

## Treasurer discusses financing of Algoma Diocese

By Margaret Barton  
Sault Ste. Marie

The 1984 Budget for the Diocese of Algoma has just been released by Secretary-Treasurer Din P. Oosterbaan.

Mr. Oosterbaan presented the 1984 budget at a meeting of the deanery in the week of November 23rd and the bad news is that the diocese needs \$36,285 more for 1984 than it did in 1983.

One of the main concerns of the mild-mannered, softly spoken accountant in charge of the diocesan funds, is the \$10,000 budgeted for the interest on bank borrowing.

Why does he have to borrow from the bank? Clergy stipends are paid twice a month. If Mr. Oosterbaan does not have enough money in the bank to cover these bi-monthly salaries, he must borrow from the bank and in these days of high interest rates that costs a great deal of money.

Why doesn't our diocesan treasurer have enough money in the bank account to cover these regular monthly expenditures?

"One reason," explained the treasurer, "is that the parishes are late with their regular monthly payments to the diocese. I would prefer that

payments came in a few days early rather than a few days late. It would save us hundreds of dollars."

Mr. Oosterbaan said some parishes even borrow from the bank in order to get their payments to the diocese on time.

"I highly commend them for this," he said, "but at the end of March, 1983, the total shortfall was \$94,000 which is a great deal of money."

Is it just neglect or is it that they just don't have the money?

Mr. Oosterbaan said it is a little bit of both but there has been some improvement since it was discussed at some length at Synod in May.

"The solution is to drive this point home to as many wardens, and treasurers, as we can to stress the importance of getting their payments in on time or a little ahead of time," Mr. Oosterbaan stated.

The treasurer explained it is difficult to keep in touch with all 74 parishes in this widespread diocese which reaches from Thunder Bay to Muskoka.

Do you wonder when you put your weekly contribution to the Lord in the alms box or collection plate where the money goes? In a few brief words: 72 cents, of every dollar, goes to outreach work; 28 cents for diocesan purposes.

The total outreach budget for 1984 is \$323,510, up \$8,081 from this year. This includes stipends, service grants, clergy travel grants, summer students stipends, travel, etc. UIC/PPP, church pensions contributions and allowance for doubtful accounts.

In the property expenses, which include operation of Bishophurst, expenses will go from \$16,650 in 1983 to \$23,600 in 1984.

Mr. Oosterbaan explained that heating alone at Bishophurst is almost \$5,000 a year. Taxes have gone up considerably on property owned by the diocese on Queen Street East, in Sault Ste. Marie, due to the reassessment in the city. On one property alone it went up 10 times from \$500 to \$5,000. The diocese owns property at Algoma University and on the waterfront in front of the university.

When you budget for 1984 for your church contribution, perhaps you will keep these statistics in mind. Regular contributions are necessary so that your wardens will be able to meet their obligations on time or a little ahead of this to the diocese.

(Note: Charts showing the sources of revenue for diocesan financing and the main obligations of expenditure are on page 3).

## Three Ordained at Sault Ste. Marie

By Margaret Barton

Three young men were ordained priests of the Anglican Church of Canada on Wednesday, November 30th.

Dorian Arthur Baxter BA, M. Div.; Raymond Barry Porth, B.S.A., M.S.A. Ph.D., M.DIV., and Leonard Allan Shaw, B.A., M.Div., were presented by Dean I. L. Robertson and Canon David Smith.

It was the first Ordination performed by the Right Reverend Leslie E. Peterson, Bishop of Algoma.

Traditionally, Ordinations in Sault Ste. Marie are held in St. Luke's Cathedral, but Bishop Peterson moved the impressive service to the Church of St. John the Evangelist on this occasion. The Bishop's Chaplain was the Reverend H. Morrow and the Marshal was the Reverend R. G. Cross.

The Rector of St. John's, Archdeacon Frank Coyle, was the preacher. Recognizing it was Saint Andrew's Day he chose rather to speak of Philip on the occasion of Jesus' betrayal.

Jesus said unto him, "Have I been so long a time with you and yet have you not known me, Philip? He that has seen me has seen the Father and how say you then, 'Show us the Father'." He asked his listeners, "How long have you known Christ?" He offered guidance and advice to the three newly ordained men from his 34 years of experience.

A dinner for the ordinands and their families was held previous to the service in St.

John's Memorial Hall and a reception for everyone followed the service.

The Reverend Dorian Baxter is married. His wife's name is Sharon and they have a little daughter, Rachel. He is serving at St. Paul's, Thunder Bay.

The Reverend Raymond Porth is married. His wife's name is Elizabeth. He is serving the Lake of Bays Mission, Dorset.

The Reverend Leonard Shaw is married. His wife's name is Susan. He is serving at All Saints' Gore Bay.



ORDINATION OF PRIESTS: On St. Andrew's Day, November 30th, at St. John's Church, Sault Ste. Marie, the Right Reverend Leslie Peterson conducted the service of Ordination by which three new priests were welcomed. In the picture, kindly supplied by The Sault Star, are, left to

right, the Reverend Leonard Allan Shaw, the Reverend Raymond Barry Porth, Bishop Peterson and the Reverend Dorian Arthur Baxter. Fr. Shaw is at All Saint's Church, Gore Bay; Fr. Porth at Lake of Bays Mission and Fr. Baxter at St. Paul's Church, Thunder Bay.

