

ALGOMA ANGLICAN

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Number 1

Analysis of the Algoma Diocese 1986 Budget—

Financing includes commitments for Outreach

By the Reverend Nigel Shaw

The 1986 budget for the Diocese of Algoma has just been released by our Diocesan Secretary-Treasurer, Din Oosterbaan. In discussing the financial state of the diocese a number of concerns became apparent. It is also clear, however, that there are achievements to be celebrated.

A matter which, unfortunately, requires raising again is the cash flow problems of the Diocese. These are essentially caused by late payment of Diocesan assessments. This was a major topic of concern at the 1983 Synod. There was some improvement at that time but the problem is re-emerging. This is unfortunate in that it costs the Diocese money that could be better spent. Twice a month the Diocese has payroll commitments to meet. If there is not enough money in the accounts then an overdraft is created. The Diocese is charged interest until this overdraft is cleared.

Some of the figures this year are quite appalling. In all Deaneries, with the exception of Thunder Bay, 50 percent, or greater, of the Parishes were in arrears at the end of October. In Sudbury Deanery only five of 22 were paid up-to-date. In total 54 of 91 Parishes were in arrears at the end of October. The shortfall exceeded \$100,000. A lack of the necessary funds is the cause in some Parishes but in others it is simply a matter of neglect. In total, bank borrowing charges are going to cost the Diocese in excess of \$5,000 this year. This is money that could be better spent elsewhere.

It is impossible to discuss the Diocesan budget without being impressed by the amount of

Outreach work the Diocese does. As explained by Mr. Oosterbaan, our Outreach work falls into two categories. Much of the work occurs outside of our diocese. This work is done primarily through General Synod to which we pay an assessment. The work of General Synod includes, amongst other ministries, the support of mission Dioceses across the country. It also supports ministry outside of our country. A substantial part of the annual budget is designated for this work. In 1986, \$151,656 has been set aside for this important Outreach work.

The other area of Outreach occurs within our own Diocese. Though it might not seem as glamorous as the other it is equally essential. Without this work many Parishes within the Diocese would be unable to operate.

The support that the Diocese of Algoma provides in this area is vital. Also of importance is the training of theological students. This outreach is necessary to ensure that the church has enough trained people in the future to undertake the necessary ministry. As we re-align, and create new Parishes, through the use of AIM money, the need for trained clergy will be even greater. The total amount set aside for Outreach work within the Diocese is \$241,500. This means that the combined total for Outreach is \$393,156. This is 54 percent of the entire Diocesan budget. The depth of commitment to Outreach work, that the people of Algoma have made, is something that can be acknowledged with some satisfaction.

The overall increase in the Diocese's unified levy for 1986 is less than five percent. However, the increase in some individual parishes might

rise by more than five percent. This would be due to the fact that the levies assessed depend upon individual Parish expenditures. Hence, a Parish which had greater increase in parochial expenditures can expect a greater increase in their assessment.

As a relative newcomer to the Diocese I was interested in the overall financial position of the Diocese over the last few years. This turned out to be an area of considerable concern for Mr. Oosterbaan. The finances in recent years have not been very encouraging. In 1981 there was a deficit of \$20,700, in 1982 a deficit of \$34,000, in 1983 a deficit of \$10,500. Fortunately in 1984 there was a surplus of \$15,000 and it is projected that for 1985 there will be a surplus of \$5,000. However, this means that when the last five years are considered as a group we have lost over \$45,000.

This has substantially reduced the financial reserves of the Diocese. We have been in effect living off the fat of good years. When there is a shortfall there are only two basic options, raise more revenue or reduce expenses.

If we continue to support the ministry we now undertake, never mind expanding into the areas of need that we perceive, then it will be necessary to raise more funds. This is, of course, far easier said than done.

Each parish will have to grapple with this subject. In the past the people of Algoma have responded to, and met, the needs of their day.

Striving to meet the many needs of today will indeed be a challenge to us all but our past lends confidence that the challenges which face us now will be met and surmounted.

Church of the Redeemer, Thessalon—

100-year-old Church is feeling its age

By Margi Turner

1986, time to celebrate! Don your birthday hats and light the candles, the Church of the Redeemer, Thessalon, is 100-years-old. Don't sing too loudly or dance too robustly, however, or this birthday celebrant may topple. The small congregation

of this historic building will be attempting to give its church the grandest birthday present of all, a complete rejuvenation, estimated at over \$100,000.00.

The shaky basement floor, the cracks in the upstairs walls, the crumbling steeple all in-

dicade this face-lift is well overdue.

At a recent Parish vestry meeting an estimate by a local engineer indicated the tremendous cost facing the congregation. The estimate includes removing all existing brick work, salvaging what can

be salvaged and replacing the rest, realigning and restoring the steeple, blowing in insulation, building a new floor and sub floor in the basement and interior painting. Father Larry Winslow pointed out to the meeting that the church could easily be condemned.

Father Winslow has outlined the problem in a letter to the Diocese and has indicated that there is no way a mission parish of this size will be able to raise that kind of money. The congregation has established a building fund and to date over \$18,000.00 has been donated. Other aspects of funding were discussed including historical loans or grants and public fund raising projects, and a fund raising committee has been formed.

But despite the physical condition of the building, spirits are high and several Centennial celebrations are being planned.

A history of the church is being compiled and research indicates that our forefathers were faced with similar problems in the early days of the church.

The original Church of the Redeemer was built in 1886 on the corner of Algoma and Dymont Streets near the waterfront. The church site and probably the building materials were donated by Nathaniel Dymont, of Barrie, Ontario, the owner of the local lumber mill. Others donated money, labor and room and board for the builders.

The original church was a white painted frame structure with a porch, a belfry and a bell. The interior was arched and would later be incorporated into a new

building constructed in 1912. At this time a new site on the town's main street was purchased and this is where the church stands today.

The present Church of the Redeemer was designed by the Reverend John Tate, incorporating the original building including the chancel and several stained glass windows, placed over a new basement. On September 3rd, 1929, the rebuilt church was consecrated. It took four years to pay off the debts of the first church and 17 to finance the cost

(Continued on page 4)



Church of the Redeemer, Thessalon

Public Education Supplement

Please read carefully the four-page supplement on Public Education, "At the Crossroads," in this issue of *The Algoma Anglican*.

It is extremely important that you act by sending back the Feed-Back Form, and by writing your M.P.P. and School Trustees.

+ Leslie Algoma

Leslie E. Peterson,
Bishop of Algoma

"You are the Salt of the Earth" — Diocese of Algoma Motto for 1986

How the Diocese's Budget was made up

By the Reverend Canon Jack Crouch

The Diocese of Algoma has an executive committee and a sub committee called the Finance Committee that helps plan for the finances of our Diocese.

Every January we come to budget time again! Every year expenses seem to rise, costs go sky high, there doesn't seem to be enough cash to go around. It is hard to keep up with inflation, let alone plan for new work.

Letter from the Bishop —

"YOU ARE THE SALT OF THE EARTH"

I have chosen these words of Jesus to His disciples, as our Diocesan motto for 1986.

They remind me of one of the first sermons that I preached as a theological student, in my home Parish, All Saints', Noranda, P.Q., I do not have the notes now, but hope it was not too amateur. It is a phrase taken from the Sermon on the Mount, Matthew 5:13, which stuck in my memory, and essentially sums up Jesus' concern that His followers be authentic. I have often heard people say about our faithful Christian people, "They are the salt of the earth," meaning — they are genuine people.

Jesus wanted His disciples to reflect His presence and His purposes.

It is a true compliment for any of us if our words and our lives match up. It is my prayer for all of Algoma's people, from the youngest to the oldest, that we be genuinely ourselves, and let the grace and power of Jesus show through our personality and character. It is my sincere hope that the clergy will help to develop the full resources of the people of God today.

Our whole Anglican Church of Canada in 1986 is asking basic questions about Mission and Ministry in our times. As you struggle with these questions, and listen to partners' reactions to our thoughts, may God guide us into a clear strategy and plan of action to help us fulfill His will for the whole created universe. May our Mission and Ministry be "salted."

Yours in Christ,

Leslie E. Peterson

Leslie E. Peterson,
Bishop of Algoma.

The Finance Committee struggles with this dilemma every year. It tries to be sensitive to the wishes of Synod and its committees as well as being fair to every Parish in our Diocese. There are many things that are too expensive at this time or as we say "just too rich for our blood."

In making these decisions for 1986 it was found necessary to increase the overall budget from \$679,565 to \$730,122. In other articles in this issue you will find the budget breakdown as supplied by Mr. D. Oosterbaan, the Diocesan treasurer.

We were concerned also to help every Parish move toward self-support in every way possible. We are still struggling with the concept of equalized stipends and, at the direction of Synod have moved boldly to raise stipends to be in line with the national level adopted by General Synod. We are aware this will not be easy for some Parishes, but encourage everyone to see the wisdom and fairness of this move.

There is a change in the method of arriving at the car allowance for the coming year. We are happy that we can give a fairer distribution in areas where many extra kilometres are travelled on Parish business. The usual increases in Canada Pension, Unemployment Insurance, continuing education, dental and medical plans are with us still.

One new item we are recommending is that all Parishes enter the Worker's Compensation Plan as it is now available to us. This would be on behalf of all paid workers in the Parishes on central payroll and is available at a very favorable rate.

