful and eye opening experiences, and look forward to more of these.

Madge McNally, the Sunday School Superintendent at St. James' Church, Sudbury, coached her class to produce a T.V. show. This show was aired over Cable Channel 7 in Sudbury as part of the on going T.V. programs of Anglicans Alive. In the program were Richard Schiebold, Blair McNally, Bryan McNally, Ron Debray and Lisa Debray. Madge composed the script, selected the music and coached the cast.

OBITUARY —

Mrs. Muriel Gard, North Bay

On January 11th the service of Requiem Eucharist took place at St. John's Church, North Bay, for Mrs. Muriel Gard, who had passed away January 8th in her 93rd year. Mrs. Gard had been an active member of St. John's for 40 years. Born Muriel Rundell in 1890 in St. Blazey, Cornwall, she married William Gard there in 1909. They emigrated to Woodstock, Ontario, in 1916, then resided in Elk Lake, Englehart and North Bay. She was the

St. Matthew's Church, Sault Ste. Marie, has completed a year's celebration of the 25th anniversary of the Parish. The first service took place in the Bishop Fauquier Chapel on February 24th, 1957, and St. Matthew's began as a "satellite" of St. Luke's Cathedral, with the encouragement by Archbishop Wright and Dean Frank Nock of the initiatives of Kay and Art Budge, and others, in interesting Anglican families. It was a time of expansion of Sault Ste. Marie in an easterly direction with many new families moving in. After the parish was instituted in 1958 it was realized that congregation could not expect to use the Bishop Fauquier Chapel for an indefinite period, and in 1960 the decision was made to build the Church, which was dedicated on June 4th, 1961, by the Most Reverend W. L. Wright. The first clergyman in charge of St. Matthew's was the Reverend Roy Phillips, principal of the Shingwauk School, with the aid of the Reverend D. A. P. Smith, assistant to the Very Reverend F. F. Nock, then Dean and Rector of St. Luke's Cathedral. The first Parish Priest of St. Matthew's was the Reverend Henry Morrow in 1961, followed in 1969 by the Reverend Eric Paterson and in 1974 by the present Rector, the Reverend Fred Roberts. A meaningful part of the 25th Anniversary Year at St. Matthew's was the dedication by Bishop Nock on October 10th of a splendid three-floor addition to the Church building. Other significant anniversary occasions were those Sundays when former Rectors came to preach at services, the Reverends Harry Morrow and Eric Paterson in September and the Reverend David Smith in October. As well, the congregation enjoyed an anniversary dinner in September, on St. Matthew's Day.

Primate's Fund for World Relief

February 6th: Collections for the Primate's World Relief Fund are up to par so far. Please do not neglect this important collection in your Church this year. The World's poor are counting on you.

At Holy Trinity Church, Tarentorus, Sault Ste. Marie, a men's supper and social evening is being held each Wednesday at 5:30 p.m. in the parish hall. It is stated that, "With the increase of unemployment in our community, we want to provide an opportunity for men with time on their hands to get-together to eat, talk, play games (cribbage, backgammon, etc.)" ... Also at Sault Ste. Marie, a workshop on "Creative living while Unemployed" was held January 20th, with the Reverend John Harries, of Aurora, as workshop leader, one who conducts workshops and seminars on this topic and others related to careers.

The Reverend Canon John McCausland, S.S.J.E., now retired after a pastorate at Gore Bay, has given us his new address: 1261 Franklin Street, North Bay, Ontario, P8B 2M2. His telephone number is: (705) 472-7394.

An activity of St. John's Church, Thunder Bay, was the Fort William Male Choir Sing Along Smorgasbord, held February 24th at the DaVinci Centre. It was described as an evening of "good fellowship, good fun and good food."

Lima Text — (Continued from page 5)

tions. We are asked to examine our own positions and to see how many of these positions we can accept or how far we can go towards them — hopefully all the way.

Copies of the Lima Text are available at the Book Rooms of each denomination. The one that I know is The Anglican Book Centre, 600 Jarvis Street, Toronto, M4Y 2J6. The cost is \$5.25 plus postage.

It is not possible to go into details here, but there are four underlying themes that are present throughout. They are:

—Christianity is the work of God in creation.