## Camp Manitou—the year of growth and repair

By Peggy Gray

A dream conceived in the early '60's for a chapel at Camp Manitou is now near completion. This summer many determined people were able to erect the walls and roof and finish filling in the foundation of the new chapel.

Many of the workers were from Algoma Diocese but in addition there was a singing group of 24 from California "The Wind Children," also helping on this and other projects. The main organizers were the Coles, of Sudbury, and the Stadnyks, of the Sault, and they provided the organization and motivation that saw teenagers paint Voyageur Guest House and learn new skills like masonry and wall raising. It is hoped the chapel may be completed within the next two years.

Along with this ambitious work group of 46, all the

regular camps were run independently. Junior Boys had 51 members in camp while Junior Girls had 66. Senior Boys had 43 to Senior Girls 41. The Youth Camp set a spiritual network amongst the 30 and two reunions were planned to support a correspondence link. It is not known how many attended the two Family Camps but all cabins were filled to capacity. This year a Seniors Camp was cancelled and the Central Camp Committee are planning on having an "Adults Only Week" in 1984. It was greatly appreciated that 25 people helped to open the camp facilities during the "Friends of Camp Manitou" session.

It is hard to describe the praise and excitement that was experienced this summer by all. The spiritual and physical growth in camp in 1983 was intense and the chapel will be a symbol of that progress.

## Please • Please • Please — Read and be guided by the following

Subscriptions, changes of address . . .

Readers of *The Algoma Anglican* are particularly asked to note that subscription renewals and notices of address changes should be sent to: *The Algoma Anglican*, P.O. Box 1168, Sault Ste. Marie, Ontario, P6A 5N7. It is only at this address that subscription records are kept. Do not send these to Bracebridge.

News articles for publication . . .

Items for publication must be mailed prior to the 10th of the preceding month to this address: *The Algoma Anglican*, P.O. Box 1600, Bracebridge, Ontario P0B 1C0. Do not send these to Sault Ste. Marie.

The above notice has appeared regularly for the past few years in this paper. It was moved from page 2 to the front page for the past three months in the hope that it would be given greater attention. Even with this current issue, however, at the last moment, too late for publication this month, news items came to the Editors, forwarded from Sault Ste. Marie.

# ALGOMA ANGLICAN

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## The Bishop's Itinerary

January 1st — Bishophurst At Home.  
January 17th to 19th — Consultation on the Diaconate, Toronto.  
January 21st to 23rd — Retreat — S.S.J.D.  
January 24th to 26th — Visit Theological Colleges.  
February 2nd to 4th — Bishops in Training.  
February 6th to 10th — Canadian House of Bishops.  
February 21st and 22nd — Provincial Ministries — Sudbury.  
February 22nd and 23rd — Meeting with Examining Chaplains.  
February 23rd and 24th — Diocesan Executive.  
February 25th — Quiet Day — Coniston.

## Third Century Christianity

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

During the last year, we have been thinking about the Leaders, Faith and Practice of the Church from Apostolic times until A.D. 250. We have seen that the strict Baptism-Confirmation discipline, and the Sunday Eucharist produce a visible unity in essential matters, and a healthy diversity in non-essentials. We are accustomed to regard the Creeds as the basis of our Christian Belief, since their content can be proven by Holy Scripture. Before the Creeds became fixed in the Baptism and Eucharist Liturgy, the consecration prayer or canon was taken as expressing the Faith of the Church. Between A.D. 250 and A.D. 381 acceptance of the Apostles' and Nicene Creeds became the standard of church membership.

Old Testament Jews did not have creeds: they obeyed commands. Each day they recited the one important command: "Hear, O Israel etc." (Deut 6:4) Anglicans are familiar with, because our 1962 Prayer Book uses it in the original form on page 69. There were many schools of thought among the Jews (Pharisees, Sadducees etc.) but there was no schism and all could worship in the Temple. Christian History had to be different. When the Gospel was preached to the Gentiles, there had to be some document or standard, other than the Law of Moses. Some Christian Leaders, on this account, were more anti-semitic than we would think proper.

The first development was the rise of Baptismal Creeds of which our Apostles' Creed is a revision. In the new Testament, there are passages which read like creeds: (1 Cor 12:3) "Jesus is Lord"; (Acts 8:37) "Jesus Christ is the Son of God." Matthew 28:19 gives a Trinitarian formula for Baptism. There is a definite credal form in 1 Timothy 3:16.

As we approach the fourth century (A.D. 300 ff) we come to the period of Ecumenical Councils. First two produced the Nicene Creed i.e. the one we use at the Eucharist. It was formed by the Bishops of the Church, aided by its scholars. Consequently it is the Creed of Believers. The Apostles' Creed is for instruction and converts. It is interesting to note that modern Rites for the Eucharist often suggest that the Apostles' Creed may be used, instead of the Nicene on occasions. Since large numbers of nominal Christians reject the teachings of the Nicene Creed, it might be more profitable to return to the Apostles' Creed and instruct and re-evangelise our members. Originally the Nicene Creed began "We Believe" to demonstrate the corporate character of the Christian Community at public worship. Because "And from the Son" was added, in the Western Churches, without permission of a Council, the Eastern Churches reject this addition. Some modern Anglican Rites omit the phrase. Actually there is as much Scriptural backing for it as for its omission. The differences in emphasis between Eastern Christianity and Western are much more grave than dealing with this phrase and issue.