Finally we struggled with the concept of the Unified Budget Levy. We examined and are continuing to explore several methods of making this fair to all. For this year we will apply the formula as outlined in Canons 34 and 35, as the fairest proven way available to us. This results in an increase of slightly over five percent of the overall Unified Budget Levy for most Parishes.

New work will be under taken mainly through money that comes from Anglicans In Mission funds and we earnestly seek your continued support in 1986 both for the regular budget and any extras.

How we raise this amount is, of course, a continuing saga of asking every person and Parish to give as God has prospered them.

We remind you that:

(a) All giving to the Church stems from our love of Christ and His Church — of what He has done for us. It is this that makes us cheerful givers.

(b) That a tithing Church made up of tithing people will have more finances and people resources than we ever dreamed of or thought possible.

(c) That the Church, which gives away as much as it keeps for itself, will be strong and healthy.

(d) That God cannot bless what we withhold.

(e) Casting our bread upon the waters will result in untold blessings for us personally and as a Church.

Algoma Anglican and Canadian Churchman

The *Algoma Anglican* is a monthly paper of eight pages. It contains contributed articles and written material, which is typeset and the pages made up at Bracebridge, then sent to Goderich for the presswork. At Goderich *The Algoma Anglican* is wrapped around the national Anglican monthly publication, *The Canadian Churchman*, and is mailed at Goderich to every one of the paper's subscribers.

The *Algoma Anglican* is one of 20 monthly papers across Canada, each representing a diocese, which is mailed out with the national paper each month. *The Canadian Churchman* is edited and the pages made up in Toronto, then also sent to Goderich for printing. The contract for the national paper and for the various diocesan papers is made with the printing firm by *The Canadian Churchman*.

This month *The Algoma Anglican* also is sent with a four-page supplement. Each of the diocesan newspapers in Ontario is including this supplement, arranged for by the Provincial Synod.

One other point to be noticed is that *The*

Algoma Anglican subscription records are kept at the Synod Office in Sault Ste. Marie.

Announcements

The Reverend Canon T. F. Moore has relinquished his priesthood in the Anglican Church of Canada.

Holy Trinity Church Little Current 100th Anniversary

On Saturday, May 24th, and Sunday, May 25th, **Holy Trinity Church, Little Current**, will be celebrating its 100th anniversary.

On the Saturday evening we will be having a catered Anniversary Dinner in the Parish Hall, followed by a program of Choral Music in the Church.

On the Sunday, there will be services at 8:30 a.m. and a great Service of Thanksgiving at 11:00 a.m. There will be special guests in attendance for this historical occasion.

We would like to invite all former parishioners and friends of Holy Trinity to attend the celebration. Tickets for the dinner and further information may be obtained by writing to: The Reverend W. G. Dobinson, P.O. Box 186, Little Current, Ontario, P0P 1K0.

Any photographs or other memorabilia of the Parish would be much appreciated, to be used in our historical display and anniversary booklet. Pictures will be reproduced and promptly returned, if desired. It should be a great event celebrating 100 years of Christian witness.

The Bishop's Itinerary

JANUARY

January 1st — Bishophurst At Home.
January 5th, 11:00 a.m. — St. Luke's Cathedral, Sault Ste. Marie.
January 10th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
January 12th — Visitation — St. James', Goulais Bay.
January 13th to 17th — Student Visits — Ontario, and the Bishop's personal Retreat.
January 22nd and 23rd — Advisory Anglicans in Mission, Sudbury.
January 27th to 30th — Seminar for Bishops on Conflict Management, to be held in Richmond, Virginia.

FEBRUARY

February 3rd — Human Rights Conference — Toronto.
February 4th to 6th — Post-Ordination Conference, Bishophurst.
February 9th — Thorneloe Chapel, Sudbury.
February 10th to 12th — Sudbury Deanery Confirmation Services.
February 15th — Clergy Wives' Retreat, Thunder Bay.
February 16 to 18th — Thunder Bay Deanery Confirmation Services.
February 19th to 21st — Meetings of Dean, Archdeacons, Rural Deans and the Diocesan Executive Committee.
February 23rd, 10:30 a.m. — St. John the Evangelist, Sault Ste. Marie, Confirmation.
February 23rd, 7:00 p.m. — St. Luke's Cathedral, Sault Ste. Marie, Confirmation and Holy Eucharist.
February 24th, 7:30 p.m. — Christ Church and St. Peter's, Sault Ste. Marie, Confirmation.
February 26th to 28th — Bishops in Training.

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Helpful workshop feature of The Bishop's Week-end

By the Reverend
Tony Hitsman

On the first week-end of November, the parish mission of Cache Bay, Sturgeon Falls, and Temiscaming (Quebec) demonstrated the old adage that, where will and determination are

present, you can succeed in putting on an important event, given short notice.

I am referring to the visit of our Bishop to conduct a week-end workshop to help us plan for the future given past and present socio-

economic realities. In the area that I serve there are factors that threaten either to hold us back from developing our Christian potential, or to dissolve our present system of ministry altogether. In particular, the congregations face

three realities; these are: Cache Bay, unemployment; Sturgeon Falls, declining Anglican presence; Temiscaming, declining Anglican presence and isolation, brought about by its location.

While there are other problems that we share with almost all rural parishes, the above are especially acute. To deal with these, in planning for the Bishop's Week-end, we emphasized community worship, fellowship and time together in the sessions with the Bishop to discuss and debate the issues. I am told that this is possibly the first time a Bishop of Algoma has spent time together with his congregations in this manner, so there may be some slight historical significance to the deal as well. For others who may be considering the possibility of holding a like event, be aware that a deep commitment is needed, and, possibly, some changes in your personal schedule.

We added a parish potluck supper to the schedule as a means of bringing us together under relaxed conditions, and this was a definite highlight of the week-end. An important part of our planning was to appoint a co-ordinator from each congregation to supervise the contributions each parish would make to the week-end, and, also, a meeting of Wardens and Treasurers, to discuss what issues are affecting the parish as a whole.

Bishop Peterson arrived in North Bay early enough on Saturday to attend the Prayer Workshop that afternoon at St. Brice's Church, before leaving for Sturgeon Falls, where all the Sessions were held. This brief stopover for Prayer no doubt was a good preparation for the week-end.

Rather than elaborate in detail the schedule and the content of the sessions, I would like to comment briefly on the Bishop's main theme, which was that each baptized person has a ministry. That observation is profound and true and deserves the attention of all of us, no matter our station in life, or whether we belong to a well-to-do self-supporting parish or, like ours, struggling to maintain a Christian identity under difficult circumstances. Our ministries take place in our homes, in the Church, in mission to the world. "The important thing is that in every way, whether from false motives or true, Christ is preached and because of this, I rejoice." (Phil. 1:18).

Several excellent ideas came out of the sessions, and the people

demonstrated clearly that they want something done to increase people's commitment to Christ and his Church. The feeling was also very strong that the Church must have something to offer those who are on the verge of making a Christian commitment, and also to those who have left the Church for some reason or other. This should be spiritual comfort and challenge, the Gospel of Jesus Christ taught and lived in the lives of all of our people. Only then will we be an authentic, witnessing community, a testimony to the power of the Holy Spirit we claim to be guided by.

During the Bishop's Week-end we also paid homage to the memory of the Reverend Canon Baxter Gosse, who was a well-beloved priest in charge of the Mission of Cache Bay, Sturgeon

Falls, Temiscaming and Warren. Bishop Peterson dedicated a plaque at both Sunday morning services, the second crafted by Zane Legault, of Cache Bay. Thanks also go to Eric Magill, of North Bay, for donating a portrait of Canon Gosse that will hang beside the plaque in Sturgeon Falls, and for Baxter's personal papers and sermons, which will be held at the Diocesan Archives, Bishopstun. Our thanks to Eric and Joy Magill for being our guests at the morning service, and to the Venerable Ross Kreager, Canon Donald Landon and the Reverend Muriel Hornby for joining us at the afternoon session with the Bishop.

Finally, a big vote of thanks to those involved in the preparation of this event, and to Bishop Peterson, for taking time from his busy schedule to be with us.



Bishop Peterson dedicates memorial plaque



St. Barnabas' Church, Cache Bay



Church of St. Mary Magdalene, Sturgeon Falls



Holy Trinity Church, Temiscaming, P.Q.

Letter to Editor proposes Father Palmer memorial

The Editor,
The Algoma Anglican.

Dear Sir: The passing of Father Palmer should not be let go without an effort to perpetuate the Christian Doctrines and Church Life that he so ably taught and portrayed.

So I propose that in the New Year, a Conference be held for those interested to formulate plans and forward movement on the following. These were part of Fr. Palmer's interest and do not seem to be part of present plans, so we are not stepping on any Diocesan toes. Also following the precepts of Fr. Palmer, we should be able to do the job of the Christian Life ourselves, and not hire others to do the job for us.

(1) Produce a Sunday School program, mainly for rural places, where the students of all ages number between one and 20.

(2) Compile from priests present notes for a book of Confirmation instruction.

(3) Draw up detailed plans for Parish / Deanery Mission or Renewals.

(4) Outline plans and detail programs for Parish Youth Groups (high schoolers) also Deanery Youth Conferences and special events.