—Christianity is the natural way of life. We use and hallow water, oil, pine resin, bread, wine, light, darkness, human nature and human relations. One point of unity with redeemed nature is

Dedication of a piano

On Sunday, January 30th, a new grand piano and memorial plaque were dedicated at St. Thomas' Church, Thunder Bay, by the Rector, the Venerable E. R. Haddon. Part of the dedication included Frank Pierce and Beverley Carson playing Brahms' Variations for Two Pianos. (For the oc-

Praise deserved by St. John's Junior Players, Thunder Bay

In an article in the parish magazine of St. John the Evangelist Church, Thunder Bay, Brian Sheils has written to praise the young actors who have been presenting stage plays under the sponsorship of the Church. We quote from this "critique" as follows:

If you confine yourself to the major theatre groups around town, the ones which advertise extensively, and perhaps rent the University Centre Theatre, then you will have missed a new and delightful group of players in the persons of the St. John's Junior Players. They put on their shows in Langworthy Hall at the Church on Pearl Street.

Recently this group, with a few performances already under the belts, presented Clive Haubold's "The Wishing Tree." It's a play about a tree which makes (some) wishes come true. Not all wishes, because the frivolous ones are rejected, and not only rejected, but turned back on the wishers, in the form of practical jokes.

The play has many funny lines, enhanced by the fact that they are the words of persons often five or six times the ages of the actors. Lines were almost always delivered with effect, though not necessarily the effect envisioned by the author. Experiences sometimes cost them some laughs, though it may have got them as many. Sometimes the lines were thrown away, rather than milked for effect, and sometimes they were

delivered too rapidly with little inflection or pace (can they really be a valid criticism of ones so young?). But, perhaps because of the youth, enthusiasm, and obvious effort of the young performers, the play comes off in often hilarious fashion. All in all, it was (dare I say it?) a really exciting theatre experience.

Not only were lines delivered effectively I realized afterwards that blocking and gestures were carried off equally effectively, because I was scarcely aware of them.

The experience reminded me of going to see little people play hockey, unfettered by the antics and posturing of their elder "brothers," but displaying ability, talent, enjoyment and enthusiasm for what they are doing.

I honestly didn't feel there were any weak performances, just bigger and smaller parts. Ones I was most impressed with were those of Gramma Twiggins (she of the many machine gun deliveries) played by Juli-Anne Sheils; Mrs. Richly Van Carbuncle (im-

probable, huh?), played by Kristine Peterson; and Ol' Granny Creep, a bit part, but very effectively done, by Kathryn Koehler. And yet, I must re-emphasize that all performances were good, and practised, and exhibited very little indication of "saying lines" in support of bigger parts.

Mary Morrow directs the Junior Players, and must take much credit for the performances which I enjoyed, and guffawed at, so much. I say "performances" because the group also presented a playlet which ran prior to "The Wishing Tree." This was "The Transferred Ghost," about a ghost who wanted just that, to be transferred to another person. This one presented even younger performers, who gave good, if not extremely convincing performances. I couldn't help thinking of them as the bull pen, or the minor leaguers getting ready to be called up to the big team.

Theatre-goers of Thunder Bay: Keep an eye out for future productions from the St. John's Junior Players — you'll get your \$2.00 worth.

"A charge to keep I have" —

(Continued from page 6)

the district, are most assiduous in attending not only to the spiritual but temporal and bodily infirmities of the Indians, by teaching them farming, mechanical and industrial pursuits, attending to both bodily and spiritual wants when sick. The Superior of the Order, Pere Kohler, informed me that the number of souls here and in the neighborhood, under his charge amounted to 600, and that the average attendance of scholars was from 30 to 40 scholars. 19

By 1870 the growing tension was about to break into open conflict. Chance, backed by the leading members of his congregation, had publicly threatened that he would forcibly evict the Jesuits and had informed Saltern Givens (1809-1880), Chairman of the Commission on Indian Missions for the Diocese of Toronto, of his intentions. Givens notified Joseph Howe (1804-1871), Superintendent General for Indian Affairs, and requested that James Phipps, the Visiting Superintendent based at Manitowaning, be sent to look into the matter.