On page 695 of the Prayer Book, there is printed the Athanasian Creed. St. Athanasius did not compose it, but it represents his belief. It is more an act of praise, like the Te Deum, than a creed but it continues the credal emphasis in the Church. Divisions among Christians have made it necessary to have creeds. When the Church is in visible unity again, we will be able to unite in worship through the Consecration Prayer.

Finally we must distinguish Articles of Faith from Articles of Religion. The Creeds are articles of Faith because they explain the Christian Revelation. The 39 Articles of Religion deal with controversies in the Church, outside matters of Faith. They may change and be revised from time to time.

### Motto for Algoma Diocese in the coming year

"Seek ye first the Kingdom of God, and His righteousness, and all things shall be added unto you." (Matt. 6:33)

## Changing face of Mission

Canon James Robertson retired November 30th as Secretary of the United Society for the Propagation of the Gospel — a post he had held since 1973. The following is the text of an interview in which he answered questions put to him by Nicola Currie, of The Church Times (England), about the way in which his views on missionary matters had developed during his ten years as USPG's chief executive.

Currie: What do you think is exciting about mission today, and how has mission changed during your Ministry?

Robertson: Well, I think the most exciting thing is that people of different cultures and nations of the world are getting into dialogue with one another in a much more mature way than ever existed previously. When I was a young priest in Africa in 1945 I was in a mission station with six Europeans in an area half the size of Scotland, and we were the central directors of the Church. Everybody said, "Yes Father." "No Father" to us, and we found it extraordinarily difficult to get people to stand up and think through things with us.

One of the changes I noticed 31 years later in 1976 in Trinidad was that, for the first time, Asians and Africans were standing up and challenging me in dialogue. That has been the most refreshing change: to cease to be seen as an authoritative father and to be seen much more as a brother.

Currie: Does the Church of England appreciate this change?

Robertson: When I travel around and speak, I see a parallel change in the relationships between the clergy and the laity in a parish. Slowly people are beginning to see that it is the laity who are the church, and the priest as a member of that laity — as a brother partner in the decision-making. This fraternal spirit is exactly parallel to our new relationship with the Church overseas.

Currie: How do the people in the pew hear what the Church overseas has to say to them?

Robertson: I think that the way in which we are getting African and Indian and West Indian voices speaking back to us with penetrating insights is at least an opportunity for ordinary laypeople to begin to hear them. To give an example: when the Rev. Dr. Kortright Davis from the West Indies says in front of USPG's Council that we are to see finance as sacramental in the Christian life, or when we hear Canon Martin Mbwana from Tanzania say what he means about partnership, it shows that we in Britain are on the same wavelength as the Church overseas. Whether it will excite congregations or not I think depends a great deal on the capacity of the clergy and laity inside parishes to grasp the fundamental change that I am talking about.

Currie: When there are so many people of different nationalities and cultures involved in this partnership, is there not some friction?

Robertson: Yes, there are frictions; but believe me, it is better to have friction than to have a simply meek external obedience and no inner change. The point about friction in ordinary life is that you cannot move without it. If there is no friction your

car-wheels skid; and it seems to be that, by analogy, it is the very difference of opinion lovingly entered into and fairly rationalised about that actually feeds both parties in an argument. So, out of the challenge that you call friction, I believe people become more convinced of the rightness of their views and in an adult and mature way they stand up to them.

Currie: Does God work only through the Church in mission, and do Christians necessarily have a "monopoly on God"?

Robertson: God works through the secular in a totally vivid way, and I am perfectly certain that God accepts his mission through the whole of his creation and humanity in the world.

I had a good example of this in a discussion about partnership with a Roman Catholic nun who was also a Teacher. She said: "Partnership for me was two years ago when I was suddenly told by the Government of Singapore that I had to visit ten other schools in relation to religious education. When I saw the list of the schools I found that not one of them was Catholic, so I protested and explained that I had no authority to do the work. They told me: 'You have authority; we are sending you; it is our authority.' So, for a period of two years, I visited the schools and talked with the staff, and now I have worked with Baptists, Methodists and vernacular-speaking people — they are now my best friends, and that for me is partnership."

But what the nun had not realized, until we talked to her, was that the actual movement of mission came through the secular arm and not through the Church. You need a readiness to see the pressures of the world prodding you into a witness.

Currie: Are you saying that Christians can learn about mission from non-Christians?

Robertson: Yes, I think the protest that there is in relation to nuclear arms, the ecological movement and so on is hitting Christians because of what non-Christians are saying to them. Being sensitive to these movements is one of the ways in which Christians can learn that mission is more than a mission of just you and your enclave church.

Currie: So how should the Church go about its mission in secular Britain?

Robertson: The laity must be so charged with sensitivity that wherever they are in the world — whether they are working in industry, commerce, schools or hospitals — they must keep themselves alive to the opportunity to show that what animates them is the Spirit of God at work in them.

Currie: Is there a special role for the Anglican Church in Britain?

Robertson: Well, Anglicans have a bit of a treasure. Firstly, they are rooted in a

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## Letter from the Bishop —

"SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS, AND ALL THINGS SHALL BE ADDED UNTO YOU." (Matt. 6:33)

These summary words of Jesus, in the Sermon on the Mount, after a lengthy descriptive passage about trusting the Heavenly Father, state His principles for action.