(5) Bring in a scheme of Biblical Studies, whereby people would at least know the text of the major parts of the Bible. Also develop Clergy and lay leaders of Bible Classes.

(6) Recruit support groups for Missions threatened with closure.

(7) Collect or write booklets to support the mission of the Church. Topics on what the

Church is: liturgical, social positions, Devotional.

(8) Encourage Men's Guilds and Servers' Guilds.

(9) Church Programs for Summer Camps and Parish Day Camps.

(10) Encourage and qualify good broadcasters and television people.

(11) Bring social and sporting activities back to the Church, such as dances and good British games of the Merchant Marine.

(12) Renew the connection with those remaining in Algoma Association in England. Reform it in Canada for those outside the Diocese who would like to be associated with this Memorial.

We can bring these Memorial Plans for Action before the next Diocesan Synod.

If you would like to be part of this Memorial to Fr. Palmer please write to the Reverend Robert Lumley, 207 Stewart Dr., Sudbury, Ont., P3E 2R7.

When a number of replies come in we can arrange the location and time of the Conference and let you know by mail.

If you have an interest or suggestion please send it in and we will put it on the list. Each one will have to pay their own travel and incidental expenses.

When Fr. Palmer was at his height, his example brought out many outstanding priests and lay people, and many others were outstanding on their own. Algoma then was very poor, but she counted for something in the Canadian Church. Let's make her influence count again.

Robert Lumley.

Ten Days for World Development

Theresa Chimombe, lecturer in monetary development economics and political economy University of Zimbabwe, Harare, will visit Ontario in January and February on behalf of Ten Days for

World Development, the development educational program of the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches.

This year the focus of the study program is:



"WHY ARE PEOPLE HUNGRY?": Theresa Chimombe is one of six Third World resource people coming to Canada for the Ten Days for World Development high emphasis period. Miss Chimombe will speak at an ecumenical workshop in Parry Sound on Saturday, February 8th.

January Thought

By Canon John G. McCausland SSJE

N.B. From now on, in accordance with the recommendations of our Bishop, and the Diocesan Synod, the Calendar of the Church will be that of the Alternate Services Book (BAS). Each month's "Thought" will be based on the items in that Calendar.

While there are many things in current church-life that may disturb us, there has been a real return to the standards of New Testament Christianity in both teaching and practice. The festival of the Epiphany is, once more, given its proper rank as a *Principal Feast*, and equal to Easter Day. The Sunday after Epiphany One is the "Baptism of our Lord." The 1962 Prayer Book restored the ancient festival (BCP page 119), but I do not think the festival was given the emphasis it deserved. Since it will (now) be always a Sunday, we may look for an improvement. The Church is (now) rightly concerned about the meaning and implications of Baptism. The redeemed human person is formed by baptism, confirmation and first communion. With this sacramental background, a person is able to give glory to God (our privilege and our due), and do service for HIM to the world. Now that our Diocese has joined the growing number of dioceses in admitting girls and boys, and other unconfirmed persons to Holy Communion, the Church will have the opportunity of bringing up our people with Christian responsibility, since they would be armed with God's grace in the sacrament of His love.

Since 1908, the week of prayer for Christian Unity has been the devotion of many between January 18th and January 25th. January 18th has been restored as "The Confession of St. Peter": the festival of the Conversion of St. Paul is January 25th. We need the *solidarity* of St. Peter's faith (Matthew 16:16): we need the enriched *spiritual depth* of St. Paul.

The Epiphany Season is now extended to Lent. Since Easter is early this year, Lent will be on us real soon.

"Why are people hungry?"

Miss Chimombe is currently working on food problems in Africa with focus on cash crops, agribusiness and transnational food import and export. She has travelled and lectured in northern Europe. This will be her first visit to North America. While in Ontario Miss Chimombe will speak to ecumenical meetings, participate in workshops from Sarnia in the west to Brockville in the east to Parry Sound on the edge of the north.

In the Diocese of Algoma she will be speaking at an ecumenical workshop in Parry Sound on Saturday, February 8th.

Miss Chimombe is one of six Third World resource people that Ten Days is bringing to Canada in January and February 1986.

The Ten Days high emphasis period will run from January 31st to February 10th. The public is cordially invited to attend the meetings and workshops.

Thessalon Church problem —

(Continued from Front Page)

of the present Church of the Redeemer. We wonder how many years it will take us to pay for the restoration of this beautiful little church. The congregation, especially the ladies, worked hard putting on two bazaars a year, fowl suppers, afternoon teas, garden parties and concerts to help pay off the debts. Now we, like our parents before us, will be undertaking similar tasks to support our church.

In 1929 the Reverend John Tate retired due to poor health. He returned to England where he lived in a retired clergyman's home for another ten years. Here he received several visits from Thessalon soldiers overseas during the war.

There are many fond memories of the Tates. During their residence here group meetings were held at the Rectory which always had a glow of warmth from the bright colored chintz on the windows and window seats, from the old-fashioned coal stoves burning in the hall and dining room and from the beautiful fireplace, built by Mr. Tate himself, in his study. The first rectory of the church was on the north side of Huron Street. In Mr. Tate's time the house lawns and gardens were beautifully kept and many a delightful garden party was held there. In 1955 the old Rectory was sold and the home of Fred Hibbert was bought because it was on Park Street just up from the Church.

During the period from 1953 to 1960 when the Reverend Ben Cooper was priest-in-charge, the church badly in need of repairs was completely renovated. Mr. Hibbert, a

skilled carpenter and member of the church, built the altar, canopy, flower shelves, credence table, altar rail, pulpit, lectern, hymn board, hanging lamps and baptismal font. This magnificent wood work remains in the church and will be restored as part of the most recent reconstruction.

Old church records show that in 1908 the church caretaker earned the grand sum of \$20.00 a year, the light bill for the second quarter was \$2.55, that two cords of wood cost \$5.00 and that the taxes on the parsonage were \$28.35.

In comparison it cost about \$800.00 a month last year for the church's electric bill.

In 1972 the outside of the Rectory and the Church were painted. Following the death of the Reverend Norman Hornby in 1972, the Rectory was panelled, carpeted and painted. A few of the congregation gave many hours of hard work towards transforming the Rectory at this time. More work was done on the house when Father Larry Winslow and his family came to Thessalon in 1984.

Now it is time for us to concentrate our efforts on the church. Anyone with historical information regarding this Parish it would be most appreciated in compiling our local history. Watch *The Algoma Anglican* for our Centennial activities. We would like to hear from any former parishioners. Your monetary donations would be greatly appreciated and even more your prayers as we embark on this next historical moment in the life of the Church of the Redeemer.

THANK YOU

Greetings from St. John the Divine, Arva. May 1986 bring continued blessings to the Diocese.

We wish to thank you for the many Christmas Greetings received from all parts of Algoma and for the numerous notes appended. They were of great interest to us.

Please accept these words as a personal acknowledgment of your kindness.

* Frank and Beth Nock.

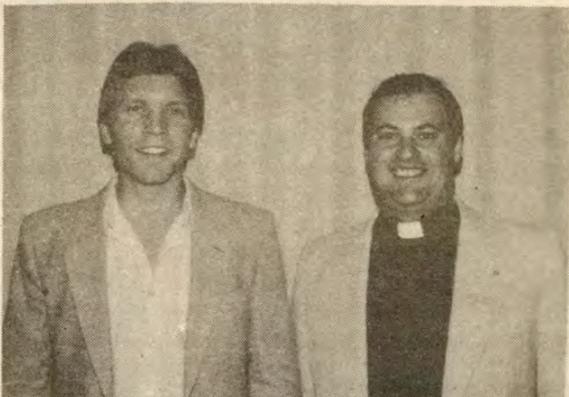
How Anglican

As explained in an article in the December issue ten by the Algoma Diocesan Co-ordinator for Mission, funds provided by the AIM program made possible a number of projects which will m

TRAINING FOR MINISTRY is one of the priorities. Our Diocese has a program for training theological students during the summer months. In 1985 five students worked in Algoma, each under the direction of a Parish priest, as shown below.



Ed Swayze in Thunder Bay with Archdeacon Haddon



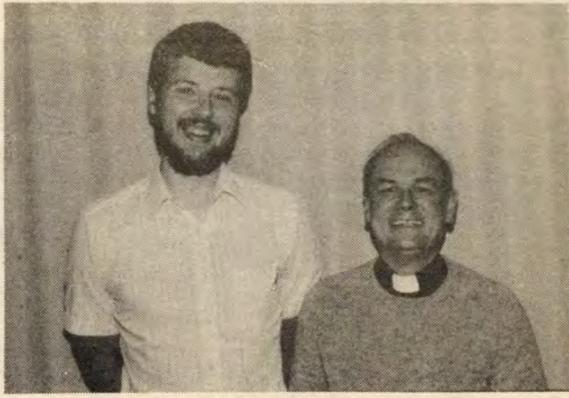
Perry Chuipka in Temagami with the Reverend Frank Mason



David Donevan and his wife, Judy, in McGregor Bay with the Reverend Gary Dobinson



Chris Morden in Sault Ste. Marie with the Reverend Tim Delaney



Tom Cunningham in Huntsville with the Reverend Canon George Sutherland

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January 1986

Public Education in Ontario

At the Crossroads

We currently exist in a society where the educational system is a strong proponent of agnosticism.