During the subsequent inquiry Phipps appointed Thomas Herrick (1828-1872), then employed on the Great Northern Road, to survey the disputed properties. The surveyor concluded that the Anglican grant was actually much less than the 200 acres mentioned in the 1849 deed. The Church of England's claim covered 81 acres, and, of that, 11¾ acres were occupied by the Roman Catholics and six and one-third acres were owned by Tagooshe.

The outcome of the inquiry was that the Churches would retain the rights to their properties on the Reserve only so long as they were used for religious purposes. Crown patents were promised by the Government, subject to the wishes of the band, but the lands were not to be alienated from the Reserve. This decision was confirmed by the Superintendent General's Office, the 8th of June, 1871, and passed through the Privy Council, eight days later.

Except for the two and one-quarter acres set aside for the Anglican church and rectory (treaty No. 130, 20th of May, 1873), no surrenders were taken or patents issued. The case was reopened in 1911 when Arthur Cyril Boyce, K.C., M.P., Chancellor for the Diocese of Algoma, requested the Indian Department to supply the Anglican Church with the required documents. Murdoch McLennon, the Indian Agent at Garden River, confirmed the conclusions of the 1870 investigation and the Department hired the Sault Ste. Marie firm of Lang and Ross to conduct a survey. They divided the properties in the following manner: 20

Parcel A—57.12 acres, Anglican (Shingwauk Home).

Parcel B—13.80 acres, Roman Catholic (church and rectory).

Parcel C— 1.91 acres, Anglican (church and rectory).

Parcel D— .54 acres, Anglican (cemetery).

Still no documents were issued other than copies of the surveyor's maps. The Methodists had been active at Garden River between 1850 and 1880 but their site, to the east of the Garden River, was vacant at the time of the survey in 1912. The church, built by George McDougall (1821-1876) in the 1850's, had been occupied by local Indian families for more than 30 years. The Methodists were informally given quiet possession of those lands (lots 119 and 121) in 1921.

James Chance and the New England Company departed from Garden River in 1871. Consumption and tuberculosis was rampant on the Reserve and did not spare the clergyman or his family. Of the Chance's five children, only their youngest, Anna, would live past her 20th year. James Chance would later be stationed at the Kanyungin Mission on the Grand River Reserve and Tyrconnell in the Diocese of Huron.

Plans being made for Young Adult Conference 1983

A conference for young adults, aged 19-29, is being planned for September 16th, 17th, 18th, 1983 at the Bolton Conference Centre, near Bolton, Ontario.

The conference is designed to bring together young adults from every diocese in the Ecclesiastical Province of Ontario for these purposes:

to live in Christian community; to develop ways of spirituality centred on justice and peace; to foster the building of contacts and

networks for personal support in our ministries at home.

More details about this exciting event will be released soon.

Mission matters

SOUTH PACIFIC: Ministry among different cultural groups is an important part of the work of the Melanesian Brothers. In the Australian diocese of

Carpentaria eight Brothers from the Solomon Islands and two from Papua New Guinea minister among the Aborigines, Torres Straits Islanders and other Australians.

AIM: a daring step in mission

CHALLENGE IN ALGOMA

The following is the script of the Algoma Diocesan Case in The Anglicans in Mission program which accompanies the film-strip "To Catch the Vision." It is introduced by our Bishop, the Right Reverend F. F. Nock:

"The Diocese of Algoma was formed more than 100 years ago, in 1873, and for more than 80 years was a mission diocese depending on the spiritual and financial support of the Church of England. In 1956, less than 30 years ago, the Diocesan Synod decided we were ready to stand on our own feet, a decision for which we praised God. But we cannot remain satisfied with what has been accomplished in the past. We must continue to reach out in mission to meet the new challenges which arise out of our modern conditions. To this end we have formulated our Diocesan Case, a statement of the minimum needs of our Diocese for the next seven years, or throughout the 80's."

The Diocese of Algoma fully supports the Anglicans in Mission national program goal of \$20 million. We have accepted an amount of \$619,000 as our share towards that goal, with an equal amount of \$619,000 for mission work in our own Diocese. Let's look at our priorities together.