When the priority is attempting to be obedient to the commandments of God, working for the extension of His Kingdom, empowered by His loving presence, then God will be with us — giving the wisdom, the courage, the things we need to do His work.

These principles are tested and true.

Jesus promised to bless the people of God, and to meet their needs, when the first priority was clearly God's work and living by His right standards.

This is not to suggest some crass doctrine that suggests Christ's followers all become materially wealthy — this is an evasion of the Cross of Jesus which He calls every believer to take up.

However, it suggests to me, that when believing people really attempt to be faithful to our Lord, He supplies the inner peace and all the grace necessary to continue living by his standards.

At your Annual Meeting this year, when you are reviewing all the events of last year, and planning for 1984, keep these words of Jesus before you.

Yours in Christ,

+ Leshe Algoma

## Lessons to be learned

By H. V. Atkinson, in Church Times

"Oh, I don't go to church any more: it's so boring!" We may shrug off the criticism with the thought, "Oh well, any excuse is better than none." But we've a sneaking feeling that there may be something in it, some truth behind the remark.

But need it be so? After all, to use theatrical parlance, we possess often beautiful, well-equipped theatres in our churches, the makings of a worthwhile, even inspiring "show," and for the most part a considerable group of voluntary actors and actresses together with a support group in many a parish.

But I must concentrate on one particular aspect of our weekly presentation which plays a significant part in the quality and effectiveness of the "show" we put on. I refer to the reading of the Bible by the laity — a reading which surely comes next in importance to the exposition of the Word, the sermon.

What is the situation here? In recent years there has been an important move to involve the laity in virtually all aspects of the Church's life and worship — and literally thousands of laypeople have been invited to read the lessons. The invitation has been extended in all good faith to both sexes, young and old — but often with most unhappy results. In actual fact we have been asking untrained and untried people to do what is, after all, a semi-professional job — which is quite unfair to them and which has unwittingly tended to lower the standard of public worship.

How can we remedy the present situation and raise the standard of reading? And, above all, how can we lead our laity to regard the public reading of the Scriptures as being as much a vocation requiring at any

rate some training as any other calling in the Church? This may be a long-term process, but a beginning can be made without necessarily causing offence or hurting people's feelings.

Many years ago, in a large city parish, I prepared a memorandum for our band of readers; and this has in recent years been expanded into a booklet designed to help individual readers to become more effective. It dealt with the technique of public speaking — in this instance as applied to reading the Bible in large buildings, special attention being given to the matter of interpretation. Twelve years of retirement and the opportunity to sit in the pew in many churches have brought home to me very vividly the need for such a booklet.

Just occasionally I have found the lesson-reading excellent. I well remember an aged choirman with a glorious Westmorland accent standing at the lectern to read the opening verses of Matthew 5, the Beatitudes. His reading was most impressive; that is to say, it was slow and measured, with effective pauses in the right places. He obviously knew his passage, put the emphasis in the right places, and often looked at his hearers as he finished a sentence. I have rarely heard a lesson read better. There are of course other good readers like him, but they are few and far between. The majority are ill-prepared, expressionless as to meaning and at time barely audible in distant part of the church.

Now a booklet may be helpful, especially for beginners, but something more is needed — actual training sessions. An experiment was tried recently in several churches where readers were brought together to

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## Requirements for Parishes in the preparation of their budgets

In the preparation of the 1984 budget for your parish the following items are brought to your attention by Din P. Oosterbaan, Treasurer of Algoma Diocese:

Effective January 1st, 1984, minimum stipend levels will be increased by five per cent from \$12,084. to \$12,690. (As passed by the October 1983 Executive Committee meeting).

Minimum car allowance for 1984 for all parishes will be increased by five percent from \$2,544 per annum to \$2,670 per annum and the multiple point allowance is increased from \$510 to \$540 per point per annum.

To clergy on minimum stipend for 1984, the following Service Grants should be added to stipend: 30 years or

more service, \$750; 25 years to 29 years service, \$600; 20



Din Oosterbaan

year to 24 years service, \$450; 15 to 19 year service, \$300 and 10 to 14 years service, \$150.

Self-supporting parishes please note that regarding stipend and travel the Executive Committee included with the relative motions the following: Stipend, "Self-supporting parishes be asked to limit their increases to the same dollar amount, i.e. \$606,"; Travel, "That Self-supporting parishes are requested to limit their increases to five per cent as well."

Please note that in accordance with Motion 21 (October 21st, 1983, Executive Meeting) assisted Parishes will be responsible for the full costs of U.I.C., C.P.P., and Church Pension Plan Assessments.

### Order of St. Luke

The Beautiful campus of the University of Saskatchewan in Saskatoon, Saskatchewan, has been chosen as the site for the first ever North American Conference of the International Order of St. Luke the Physician to be held in Western Canada. The Conference begins with the evening session on Wednesday, June 6th, 1984 and concludes on Saturday, June 9th. The theme speaker will be the Right Reverend William Cox, the Assistant Bishop of Oklahoma. Workshops on various aspects of the Church's Healing Ministry will be held during the day. Evening sessions will be held in St. John's Cathedral about ten minutes walk from the campus. The Order of St. Luke is interdenominational, and seeks to promote the ministry of healing in all Christian churches. Registration forms are available from Mrs. Lynne Sampson, c/o St. Stephen's Anglican Church, 10 Grosvenor Cres., Saskatoon, Sask., S7J 2S2.