Despite the constitutional provision of Jewish and Christian values within the public system of education, the current Liberal and preceding Progressive Conservative Governments have allowed the presence of Christianity in the Public Schools virtually to disappear. This is in direct contravention of the historic philosophy and policy adopted and maintained in the past.

While accomplishing this destruction of the Christian environment of the public schools, these same political parties, together with the New Democratic Party, are extending the ability of Roman Catholic Schools to nurture their children in that Faith with the support of public funds.

Over the past fifteen years The Ecumenical Study Commission has presented a method to preserve the unity of the public educational system through the re-institution of religious education. Such a program would respect the rights of Christians, those of other faiths, and those who claim no religion, while providing everyone with an under-

standing and appreciation of the various traditions and the religious heritage of mankind.

This Government, while rushing headlong and unquestioningly in a "ready, fire, aim" process (the words of Mr. David Peterson) for the extension of full funding to the Roman Catholic Separate Secondary Schools, is finding the logical, reasonable and fair approach of the Ecumenical Study Commission to be one requiring a long, careful and involved bureaucratic study prior to any decision for action. The latest ESC brief went to the Minister of Education in December, 1984. It reiterated proposals made in numerous previous meetings and briefs. No word has been received from the Government concerning its intentions for realistic action.

It is within this environment, where the Government is committed to firmly establishing the rights and desires of one Christian denomination while discriminating against those of others in Ontario, that we

must consider our ongoing Anglican involvement in public education.

In June 1984 then Premier William Davis announced that his Government intended to extend public funding to the Roman Catholic Separate Schools of Ontario to the end of the secondary system. Shortly thereafter Archbishop Lewis Garnsworthy wrote to Mr. Davis on behalf of the Ontario Bishops indicating qualified support, providing the Government showed equal concern for the rights of other traditions.

By April, 1985, following inconclusive meetings with Government officials and near the end of an election campaign in which the issues had not been satisfactorily debated, the Anglican Bishops, with the concurrence of the Provincial Executive Council, issued a statement calling for a delay in such funding to allow for a full public discussion about its implications for our pluralistic society. The Bishops established an ad hoc Committee to prepare a Background paper for the Provincial Synod.



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Footnotes have been omitted from this supplement. Copies of the full report may be obtained from the Programme Office, 71 Bronson Ave., Ottawa K1R 6G6.

This Supplement was prepared in October 1985 as a background paper for members of the Synod of the Ecclesiastical Province of Ontario

For Study Purposes

After each major section of the paper questions have been framed to enable readers and study groups to focus on the issues.

Section I

What evidence do you see in your community to support the view that "Governments have allowed the presence of Christianity in the Public School virtually to disappear."?

Section II

The Anglican Church and Education in Ontario

John Strachan and Anglican Schools

Late in the year 1799 John Strachan arrived in Kingston to take up a position as tutor to the children of Robert Hamilton and Richard Cartwright and the mastership of the town school. On arrival he discovered that the school was non-existent and no government salary was available. A few years later Strachan was ordained and established a very important early school in Cornwall, Ontario.

In an amazing career, culminating in his appointment as first Bishop of Toronto, Strachan touched the life of his society at many levels. He was, for example, a pioneer in the development of the Synodical system of church government. He educated two generations of the ruling class in his private schools. He laid the foundations of the Province's public school education and wrote its first text-book. He secured the charters for what are now the University of Toronto and Trinity College in Toronto. He persuaded his brother-in-law, James McGill, to



John Strachan

found another in Montreal.

"My objects are principally two", said John Strachan, "the promotion of religion and education." Like Squire Thwackum in *Tom Jones* he was a highly partisan Anglican and his vision of what constituted the proper basis for education did not extend beyond an Anglican and British model. He wanted an established Anglican Church in this Province with a privileged position for it in education.

Egerton Ryerson and Public Schools



Egerton Ryerson

In the battle to determine the Christian foundations of the Province's educational system, Strachan was to find a worthy adversary in the Methodist Minister, Egerton Ryerson. A pastor, editor and controversialist, Ryerson was appointed first Superintendent of Schools for Canada West in 1844.

Ryerson travelled to more than twenty countries to investigate their educational systems, conduct interviews and collect information. He was most impressed with the Prussian model and by Dinter, its guiding genius, who had said, "I promised God that I would look upon every Prussian peasant child

as a being who could complain of me before God, if I did not provide him with the best education, as a man and a Christian, which it was possible for me to provide."

According to his biographer, two principles underlay Ryerson's system of education: "that a universal and compulsory system of primary and industrial education is justified by consideration of economy as well as of humanity; and that religion and morality, though not sectarianism, must have a central place in any system of education."

These two Christian statesmen can properly be called the fathers of the Ontario public school system. Strachan secured the schools' establishment in the early years after 1800, and Ryerson shaped their development after 1841. It was clear that these schools were to be Christian schools. It would not be unfair to say that they were the parochial schools of the Anglican and Protestant Christian majority of the population. "The Anglicans soon became supporters of the public schools and won the commendation of Ryerson when they 'stood forward as a phalanx, against the seductions presented to them' in separate school amendments proposed by the Roman Catholics in 1855."

Religious Education in Public Schools to 1944

For the first one hundred years after 1841 religious instruction was secured by a variety of means. Sometimes it was done by teachers, sometimes by clergy. In 1944 the Progressive Conservative Government of George Drew legislated a programme of religious education which included provision of two 30 minute periods of instruction each week in grades 1 to 8. In effect this was a programme of Christian nurture or indoctrination. Teachers were counselled "to bring home to the pupils as far as their capacity allows, the fundamental principles of Christianity and their bearing on human life and thought." The Cambridge Syllabus, a curriculum produced in England, was adapted as the basis for the lessons in grades 1 to 6, and two other manuals were later issued for use by teachers in grades 7 and 8.

An attempt was made in the

1944 programme to avoid issues of denominational controversy, but religious education under this approach was definitely Christian education. The purpose was reinforced by Opening Exercises at the beginning of each school day which included prayers and the reading of passages of Scripture. It was stated that "the school must lead the child to accept as his own those ideals of conduct and endeavour which a Christian and democratic society approves."

Ironically, the 1944 programme, the most formal, thorough, and methodical approach to Christian nurture in the public schools, was introduced at a time when factors in the general society would soon render it obsolete. It was more a response to the concern to preserve Christian and democratic values during wartime than an educational model for the very different society which would emerge following that war.

Pluralism, Secularization and the Church's View of Education

By the 1960s a number of factors had combined to challenge this approach. Religious pluralism was obviously a growing reality in Canadian society, particularly in the rapidly expanding urban areas. Minority groups were increasingly conscious of their rights and vocal in their determination to maintain their identity within the Canadian mosaic. While the vast majority of the population was nominally Christian, its zeal for the faith was not what it was in more homogeneous and socially restricted times.

Thus the trend since the Second World War has been towards an increasing secularization of the public schools. The Churches recognized this and tried through such associations as the Inter-church Committee on Education to resist it and to maintain the Christian character of the schools. A document produced by a Committee of the Diocese of Toronto in 1962 placed a lot of blame on the lack of adequate recruiting and training of Christian teachers for the public school system. "We believe that investigation will show a decline in the number of persons with a satisfactory Christian background who are entering the teaching profession."

This same document went further in laying the blame for the contemporary situation on the Church itself.

"Many abuses are due to our failure to use our present opportunities properly. We have not insisted upon adequate inspection of the teaching of the religious knowledge materials. The clergy have exercised too infrequently their rights as visitors in the schools. The Churches have allowed their voices in the local school boards to be silenced. Too little use has been made of the provision for absence from school on the mornings of holy days. Religious instruction is too often given by clergymen who are not skilled in primary school teaching methods or by teachers who have not had proper preparation for the teaching of religion. Our opportunities for teaching in the secondary schools remain uncultivated."

In the same year (1962) a report was presented to General Synod bearing the title "*Religion in Public Education*". It first of all sets out to define Christian education in terms of "Education as a whole". "Christian Education is 'a particular kind of education in all subjects at all times — not only in the class-

room. In other words — schools with every activity pervaded with (Christian) religion.'" It went on to argue that the Christian approach to education would be informed by the doctrines of Creation, the Fall, Incarnation, Atonement and the Holy Spirit in the Church.

Could such a philosophy be implemented in the public schools of what the report recognized as the post-Christian country Canada had become? It maintained that, even in such a society, the Church has the right to a voice in the shaping of educational policy. "At the very least the Church has the right to insist that public education should present the Christian view of God, man and the world on the same basis as other views. This would be consistent with principles of liberal education in a democratic society."

Additional justifications for maintaining this Christian emphasis in the schools were: the fact that the overwhelming majority of Canadian taxpayers were at least nominally Christian; our education tradition is based on Hebraic-Christian principles and should continue to be; and "The educational system which is not inclined towards the Christian principles is inevitably slanted away from them."

Royal Commission on Religious Education, 1969

In 1969 a Royal Commission appointed by the Government to investigate and recommend regarding religious education brought down its report. It recommended that the 1944 programme be abolished, that there be incidental teaching about religion in the elementary schools, optional courses on World Religions in the secondary schools and an emphasis on moral education.