Spiritual Growth is a primary concern of the individual Christian, as well as the parish and Diocese. It enables us to determine and respond to the direction and leadership of the Holy Spirit. In order to promote spiritual growth we need the opportunities and resources for a continuing Diocesan program of renewal, evangelism and mission throughout the 80's. Such a program would enable us to:

—Direct and sponsor such events as retreats, quiet days, conferences and missions on a deanery or regional basis.

—Allow us to join with other Dioceses in obtaining speakers, leaders or resource persons from other parts of the Church.

—Mount a concentrated program of primary and secondary evangelism, to bring the Good News of Jesus Christ to those who have never heard of Him and to those who have heard but forgotten.

For our program of Spiritual Growth, we need \$80,000.

Assistance must be provided for the laity to further develop their talents in order to meet the increasing and changing demands for the years ahead. This will enable them to better understand and articulate their Faith in the presentation of the Gospel. There are three essential areas of opportunity for the training of our laity:

—First, our Associate of Theology program. For some years Thorneloe College has provided seminars for the clergy and study courses for Church people generally. Funds are needed in order to further expand the program and to appoint a Director of Theology to administer, promote, develop and maintain the program

—Changing priorities and pressure in family life point up the need for the further development of counselling ministries such as Marriage Preparation, Marriage Enrichment.

—And palliative care, or Christian life and faith.

—There is presently an urgent need for the development of the youth of our Diocese to assist and enable them to assume leadership roles.

—It is necessary for us to facilitate the sharing of leadership training resources and to provide opportunities for the sharing of talents and experiences.

For Lay Ministry, which includes our Associate of Theology program, Lay Ministry Training and Youth Development Training we need \$30,000.

A third priority in our Diocesan Case is Diocesan Outreach:

—Some years ago, a number of our parishes were combined due to financial considerations. Now the time has come when some of these combined parishes should be divided and realigned with a priest of their own.

—This will involve stipends, housing and travel allowance costs for the additional clergy that will be required. When realignment is made, the new parishes for a time may well require financial assistance from the Diocese.

—Recreational activities and population patterns have changed considerably in our Diocese in the past few years. We need to respond in innovative ways to these changes.

—Surveys are needed to determine where new ministries should be developed in the expanded urban areas of our Diocese.

—The increased number of apartment and institution complexes stress the need to explore these areas with the view to establishing chaplaincies or ministries to serve people isolated by culture, age or economics.

—There is need for us to explore the possibilities of reaching out to provide ministry for such areas as marinas, campgrounds, ski resorts and other recreational complexes and environments.

—The Missions to Seamen program to our Diocese has ministered to people from deep sea ships from all over the world. This ministry needs to be expanded beyond deep sea ships to serve more people on Great Lake freighters.

For Diocesan Outreach, which includes parish realignment, and the Exploration of New Ministries within the Diocese, we need \$100,000.

Support of Our Ordained Clergy is another priority in our Diocesan Case.

—During the next five years, there could be as many as 10 retirements of clergy in our Diocese. Because of the existing stipend system, the majority of these clergy have been unable to establish an equity in land or housing accommodations.

—One means of ensuring sufficient number of ordained clergy is through the provision of meaningful bursaries to students wishing to study theology and prepare for services in Algoma.

—A continuing Education Plan would make it possible to provide financial assistance to clergy who wish to upgrade their education or to take specialized courses.

For our Ordained Clergy, which includes Clergy Retirement Fund, Divinity Student Bursary Fund and Continuing Education, we need \$80,000.

Another priority in our Diocesan Case is Parish Services:

—Under this heading, Administrative Assistant to The Bishop. The duties and responsibilities of the Bishop frequently require his absence from the Synod Office for extended periods of time. The appointment of an Administrative Assistant for a trial period of four years is recommended.

—Under the priority, Parish Services is Clergy Moving and Relocation Costs. During the next four or five years, as many as 14 moves within and into the Diocese are foreseen. The existing Clergy Moving Fund should be augmented to ensure the deployment of the best possible personnel throughout the Diocese. Also, our Curacy Training Fund is now inadequate and additional financial support is necessary.

For Parish Services, which includes an Administrative Assistant to the Bishop, Augmenting our Clergy Moving and Relocation Fund and Additional Financial Support to our Curacy Training Fund, we need \$255,000.