### Lessons —

(Continued from page 2)

receive some basic instruction in the technique of public speaking, to be given demonstrations, and finally to read chosen passages before their fellow-readers — who, sitting at the back of the church, were invited to criticise their efforts. The criticisms were kind but revealing, and from then on it was evident that real efforts were being made to follow the instruction and advice given.

One more suggestion may be made; and, if adopted, it could help to raise standards of reading by lifting the role and status of readers in general.

We have our guild for the servers who form part of the procession into church. Why not create a guild for the readers, who, simply robed, would also take their place in a procession and sit in their own special place? Members would have received proper training and membership of the guild would be regarded as a privilege.

This training might have to be a job for the clergy, unless a qualified lay-person could be found. But, if the clergy must do it, it should be regarded as part of the worthwhile task of raising the general standard of worship and of putting on the kind of weekly "show" against which the cheap jibe of "boring" would be far less often heard.

### Changing face of Mission —

(Continued from page 2)

parochial system, which theoretically means that every square inch of England is part of a defined parish. Everyone can know by virtue of being in a parish that there is a church which has responsibilities for them.

Secondly, Anglicans have a great sense of Church that I think is important. They do not think of the Church as a sect — at best they think of it as the Catholic Church of England and as permeating the whole of national life (although factually, of course, it no longer has anything like the direct influence it had in the past).

But the biggest gift of all of Anglicans in this country is that we have been rooted in history and traditions, we have been rooted in the Scriptures, and we have had an openness to the national in human life that has been very distinctive. The characteristic of our university, theological and philosophical work is one of great openness to the insights that come from living in a complex society.

Currie: What does this "openness" entail?

Robertson: You used the question earlier about friction — for me friction is in the end something which is an interesting blend of the rational and emotional in life. It is not an openness in the sense of taking everything in, but an openness in a sense of a sensitivity to the key issue at any particular moment. I really believe that God gives many people that gift of sensitivity — that openness. This rationality I am speaking about has inside it what I call an emotional component, and I think that it is a gift of grace rather than sheer academic power.

Currie: How does this approach to mission relate to the direct evangelism approach of someone like Dr. Billy Graham?

Robertson: I think there is a place for it for people who have become habituated and apathetic to the gospel. I sometimes envy those who stop people in their tracks by the Jesus question, but I am not very gifted at it myself. On the other hand, I think that in my ministry I have tried to keep that a little bit in mind.

I have a very simple formula about this. When you are engaging people in the deep sense, you must have the capacity to please and interest them. Once you are engaged, you have to make a decision to put a point of view that teaches them; and,

if there is no offering of the teaching of truth as you receive it, then just the ordinary pleasing conversation gets no further.

But I also believe that you have to go beyond that. You have to get to the point where you actually move people to a commitment and change. In the dialogue you have to have a readiness to engage yourself — a readiness to be changed yourself and to be committed in a slightly different way, and a hope that they will also be changed.

Currie: If mission in the modern world is different, what is now required of the modern missionary?

Robertson: In listening to the call to go overseas, and in choosing to go, the modern missionaries must be able to distinguish whether it is really the overseas Church calling or their own ego. The model of the missionary that I had in mind when I was a very young priest was one in which the way to salvation was concerned with renunciation and suffering and sacrifice. I now think that for far too long the missionary vocation had been dominated by the belief that it is something heroic, something romantic, a sacrifice, a sharing of the sufferings of Christ that in itself is a kind of atonement. I am now sure that the determining things are concerned with a friend saying, "Come and help me."

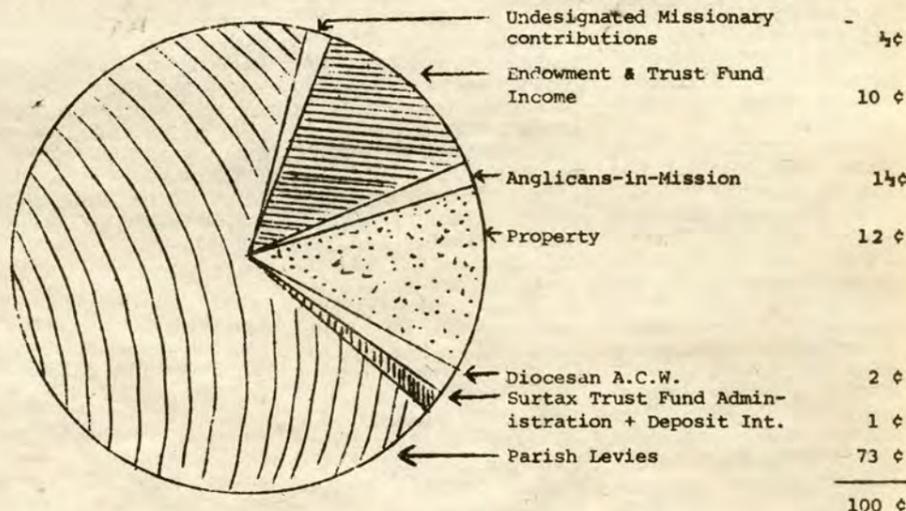
Currie: How then do you see the future of mission overseas?