The Government soon produced a guideline for courses on World Religions in the senior division. Many high schools have offered

such courses. Teachers, however, do not as yet have the opportunity to gain certification in religion as a speciality. At the present time the availability of the world religions courses greatly depends on the happenstance that some individual teacher on staff has a particular interest and competence in the subject.

The Ministry has also made an attempt to implement recommendations in the area of moral and values education. It supported research and test projects through the Ontario Institute for Studies in Education (OISE). It circulated a

booklet on the subject by Clive Beck to all School Boards and asked them to develop programmes. A number of Boards have done so. The Ministry has also produced a guideline for the elementary grades called *Personal and Societal Values*.

To date nothing has been done with regard to religious education at the elementary level. The 1944 programme remains the most recent Ministry initiative in this regard. The manuals have been out of print for several years. The programme is no longer a viable one.

The Ecumenical Study Commission and the Educational Approach to Religious Education

In 1969 the Roman Catholic Bishops in Ontario invited representatives of other churches to study the case for the extension of public funding to the completion of secondary schools. This was established the Ecumenical Study Commission on Public Education (ESC). After it had completed its work on the funding issue, the Commission became a permanent body to be a voice for the member Churches on issues of religion and education. The Anglican Church has been represented since the beginning by members appointed through the Provincial Synod.

For the past fifteen years the ESC has been consistently advocating an educational approach to the teaching of religion in the public schools. This should be con-

trasted with the earlier nurture approach. The nurture approach seeks to lead participants to accept the beliefs and behaviour code of a particular religious tradition or other life stance. The 1944 programme is such an approach rooted in a type of non-sectarian Christianity.

The educational approach is deemed to be more appropriate for the public schools of a pluralistic, multi-religious society. Its aim is to help students gain a growing understanding of religion as an important phenomenon in contemporary society and in history. In addition they should be given an opportunity to explore the kinds of questions with which religion deals and a chance to develop the skills necessary in

handling and discussing them.

Pupils should also gain some appreciation of the various religious traditions which have developed historically and which continue to exercise a living influence today. In the Ontario context this means that a significant proportion of the content should come from the Jewish and Christian traditions but not to the exclusion of attention to the other world religions and native peoples' heritage. There is room for a measure of flexibility in the balance of content to reflect the local community's religious mosaic. The programme followed would be based on curriculum materials prepared for teachers to use in the classrooms.

STATEMENT OF THE HOUSE OF BISHOPS, ANGLICAN CHURCH IN ONTARIO ENDORSED BY THE PROVINCIAL SYNOD

"We warmly affirm our continuing regard for the Roman Catholic people of this province and we acknowledge their original constitutional right to a separate school system. We also strongly support the public school system, which we want to protect from fragmentation. We are grateful for Ontario's tradition of excellence in public education. We intend to encourage its maintenance and support its continuing improvement, but would press for a recovered appreciation of the religious and spiritual roots of education.

Ontario Anglicans hold many different views about the advisability of extending further funding to separate schools through Grade 13, but we continue to oppose the plan to begin implementing such funding without adequate information and full public discussion about the implications for our pluralistic society.

We fear that the quality of education for all Ontario students, including Roman Catholics, would be disastrously affected and we are concerned that appropriate democratic procedures have been ignored.

We reaffirm our continuing commitment to Anglican-Roman Catholic dialogue and support our journey towards full reconciliation."

Provincial Synod, 1979 to the Present

In 1979 Provincial Synod devoted a major portion of its attention to the question of religious and moral education in the public schools. It adopted a series of motions which endorsed the educational approach to religious education and complementary programmes in morals/values education.

Since then the ESC has continued to lobby the Ministry in this regard. The major practical result has been the issuance of the document *Personal and Societal Values* referred to above. In the Diocese of Huron the Moral Values Study Group has done a great deal of work in studying developments in moral/values education in the public schools and in interpreting them for the Church. A series of booklets has been published and distributed in this regard.

In recent meetings with Dr. Bette Stephenson, the Minister of Education for much of the

period, the ESC received contradictory messages. First there was an indication that the Ministry would turn its attention to the production of a guideline for religious education similar to *Personal and Societal Values*. Then in September 1984 the ESC was told that the clergy had the opportunity to teach in the schools under the existing legislation and that they were not taking advantage of this opportunity. There no longer appeared to be a commitment to a new educational approach.

This last message came as a surprise to the members of ESC, and was regarded as unsatisfactory. The Commission responded with a *A Brief on Religious Education in the Public Schools of Ontario, Elementary and Secondary* presented to the Minister in December, 1984, reaffirming the need to develop the educational approach. Due to the political changes of the past few months the Commission is still awaiting a reply.

As this historical survey makes clear, the policy of the Anglican Church in this Province has passed through three stages. In the earliest period dominated by Bishop Strachan, the public schools were regarded as Anglican parochial schools. In the period from 1841 down to the 1960s the public schools were regarded as Christian schools but without a sectarian bias. In both of these periods the approach was one of nurture and indoctrination. In the most recent period the Provincial Synod endorsed the educational approach to religious and moral/values education in the public schools. This was regarded as most appropriate to the schools of a pluralistic society. Nevertheless, such an approach was looked upon as being complementary to the nurture approach to Christian faith and life undertaken by Christian parents in their homes and through parish education programmes.

An Alternative View: The Continuing Need for Anglican Schools

Throughout the second and third phases there have been those who have found what was provided in the public schools unsatisfactory. These schools were regarded as not sufficiently Anglican or Christian-oriented. The following quotation may be taken as representative:

The Rt. Rev. Charles Hamilton, Bishop of Ottawa, in 1897:

Day schools are not in sight for us, simply because the minds of our Clergy and our Laity are not set distinctly in favor of them. Our Clergy and our Laity prefer the present plan of common schools, in which it is impossible to give definite religious instruction. The religious instruction to which we have been accustomed for a long period has been indefinite and general to a degree. The desire for exact and authoritative teaching will not spring up at once. It is, however, growing.

Moreover, the present system saves money and time and trouble. Only the tremendous force of duty to God and His Church in affording our children exact and authoritative instruction in all that a Christian ought to know and believe to his soul's health will suffice to induce

both Clergy and people to face the requisite expenditure of time and trouble and money.

When God's truth is as precious in our eyes as it ought to be, and when we have generally recognized that God's truth cannot be just what each individual man or denomination may decide that it is, but what God has committed to the Church once for all, what she has always and everywhere taught, then, and not before, shall we have the mind and energy to claim and exercise our right to have day schools of the Church of England in every city and town and village in which we have sufficient numbers to start and maintain schools of our own.

We are advancing in appreciation of the Church of God as the manifestation of the Holy Spirit's presence amongst us, and as His instrument in educating men and making them holy. As this appreciation grows, we shall recognize that every subject, secular as well as sacred, must be taught by persons who are under the influence of our holy religion, that education must be permeated with religion in the lives and hearts and faith of those who teach, and that this can be secured only through the Church, which is the Holy Spirit's temple and His instru-

ment for sanctifying the sons of men.

Since the 1960s there has been a significant growth in alternative, private Christian schools. Several Anglican schools have been started. In the opinion of some at least of their supporters the public schools are dominated by the spirit of secular humanism and Christian schools are needed to supplement the Christian nurture provided by home and parish. For similar reasons some other Anglican parents send their children to Roman Catholic schools. Such options are not always open to those who cannot afford the costs involved.

Some of these private schools have been openly seeking full or partial public funding, provided it does not result in a loss of control over the character of the schools. At the same time when he announced the Government's intention to extend full funding to the Separate Schools, Mr. Davis established a Commission to investigate and recommend on the status and funding of these schools.



Rt. Rev. Charles Hamilton

In 1979 Provincial Synod adopted a series of motions which endorsed the educational approach to religious education and complementary programmes in morals/values education.

- a) How best can individuals and parishes further the purposes of the 1979 Synod, keeping in mind
 - a) the history of the Anglican Church's involvement in education in Ontario;
 - b) the lack of success of the 1944 program of the Department of Education;
 - c) the fact that alternative private Christian schools exist and others may be established in the future.
- b) What form would a purely educational approach to religious education take in your community?

Section III

Roman Catholic Separate Schools and the Extension of Funding

Between 1841 and 1863 a series of Acts provided for the existence of Separate Schools. Three types were possible and existed from time to time: Roman Catholic, Protestant, and Coloured. From time to time the basis for the establishment of Roman Catholic or Protestant Separate Schools changed from Act to Act. Sometimes it was based on a minority group status (i.e. if the majority were Protestants then Roman Catholics could organize a Separate School). Other times it was based on the religion of the teacher in the Common School (i.e. if the teacher was a Roman Catholic, then the Protestants could organize a Separate School and provide a Protestant teacher).

The interpretation of why Separate Schools were allowed is controversial. Members of the Royal Commission which reported in 1950 on Education in Ontario disagreed on this. The majority were inclined to accept Ryerson's explanation; he stated in 1858 that

"Separate Schools were designed for, and almost, if not entirely, confined to, places where the then strong (more so than now), and often exasperated, feelings between the Irish Protestants and Roman Catholics did not permit them to unite in the school education of their children." Only later, according to Ryerson, did the Roman Catholics advocate "... Separate Schools (not as a protection against wrong in particular cases, but) as an Institution and Agency of their Church, and as a Dogma of Faith and a Rule of Duty, binding upon all their adherents, and in all places." A minority issued a Report claiming that Separate Schools were advocated "as a theory based on the traditional Catholic views as to education."