Any program covering a seven-year period must make allowances for the unforeseen for unexpected opportunities which will present themselves. Therefore, we are asking for \$74,000 for Emerging Opportunities.

The Bishop continues: "As you have seen, the needs are very basic, limited by the money available to carry them out. For the moment, we are seeking a minimum of \$619,000 to implement this Diocesan program, an amount similar to our commitment to General Synod for national needs. Every Parish in this Diocese has received a proposed share of the total \$1,238,000 and been asked to covenant with other parishes to raise this amount of new money, in addition to normal parish needs."

These are our Diocesan Financial Goals, Diocese of Algoma:

Spiritual Growth	\$ 80,000
Lay Ministry	30,000
Diocesan Outreach	100,000
Ordained Clergy	80,000
Parish Services	255,000
Emerging Opportunities	74,000

For a total of: \$619,000

Our Bishop closes: "As each of us assumes our individual and personal responsibility for bringing the Word of God and the work of the Church to increasing numbers of people throughout the world, I pray for God's blessing on you and your work efforts to respond to what He is calling us to do in the 80's."

(If you have not seen the filmstrip "To Catch The Vision," ask your Rector to arrange to have it shown in your parish).

How the Funds

will be used

at the National Level

(Based on \$20 million)

	7-year funding allocation (1984-1990)
MISSION IN THE CANADIAN NORTH	
Fair and equitable stipends for clergy	\$8,000,000
Leadership training (clergy and lay)	\$400,000
<input type="checkbox"/> Support for theological schools	165,840
<input type="checkbox"/> Theological education through extension	66,360
<input type="checkbox"/> Leadership training for native people and specialized native language training	167,800
(Assisted dioceses will attempt to contribute matching funds)	
Physical resources	\$400,000
<input type="checkbox"/> New rectories	123,000
<input type="checkbox"/> New congregations	183,660
<input type="checkbox"/> Ecumenical ministries	46,670
<input type="checkbox"/> Matching funds to assist new parishes	46,670
(Assisted dioceses will attempt to contribute matching funds)	
Special needs	\$200,000
<input type="checkbox"/> Transportation fund for synods in assisted dioceses	76,710
<input type="checkbox"/> Cree translation secretary	31,970
<input type="checkbox"/> Holiday assistance for isolated clergy (every two years)	91,320
(Assisted dioceses will attempt to contribute matching funds)	
Canadian North total	\$9,000,000
WORLD MISSION	
Training and support for indigenous ministry	\$2,100,000
<input type="checkbox"/> Theological education by extension	504,000
<input type="checkbox"/> Ecumenical lay training	262,500
<input type="checkbox"/> Scholarship assistance	126,000
<input type="checkbox"/> Advanced leadership training	367,500
<input type="checkbox"/> Continuing education (lay and clergy)	588,000
<input type="checkbox"/> Stipendiary support	252,000
Strengthening Christian communities	\$1,500,000
<input type="checkbox"/> Urban ministries	300,000
<input type="checkbox"/> Stewardship training	105,000
<input type="checkbox"/> Support for impoverished dioceses	180,000
<input type="checkbox"/> Support for rural and slum ministries	345,000
<input type="checkbox"/> Youth ministries	120,000
<input type="checkbox"/> Primary evangelism and church growth	450,000
Regional mission initiatives	\$1,500,000
<input type="checkbox"/> Support for new and revitalized dioceses	525,000
<input type="checkbox"/> Exchange of leadership personnel	150,000
<input type="checkbox"/> Assistance for provincial and ecumenical regional organizations	600,000
<input type="checkbox"/> Development of regional theological perspectives	225,000
Physical resources	\$900,000
<input type="checkbox"/> Provincial and diocesan structures	198,000
<input type="checkbox"/> Overseas pension plans	117,000
<input type="checkbox"/> Educational training centres	360,000
<input type="checkbox"/> Theological education	153,000
<input type="checkbox"/> New parish development	72,000
World Mission total	\$6,000,000
PENSIONS	\$5,000,000
GRAND TOTAL	\$20,000,000

The \$20 million national objective for Anglicans in Mission is a minimum goal. Much more is required if we are to undertake new challenges and opportunities. Church leadership can point to an additional \$10 million in program and projects that could be initiated or expanded if funding were available.