Robertson: I hope to see as much naturalness in moving from Britain to Timbuktu as there is in moving from the diocese of Norwich to the diocese of Carlisle. We should reach the point inside the world Church where we are simply saying: "I am ready to serve in another place because that is where a call has been made and where there is an opportunity for an enriching and fulfilling experience."

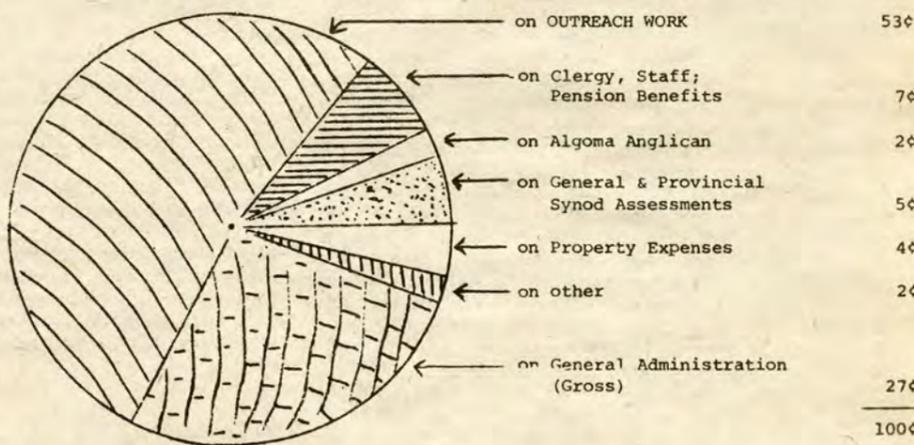
The younger Churches are part of this world family. At the end of the century the characteristic of world mission should be inter-church or inter-provincial service rather than renunciation by offering to go to primitive places. I sometimes think that the most hidden motive in relation to the missionary is the desire for romance. Why we have such difficulty today is that, through television and the concept of a global village, some of this romance has been destroyed.

## Details of Algoma Diocese budget

Where the 1984 dollar will come from:



Where the 1984 dollar will go:



## Lay Readers' conference well attended at Thunder Bay

At Thunder Bay a conference for Lay Readers was greatly appreciated by all who attended. Including Clergy, there were representatives from every Parish in Thunder Bay and from the Mission to Seamen. A special visitor, who came to assist in the program was the Reverend John W. K. Sandys-Wunsch, Provost of Thorneloe University, Sudbury.

The Lay Readers' Conference opened on Friday evening, October 28th, with the Reverend Michael Lawson leading the service of Evening Prayer at St. Mark's Church. Mrs. Rose Stewart provided the music for the service. Vic Sandalls, of St. Mark's, and Eldrid Roy, of St. Paul's, read the lessons.

After the service all went downstairs to the Parish Hall. Following coffee, provided by St. Mark's A.C.W., the conference began, with Fr. Lawson explaining that the conference was intended to be an opportunity for Lay Readers and others interested to learn more about our Faith and the ways of leading services.

Archdeacon Haddon, of St. Thomas' Church, gave a talk on the duties of a Lay Reader in the Diocese of Algoma. Canon David Smith, of St. Paul's, went through the Prayer Book, spending time especially on the services of Morning and Evening Prayer. Canon Frederick Roberts, of St. John's, closed the evening session by leading in the service of Compline, with David Coons giving a reading from the Book of Jude.

At 9:30 a.m. Saturday, the Reverend Dorian Baxter, of

St. Paul's, led in the Morning Service of Family Prayer, with the Reverend David Bradford, from St. Michael's and Missions to Seamen, reading the lessons.

Dr. Sandys-Wunsch, of Thorneloe College, gave a talk on the teaching of the Old Testament, helping those present to see the Scriptures as through a Hebrew mind. The Reverend Duncan Lyon, of St. George's, spoke on the New Testament, giving probable dates of the writing of each book.

Following lunch at the Rectory the conference resumed in the afternoon, when the Reverend Ted Moyle, of St. Luke's, led in an Instructed Eucharist, with the Reverend Michael Lawson assisting. Mrs. Stewart again provided music for the service.

After a coffee break, Canon Mark Conliffe, of St. Michael's, talked on the art of Preaching: How to Deliver a Sermon, using notes from *Preaching and Preachers* by Martin Lloyd Jones. He emphasized the need to be "earnest in your preaching, but remember that you are addressing Christian people, some of whom may be closer to the Lord than you are."

The Reverend Murray Bradford, of St. Stephen's, completed the teaching of the conference, by talking on How to Prepare a Sermon, handing out a three-page paper on that topic by Father Frere Kennedy, of the Society of St. John the Evangelist, for the participants to take home and study more closely for themselves.

The conference ended with

a time of summation, with ideas for next time. Two thoughts were: to have a conference next year at this time; to have an evening starting with supper for Lay Readers to become better acquainted and to share thoughts and experiences, followed by a time of preaching by some Lay Readers and constructive criticism by a previously-selected group of Clergy and Lay Readers.

The Reverend Michael Lawson closed the day with the Evening Prayer from the Family Services in the Prayer Book, with Vic Sandalls doing the reading.

Thanks were extended to all who had participated in the conference program, and to the Christian Supply House who provided pertinent books and articles to be sold at the book table for the conference.