At any rate Roman Catholic Separate Schools came into existence and their right to continue was guaranteed by the British North America Act. As the education system expanded the ques-

tion arose: Should the Separate Schools expand with the support of public funding? In 1928 the Judicial Committee of the Privy Council ruled that the Roman Catholics had no legal claim to public funding for their Secondary Schools.

However, that did not preclude the Legislature from establishing and/or funding a separate or dissentient school as provided by Section 93, Subsection 3, of the British North America Act. Thus the campaign for public funding moved from the legal to the political arena. Later funding was extended to the end of grade 10. In 1971 the William Davis Government fought an election in part on a platform of not extending funding to the end of Grade 13. In 1984 he announced his intention to reverse this policy. But it was not until July 1985 that a bill to put this into effect was introduced in the Ontario Legislature by the Liberal Government of David Peterson.

Section IV

The Funding Controversy

As noted above the Ecumenical Study Commission came into existence, at the invitation of the Roman Catholic Bishops of Ontario, to study the case for extending public funding of the Roman Catholic Separate Schools to the end of grade 13. Members of the Commission were impressed with the case presented by the Ontario Separate School Trustees Association in a document entitled *Equality in Education* and published in 1969.

In its statement the Commission was careful to point out that it was not arguing the pros or cons of the existence of a Separate School System. "Given the existence of a Separate School System, then, we wish to see that system functioning as efficiently as possible within the resources at our command, not only for the sake of the families who have a right to send their children to those schools, but in the interest of the community as a whole." "Other things being equal", the Commission could not see how the Separate School Trustees' case could fail to win acceptance.

The Commission looked at three "other things" to see if they weighed against the case: financial; administrative; and socio-religious factors. Financial and administrative considerations were not deemed to be adverse while the socio-religious climate was seen to be positively conducive to the extension. "In the end we can only say that we feel clearly that both justice and prudence require us to support the basic stance of *Equality in Education*, that we regard the relatively small added cost as something of a debt of honour, that we look to the evolution of an adequate formula governing the opening of any particular High School to safeguard against undue proliferation.

Section V

Funding: The Case for Proceeding Without Delay

- The publicly funded Roman Catholic Separate Schools exist by right to the end of grade 8, by political act of the Legislature to the end of grade 10. It seems illogical and unjust not to complete the funding to the end of grade 13.
- A promise has been given, a commitment has been made, an expectation has been created, on extending funding to the end of grade 13.
- An expensive, efficient, proven Separate School System exists and has not been detrimental to the public system.
- Plans for implementation have

and that we look forward hopefully to the increased sharing of facilities to introduce a new era of partnership between two self-respecting sovereign systems."

No member Church, apart from the Roman Catholic Church, endorsed the statement of the Ecumenical Study Commission. The Davis Conservatives won the 1971 election and the funding issue was put on the political back burner. Both the Liberal and New Democratic parties, however, were publicly committed to the extension of funding. The Roman Catholic Bishops continued to lobby behind the scenes. The ESC turned its attention to the issue of religious education in the public schools.

The reaction of the Anglican Bishops to Premier Davis' policy change in 1984 was noted at the very beginning of this paper. The Ecumenical Study Commission issued a statement in April 1985 calling for a delay in the proposal to extend the funding. The Roman Catholic Church, whose representatives had not been present when the statement was drafted, publicly disassociated itself from the statement. The grounds given for justifying a delay were: to enable full public debate; to enable an in-depth examination and disclosure of the financial implications; to enable the establishment of policies and procedures regarding the allocation of teaching and support staffs; to settle the question of access of students; and to address the question of the role of religious education in public education.

In other words, in 1985, for the non-Roman Catholic members of the ESC "other things" were not equal and they needed to be addressed before there might be support for the extension of funding.

already proceeded and been approved in many parts of the Province.

- Roman Catholic leadership appears unwilling to compromise, or bend at all in the funding issue and to resist would be a negative factor in ongoing ecumenical relationships.
- The extension of funding appears to be politically inevitable.
- The alienation and social unrest created by a failure to proceed could have serious consequences in the Province both socially and religiously in the years ahead.

Section VI

The Case For Not Funding Under Any Circumstances

- There should be only one publicly funded school system accessible to all. Those whose needs are not met by it have the right to establish private schools.
- Public funding of Roman Catholic Separate Schools, beyond what is legally required by the Constitution as interpreted by the Courts, contravenes the Charter of Rights as an example of discrimination in favour of a particular religious group.
- There is a positive benefit to society when all children can learn together. This approach reduces tensions, increases tolerances, leads to mutual understanding and appreciation

between groups and individuals. Separate schools contribute to social fragmentation and the ghettoization of society.

- It is not fair to fund one group and not others. Society cannot afford a multiplicity of school systems given the complexity and high cost of education today.
- The existing Constitutional provision for funding to Separate Schools (VI (iii) above) does not justify a further breach of the principle of religious neutrality on the part of the state.
- The original reason for Separate Schools no longer applies.

Section III

To what extent do Roman Catholic Separate Schools now fulfil the need for which Egerton Ryerson first advocated Separate Schools in 1858? How have they gone beyond that need?

Section VII

The Case for Delay

- Legal issues should be resolved by the Courts before political action in the Legislature.
- The full financial ramifications should be clear before decisions are made.
- The impact of the extension on programmes in existing schools should be clarified.
- The impact on small communities — particularly in small town, rural and northern areas — should be carefully examined and outlined.
- Funding, if it is to proceed, should only proceed as part of Sections V, VI, VII

a comprehensive review of educational policy. Such a policy should be thoroughly discussed in the public forums. It should address a number of unresolved issues: the funding of alternative schools, religious education in the public schools, unitary school boards, human rights of teachers and students vis à vis all publicly funded schools, francophone schools, heritage language issues, accessibility, and the impact on staffs.

• Implementation should not precede the legislative process.

The 1985 Provincial Synod firmly supported Archbishop Garnsworthy's position that public discussion of the funding of Separate School Secondary Education should take place before decisions are made. Keeping in mind Sections V and VI of "At the Crossroads", arrange in order of importance the reasons given for delay of funding.

Section VIII

Issues in the Current Context

- the future rationale for public schools.
- the extent of funding for Separate Schools.
- the future status and extent of public funding of private or alternative schools. Discussion on Shapiro Report.
- the role and status of religious and moral education in public

- schools.
- the impact of change in one area on other areas, e.g. the impact of the extension of funding to Separate Schools on public schools in the short term and in the long term.
- Anglican policy and action on the above.

Section IX

Towards an Anglican Policy in the Present Context

(a) Concerns and Considerations

The dilemmas posed by an attempt to work out a Church policy on these matters are obvious. The following concerns and considerations are involved:

- the need to ensure the adequate nurturing of the children of Anglican parents in the Christian Faith and Life and to determine the respective roles of Home, Church and School in this process
- the need to act responsibly in society with those from other traditions taking due account for their rights and desires so that they are treated justly and equitably
- the need to take account of our ecumenical commitments and purposes
- the need to act within certain financial constraints.
- the need to provide the best possible educational opportunities for the children and young people of our society so that they will be adequately equipped to live productively in their future
- the need to provide children and youth with a knowledge, understanding and appreciation of their neighbours, their beliefs and traditions
- the need to reach compromise without sacrifice of principle
- the need to recognize that on many of these matters sincere people generally, and Christians in particular, can be divided and are divided in what they believe the principles to be and the right courses of action to take
- the need to recognize that desired action on one concern may conflict with goals or action in other areas

(b) Choices

The following possible choices suggest themselves:

- Call for a stream in the public school system based on broadly Christian principles as the rightful and legal system guaranteed at the time of Confederation and appropriate for today.
- Call for one Public School System with a strong emphasis on Moral/Values Education and a viable Religious Education programme.
- Call for the full or partial funding of alternative schools which meet certain educational and social criteria.
- Investigate the desirability and feasibility of establishing Anglican Schools under official Church auspices and financing.
- Investigate the possibility of Anglican participation in Roman Catholic Separate Schools on the basis of some agreement between the Churches and the Government.
- Adopt a position on the Funding issue (see above sections V, VI, and VII).
- Review the Church's present policies and practices regarding Christian nurture in the home and parish with a view to assessing their adequacy in the Christian nurture of children and youth. Make changes on the basis of such a review.
- Assess the Church's continuing participation in the Ecumenical Study Commission and direct our representatives accordingly.

Taking into account the issues listed in Section VIII and the concerns and considerations listed in part a) of Section IX, evaluate the choices given in part b) of Section IX, listing them in order of desirable priority.

Further Questions, based on your discussions above:

1. In the light of that discussion, what courses of action should your Church take to further the Anglican position re: the funding of Roman Catholic Separate Schools and the other issues including the need for a course of religious education in the public schools?
2. How can your Church best take action to commend to the children and young people in your midst the beliefs and way of life of the Christian tradition?