### MISSION NOTES

**MELANESIAN BROTHERHOOD:** A Brother working in the diocese of Papua New Guinea tells why he joined the Brotherhood: "As a Brother, I must go and do something to myself and all my Christian people. For God and his children, we must go out to preach the word of God. Not to go out and preach only but to do with action, with your hands, mind, soul and heart. . . . By preaching, by praying, by helping to chop firewood, by making gardens, by helping the needy, by trying to serve your people, helping them with their worries and problems. We must do with action."

# Around Algoma

The people of Christ Church, Lively, were most interested in the news that Harold Albert Maddison was ordained Priest in the Church of God by the Right Reverend H. J. Allan, Bishop of Keewatin, in St. James the Apostle Church, Thompson, Manitoba, on Wednesday evening, November 23rd. In the newsletter "Christ Church Chronicle," it is stated that "Harold and Dorothy Maddison were one of the first young couples in Christ Church Parish. Dorothy was active in the W.A., being president too. Harold was Sunday School superintendent, leader of the Church Boys' League and a member of the Advisory Board. Harold was also very active in the Boy Scout movement. Now we would like to congratulate him on his decision to become a Priest of the Anglican Church. He took early retirement from I.N.C.O. and was ordained Deacon. We wish him God's blessing in his new life of dedication. His wife, children, grandchildren and mother, Connie, will be proud of him."

All Saints', Coniston, celebrated their Patronal Day with the Holy Eucharist and a pot luck luncheon afterwards. This year there was an added presentation to Eric and Florence Williams. Both Eric and Florence are born and bred Conistons. They had planned to move to Nanaimo, B.C., when Eric got his pension from INCO, and they left the day after the All Saints' service. Diane Leclair made a presentation to Florence from the W.A. Florence had served as president and is a life long member. The Vestry presented Eric and Florence with a gift. Eric had been a vestryman and builder, fixer and worker around the Church all his life. Two of their sons are in B.C. Son Oliver is with the Toronto Police, all hockey players, daughter Debbie stays in Sudbury to finish her Cambrian College course.

St. Francis of Assisi, Mindemoya, has been celebrating its 50th anniversary with various events during 1983. As previously reported in *The Algoma Anglican*, in July close to 200 sat down to a delicious anniversary dinner in Mindemoya Community Centre. Among those present were Bishop Nock and Peterson, the present rector Jerry Smith and five former rectors, the Reverends Charles Noble, Bain Peever, Tony Koning, Gilmour Beatty and Kenneth Ostler. The meal was followed by a thanksgiving Eucharist in the Church, celebrated by Bishop Nock. In the basement of the church the A.C.W. had assembled a display of artifacts, pictures and letters from 1933 until present. Further to anniversary festivities Betty Gould arranged an evening to celebrate the Feast of St. Francis on October 4th. A play entitled "Brother Wolf," from the Little Plays of St. Francis by Lawrence Housman, directed by Betty, was presented. This was followed by several readings and then a musical interlude with harpiscord, guitar and recorders arranged by Dorothy Anstice. A social coffee hour in the basement rounded out the celebration. Visitors from every denomination in the community were among those who packed the church and all attested to a most enjoyable evening.

There is news of the November experiences of the Venerable E. R. Haddon, Rector of St. Thomas' Church, Thunder Bay, and the senior Archdeacon in Algoma Diocese. On November 6th he and Mrs. Haddon received a gift from the Parish of an air ticket for two to Phoenix, Arizona, to be used when convenient to the Rector and the parish, together with a gift of 30 golf balls. Then we read from the St. Thomas' parish bulletin that "The Archdeacon, who has just completed 30 years without a day of sickness, entered hospital November 14th, for surgery on November 15th, and remained in hospital until November 25th. He had strict orders from the Doctor not to drive a car for a week and not to take on any heavy loads of work." The Archdeacon was soon able to resume his work. The parish bulletin expresses thanks "to our Honorary Assistant, the Reverend H. A. Jerry-Cooper, for looking after the services and preaching, and also to our new Assistant Curate, the Reverend R. Russell." The latter is the Reverend Robert D. Russell, who with his wife, Dawn, came to Thunder Bay and St. Thomas' Church from Victoria, British Columbia, "where he had been working with Archdeacon W. E. Greenhalgh (a contemporary of E.R.H.'s at college)." The Reverend Robert and Dawn Russell were married in June, 1983.

The Altar Guild, of St. Mark's, Garson, met at the Church on November 21st and opened their meeting with an Advent service and prayers, led by Father Michael Hankinson.

St. Mark's Church, Garson, hosted the Sudbury A.C.W. Deanery fall meeting on October 21st with 65 members present. Father Michael Hankinson celebrated the service of Holy Communion assisted by Mrs. Ginny Rollins, Lay Reader. Mrs. Nancy McLatchie, Sudbury A.C.W. Deanery President, was in the chair for the meeting. Very beautiful slides of a tour of the Holy Land, Rome and Athens were shown during the day's program.

Five families from St. George's, Minnow Lake, put on a huge turkey dinner Sunday, November 20th, in St. George's Hall. Linda McComber was the convener, and chief in more ways than one. Jewel Wilson handed out the turkey and a lot of sauce, Margaret Lumley and Helen McComber worked in the kitchen, Norma Barnes looked after the desserts especially the Biscotasing blueberry pie, Norah Dixon checked out the coffee in the finest bone china cups in the Deanery. Four McComber daughters, three Dixon girls and two Barnes sisters kept the food coming and going to the tables. Millie McComber took the tickets at the door, and the husbands were run ragged. St. George's got great support from Falconbridge, Estaire, Coniston and Lockerby, and Treasurer Helen McComber was very happy with the result.