Directions Established by Provincial Synod in October 1985

1. Because of the recent decisions of the Government of Ontario to favour a partisan religious education programme in one sector of our schooling while denying the same privilege to the public school system, be it resolved that this Synod strongly reaffirm the decisions of the Provincial Synod, 1979, that religion is properly an educational concern of the public school system of Ontario, that courses in religious education be developed and implemented by the Ministry of Education along with courses in moral/values education, and that teachers be provided the opportunity to receive professional development, enabling them to teach the same.
2. While many people were still searching for a method of making the Provincial Government hear their concerns and fears, Archbishop Garnsworthy took a lead in forcing some public discussion of the funding of Separate School Secondary Education, and called for a delay in the implementation of the concept until full debate of the issue had taken place. This Synod fully supports the

Archbishop in his leadership and position and firmly states that debate and discussion on Bill 30 should be the democratic right of the electorate of this province rather than decision by a "government of arrangement".

3. At the present critical moment in education in this Province, when the public education system is in jeopardy, our children and young people are being denied their right to a complete education by the lack of provision of a religious education programme suitable to a pluralistic and multi-faith society. (a) Therefore, this Provincial Synod directs its representatives on the ESC to press for a strong emphasis in the Public Schools on Moral/Values Education and for a religious education programme which recognizes the Jewish and Christian traditions as well as the major religions increasingly represented among the people of Ontario. (b) Recognizing our responsibility to maintain the historic Anglican commitment to public education in Ontario, this

Provincial Synod directs that there be established a Public Education Work Group composed of one representative from each diocese and at least two of the Anglican representatives on ESC. The Working Group will be accountable to the Metropolitan and the diocesan representatives will be appointed by and will report to their diocesan Bishop. The Working Group will give direction and support to the Anglican representatives on ESC. In addition, it will consider and make recommendations upon the relevant issues of the Background paper, *At The Crossroads*, especially those contained in Section IX. Other matters may be referred to it by the Metropolitan.

4. With the understanding that the primary responsibility for Christian nurture resides in the home and parish, this Provincial Synod asks each Diocese to review its present policies regarding Christian nurturing in the home and parish, with a view to assessing their adequacy in the Christian nurture of children and youth.



Archbishop John C. Bothwell

What Can I Do?

It is extremely important that readers of this paper take action on these matters. Now is a moment when changes are possible and politicians and other decision-makers are making up their minds. They listen to their constituents. Please act!

1. Familiarize myself with the issues by:
 1. Reading this Supplement
 2. Participating in a Study Group
 3. Discussing the matter with friends and others
2. Complete the Feedback Form elsewhere on this page and mail it back as indicated. This will help the Provincial Synod Committee gain a sense of how Anglicans in Ontario feel about these issues.
3. Write to your M.P.P. and School Trustee(s) giving them your views on the following: (1) The importance of maintaining good public school education in Ontario, (2) the desirability of programmes in moral/values education and religious education in all grades of elementary and secondary schools; (3) the extension of public funding to Roman Catholic Separate Schools to the end of Grade 13; and (4) the public funding of what are now private, independent schools.
4. If possible, send a copy of the letter(s) you write to your M.P.P., Trustee(s) or others to your Bishop. Your Rector can supply the address. If you prefer you may send a copy of this correspondence to the Rev. Canon William Gilbert, 71 Bronson Ave., Ottawa, Ontario, K1R 6G6

Public Education Committee

The Rt. Rev. Morse Robinson -
House of Bishops

The Rev. Michael Bedford-Jones
Diocese of Toronto

Mr. Ralph Dale
Diocese of Ontario

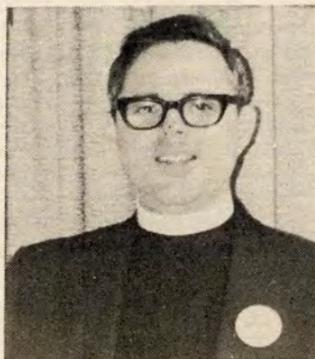
The Rev. John Brownhill
Diocese of Moosonee

The Rev. Larry Winslow
Diocese of Algoma

Mrs. Patti Carlisle
Diocese of Huron

The Rev. Canon Ray Farrell
Diocese of Niagara

The Rev. Canon William Gilbert
Diocese of Ottawa, Convenor



Rev. Canon W.A. Gilbert

Public Education Feedback: Where Do You Stand?

1. It is important to maintain strong public schools which offer a comprehensive programme open to all
 strongly agree agree disagree
2. Children and young people in Ontario elementary/secondary schools should be taught about religion and values at all grade levels.
 strongly agree agree disagree
3. With regard to the extension of public funding to Roman Catholic Separate Schools to the end of grade 13, I think
 funding should be extended without delay
 funding should be delayed until the matter is publicly debated and the implications are clear
 funding should not be extended under any circumstances
 other:
4. With regard to the granting of public funding to private, independent schools, I think
 these schools should be fully funded
 these schools should receive partial funding
 these schools should not be funded
 other:
5. Other Comments

Please complete, clip this Form and return it to:
The Rev. Canon William Gilbert,
71 Bronson Avenue,
Ottawa, Ontario,
K1R 6G6

NAME: _____

ADDRESS: _____

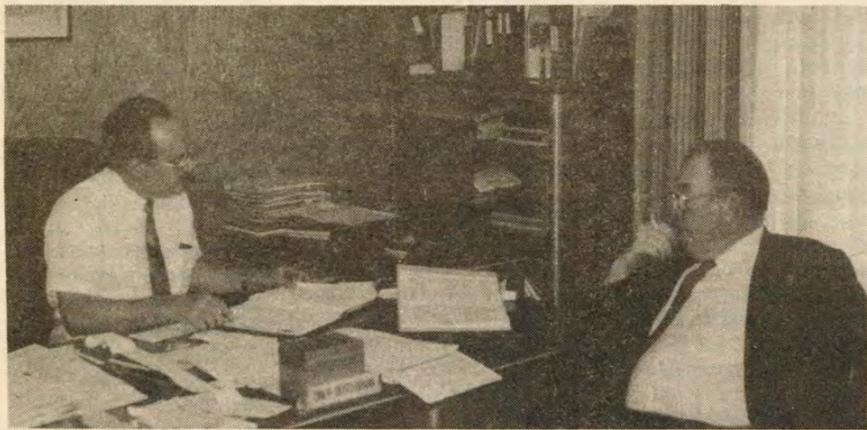
SIGNATURE: _____

If you do not want to destroy this supplement by clipping, please make a facsimile and send it.

as in Mission funds assist Diocese of Algoma

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... icians
... have
... a dif-

ference in the lives of God's people in our Diocese. This is further brought to our readers' attention by the following pictures:



STUDENT TRAINING: Din Oosterbaan, Diocesan AIM Treasurer, shown here with Norman Greene, had authority to spend \$8,800 for the summer theological student training.



POST ORDINATION TRAINING: Early in 1985 a Post Ordination conference was held at Bishopurst for recently ordained clergy. The purpose was to help participants minister more effectively in the Parishes where they serve.



TRAINING FOR LAY READERS AND OTHERS: Leaders of our Diocese are being trained for ministry in the Associate in Theology course offered at Thorneloe University. In the picture Dr. David Gould, Warden of Lay Readers (right), presents the Bishop's Licence to Hugh Hamilton, a Diocesan lay reader who completed the Associate in Theology course. From AIM funds \$2,000 was set aside for the 1985-86 year for developing the course.

Former S.S.J.E. Mission House on its way to becoming a residential school

A service of dedication was held Saturday, December 7th, at the chapel of the former Society of St. John the Evangelist Mission House in Bracebridge, to establish the Vanguard Academy, an independent residential school which will occupy the former S.S.J.E. buildings. The service was conducted by the Rev. Ray Porth, incum-

bent of the Lake of Bays Mission. Assisting were members of the Bracebridge Ministerial Association, in the presence of the Venerable William A. Graham, Archdeacon of Muskoka, and the Reverend Stanley G. Tomes, Rector of St. Thomas' Church, Bracebridge. The address was given by Donovan Arnaud, the

school founder, who said that last summer, before leaving the Canadian Navy (in which he had the rank of Commander), he was in Victoria, B.C., and four days before the death of Father Roland Palmer, he was able to tell him about plans for the school. Commander Arnaud said the monastery was established in the 1920's by a small group of



TRAINING YOUTH AND OTHERS FOR MINISTRY: The Youth Synod, the Deanery Fellowship of Prayer workshops, the volunteer Committee for Palliative Care in Thunder Bay, the delegations from each Deanery to the Renewal Conference in Ottawa — all being ways of equipping the saints for ministry — are supported by AIM funds.



RESEARCH AND PLANNING: \$5,000 has been set aside for research of Parish realignment so that Parishes may co-operate with one another, using leadership resources "for the building of the whole body." In this picture Bishop Peterson is shown with Norman Greene, Diocesan co-ordinator of AIM.

SERVING NEW DEVELOPMENTS: The Reverend Morley Clark, Rector of Trinity Church, Marathon, ministers to people (old-timers and newcomers) on the edge of the Hemlo gold field.

ASSISTING THE RETIRED: A further \$15,000 from AIM funds has been added to the Clergy Retirement Assistance Fund to help clergy in Algoma in moving and relocating after retirement.

men of leadership ability and faith, and they had created a great legacy. He felt, aside from their original purpose, the buildings would most appropriately be used for such a school as Vanguard Academy. The music of the service included the Navy hymn, "Eternal Father, strong to save." Organ accompaniments, on the excellent instrument still in

the chapel, were played by Michael Malley, of Ottawa.