Advent Sunday was White Gift Sunday at St. Mark's, Garson, also it was Corporate Communion for the A.C.W.



**BALA CONFIRMATION:** The above picture is of the service of Confirmation on September 12th at Trinity-St. Alban's Church, Bala, for the Bala and MacTier Parish of the Reverend Wayne Putman, who more recently has moved from Bala to Espanola. Encircling Bishop Frank Nock, from left to right, are: Bishop's Chaplain Chris Edwards and the candidates, Jack Wagar, MacTier; Ian Cobham, Bala; Marcia Gidley, Bala; Steve Cobham, Bala, and the Rector, the Reverend Wayne Putman.

## For Ontario's Bicentennial

### 14 hymns by Ontario residents

In honour of Ontario's bicentennial, Hugh D. McKellar has prepared, for The Hymn Society of America's Toronto chapter, *Ontario Adores*, a booklet of 14 hymns with words and music published since 1832 by Ontario residents, mostly from outside Toronto. Sample copies, with full information about quantity orders and commentaries on the hymns' and author's

background, are available at \$1 each from Dr. Bert Polman, Ontario Bible College, 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3 (416-226-6380, ext. 55). Members of ministerial associations and other inter-church groups might wish to share information about this booklet with their colleagues. One of the Hymns is by Muriel Newton-White, of Haileybury.



**PRAYER IN PRACTICE:** An Anglican tradition is the observance of "Stir-up Sunday" on the Sunday next to Advent. In Trinity Church, Parry Sound, this was preceded by a weekend workshop on "Prayer in Practice." The Right Reverend Leslie Peterson, Bishop of Algoma, opened the sessions and expressed the hope that as the workshop progressed, the prayer lives of all the participants would be "stirred-up." The workshop was sponsored by the Diocese of Algoma, and the Anglican Fellowship of Prayer. The leaders were the Reverend Canon Tom Gracie, incumbent of the Church of The Messiah in Toronto, and Mrs. Betty Gracie, the Canadian Co-ordinator for the Anglican Fellowship of Prayer. Ruth Fazal, also of Toronto, provided the leadership for the music and worship which was a special feature of the workshop. Shown in the photo are, left to right, front row, Mrs. Betty Gracie, Mrs. Ruth Fazal, Mrs. Yvonne Peterson; back row, Canon Tom Gracie and Bishop Peterson. (Photo by Edmund Lea)

## Anglican Fellowship of Prayer held workshop "Prayer in Practice"

On November 18th and 19th, Trinity Church, Parry Sound, hosted an event unique in the life of the diocese. The Anglican Fellowship of Prayer presented a Prayer in Practice workshop which was attended by layfolk and clergy from many points in Algoma. The workshop was conducted by Canon Tom Gracie, of Toronto, and his wife, Betty. They were assisted by the music ministry of Ruth Fazal, also of Toronto.

The participants, numbering about 90, were briefly introduced to the Anglican Fellowship of Prayer, whose purpose is to foster a living and active relationship with God, in the lives of individuals and in the larger body of the church. This deepening relationship should bear fruit both in the individual's experience and at the parish level as the Lord leads people into new expressions of their personal gifts of ministry.

Canon Gracie and his wife

shared the teaching duties. They led the group through sessions on personal prayer, establishing and maintaining prayer groups, special intercessory ministries such as prayer chains, and available resource materials on devotions, Bible study and the Christian life. Prayer "exercises" were introduced. The gathering broke into smaller groups for more personal sharing of discoveries and problems in prayer, and to pray for one another.

The Gracies, throughout the workshop, illustrated their teaching with clear and interesting examples from their own experience. There was an emphasis on taking the workshop material and the knowledge gained through it back to each Parish represented to enrich the prayer life of God's people in that place. A particularly useful workshop session dealt with a study of ministry gifts; how to discover what one's own gifts are, and how they may

be used to benefit one's own parish.

The music at the workshop provided by Ruth Fazal ranged from simple choruses to traditional hymns. Her guitar, violin and voice served to lift all hearts to the Lord in praise. Book tables were provided so participants could take home resource materials. Excellent refreshments were served.

One expects that as those who attended the workshop put into practice what they have learned and share it with others, they will experience more effective prayer lives. People willing to pray are a tool in the hand of the Lord. As the last Lambeth conference reported, "Prayer is central in the Christian life and therefore essential in the renewal of the Church."

As a follow-up to this workshop, the Deanery of Muskoka is planning a one-day School of Prayer sometime in February.



**WORKSHOP COMMITTEE:** Arrangements for the Prayer in Practice workshop at Trinity Church, Parry Sound, were the responsibility of members of Trinity Church Prayer Fellowship. Front row, left to right: Betty McDowall, Diocesan Co-ordinator; Joan Maughan, Registrar; Joyce Mansfield, hospitality; John Thompson, Treasurer; back row: Larry Maughan, Registrar; Robert Mansfield, publicity; Bette Thompson, book table. The delegates who registered came from as far away as Sault Ste. Marie and Chapleau, and included people from Little Current, Sudbury, North Bay as well as most parishes in Muskoka Deanery. (Photo by Edmund Lea)