Craft Sale at Little Current

Holy Trinity Craft Guild, Little Current, held its annual "Kountry Kitchen and Craft Sale" on Friday, November 23rd, and Saturday, November 24th, in the Parish Hall. There were stores set up, six in all,

featuring home baking, Cabbage Patch clothes, beds and high chairs, a coffee and donut shop made on location, a candy store, Christmas decorations and novelties, The Craft Store, which had quilts, knitting, and other crafts. It was all a great success and a great time was had by all who attended. The sale made in excess of \$2,300.00 which will be a great help to the Parish.

To reach an agreement in truth

In the next 14 months every Church in the Anglican Communion has to respond to the BEM (Baptism Eucharist and Ministry) report of the World Council of Churches and ARCIC 1 (Final Report of the Anglican-Roman Catholic International Commission).

What will be the outcome of the discussion in the Churches? Will the feedback be confusing, reflecting divisive debates, characterised by the rehearsal of tired arguments? In this frank article, written from an English perspective, Anglican Consultative Council Vice Chairman Canon Colin Craston explores some of the questions which will have to be resolved if Anglicans are to reach an honourable and credible consensus.

Open dialogue free from the political pressures of schemes of unity, is now happening between the Evangelical, Catholic and other traditions within the Church of England.

One thing is becoming clear. It is that basic to the disagreements among Anglicans, as well as with our ecumenical partners, has been a failure to agree on a doctrine of the Church. A search for consensus on ministry, priesthood, episcopacy is driving us back to an understanding of the Church.

The Faith and Order Advisory Group of the General Synod, in its report, *Towards a Church of England Response to BEM and ARCIC*, states "Only an explicit common understanding of the nature of the Church and its role as a credible and effective sign, instrument and sacrament of salvation will provide a secure foundation for the reconciliation of the Churches."

Lack of understanding
Lack of that common understanding is not a peculiarly English problem. The Anglican-Reformed International Commission has said: "Among the most pervasive and powerful of all the factors which combine to paralyse the movement towards unity is a false understanding of the nature of the Church and of God's calling to the Church."

Neither the BEM nor ARCIC report has an agreed statement of the doctrine of the Church. It is not surprising, therefore, that ARCIC's sections on Authority are regarded as least satisfactory. BEM, however, can be seen as an attempt to recognise and hold together two ecclesiologies that have prevailed since the Reformation but are both rooted in the New Testament.

A Protestant ecclesiology emphasises the calling out of a local believing community as the Word is preached and men and women respond in faith to the offer of justification in Christ, as a result of which they are personally related to God. The full company of such persons across the world is known only to God, its boundaries invisible to men.

A Catholic ecclesiology emphasises the historic and visible nature of the Church, a world-wide society founded by Christ, which is both the sacrament and instrument of His presence in the world. This visible institution requires true order to validate the structures of ministry and to preserve the Church's identity with the apostolic tradition.

There is growing recognition that the two ecclesiologies need each other, need correction and enrichment by drawing together.

It is not enough simply to identify and concentrate on common features, while pushing awkward and conflicting features into the background (from which they will eventually emerge to jeopardise later stages of unity development).

Agenda for Evangelical thinking

Evangelicals need a deeper understanding of the Church as a continuing, historic and worldwide community, visibly present as a sign of Christ's presence and work. Because it is a human as well as a divine institution — Christianity is altogether incarnational — it is marked out, has its boundaries defined, by its sacraments and is ordered in its life according to a historic tradition.

This recognition is not to be at the expense of the truth of a Spirit-filled community of those who have heard the Word, and entered into a living relationship with God through Christ, but as complementary to it. Nor should emphasis on traditional order close the mind to the possibility of new and unstructured workings of the sovereign Holy Spirit.

From the middle of the 19th century Evangelical reaction to the developing emphases of the Oxford Movement resulted in an imbalance in teaching on the Church, ministry (ordained) and sacraments.

A better balance
It is only in more recent times — perhaps from the 1960's — that a shift to a better balance began.

Taking unity seriously
What would be the implications for evangelicals of greater attention to the catholic

order of the Church? One would be a deeper commitment of a unity of the Church that is observable by the world and thus, what Jesus prayed for, a convincing stimulus to faith — "that they may be one that the world may believe."

The Anglican Reformed Commission report recognises that some (evangelicals, surely, among them) regard concern for unity as deflecting attention from the more urgent business of evangelism. But it goes on to affirm that multiplication of members is not, according to the New Testament, the sole criterion by which priorities are to be judged. The Church is the sign, instrument and foretaste of the reconciliation of all things in Christ. Reconciliation into unity, therefore, touches the credibility of the Church.

Take episcopacy seriously

Another implication would be the recognition that the church local is not the single congregation in isolation, but a fellowship of churches in an area in communion with its bishop. This is to take episcopacy seriously as an effective sign of belonging to the Church Catholic across the world and through history.

In the historic order of the Church the office of bishop is not merely one of function — or pastoring, teaching and guarding the faith — and certainly not merely one of inherited administrative convenience, but also one of sign or sacrament of unity.

Ordained Ministry — sign and function

If the ministry of a bishop is thus to be taken as not merely one of function but also of sign or sacrament, we should also recognise the whole ordained ministry authorized by him on behalf of the Church and of Christ as having more than just a functional character. In their authority derived through the bishop ministers are a sign to their churches of the link binding them to the one Catholic church.

The link is far more than the ordained ministry. It is, or should be, all that is comprehended in faithfulness to the apostolic tradition — in faith, mission, worship, fellowship, service, witness. Of that link the ordained ministry is given to be a sign.

But there is more to the sacramental or symbolic significance of the ministry. *Growing into Union (1970)* by two evangelicals (Jim Packer and Colin Buchanan) and two Catholics (Eric Mascall and Graham Leonard) set out an agreement on the

sacramental nature of the ministry in these terms. "All ministerial oversight embodies an authority which stems from Christ as Head of the Church and witnesses to His Lordship over the Church, including its ministers themselves."

Again, "The view of ministry which sees it purely in terms of delegation by the Church of certain functions disregards the authority of the ministry to act in the name of Christ as Head of the Church for its edification."

Both the exercise of Christ's authority and the sign of His Lordship are there affirmed. New Testament study and the developing tradition in the Early Church (Church order cannot be structured today solely on New Testament documents) lead us to see the ordained ministry as called not only to do certain things but to be something for Christ.

Giving the sacraments full value

One further implication of greater attention to the nature of the Church as a visible, historic community would be a higher doctrine of the sacraments than is apparent in some evangelical parishes. Concern for integrity both in the Church's discipline and in the believer's conscience should not lead to over-emphasis on baptism as a witness to present faith at the expense of God's offer of justification and sacramental incorporation into the fellowship of the Church.

An understanding of the eucharist must include the recognition that it is as the one Body partakes of the one Bread that the Church in any place

establishes its identity. Not in "Family Services," however useful for fringe contacts, nor even in Morning and Evening Prayer, however valuable as part of the diet of worship, but in the sacrament of our redemption does the church visibly, corporately identify itself as the one Body of Christ.

Reformed Catholicism and Covenant Theology

This all adds up to a plea for a Reformed Catholicism, which is just another way of pleading for a serious commitment to Covenant theology, without which evangelicalism quickly degenerates into an individualistic pietism. Covenant is the framework of God's dealings with man in Old and New Testaments. In its visible commitment to the People of God, marked by sacramental initiation (circumcision in the Old, baptism in the New) and sacramental continuation (Passover in the Old, the Lord's Supper in the New) must go with inward experience of grace and faith-commitment to the Covenant Lord.

Agenda for Catholic thinking

If the foregoing could be something of an agenda for evangelical study, what of a catholic reappraisal of ecclesiology? A commitment to open dialogue on matters touching the order of the Church is needed. One would be the proposition that church order, however highly prized, has a provisional character about it, in that the Church itself points forward beyond itself, points eschatologically, in fact, to the Kingdom. Someone has described

the Church as the scaffolding for the Kingdom.

Its order, therefore, must be strong, durable, but adaptable, capable of modification as ministry and mission demand. This bears on a number of current issues, such as the development of local, shared ministry, presidency of the eucharist, the ordination of women, etc.

Apostolic succession — substance and sign

Another matter is the recognition that apostolic succession is to be defined in terms of the Church continuing in loyalty to the apostolic faith, witness, fellowship and ministry — the historic succession of the episcopate being just the sign and not the essence of apostolicity.

Wheat and tares

A further concern would focus on the Church visible as a "mixed community" — wheat and tares growing together — and what that means for the efficacy of the sacraments and for the place of the World in creating faith.

Priesthood

And, lastly, there is the development of an understanding of the ordained priesthood that recognizes it as a gift of the ascended High Priest to serve and enable the priesthood of the whole Church and yet avoids an unacceptable distinction between it and the rest of the Church as a Kingdom of Priests.

Canon Colin Craston is a member of the Standing Committee of the General Synod of the Church of England and Vice Chairman of the Anglican Consultative Council. This article, here condensed, first appeared in the *Church of England Newspaper*. Reproduced with permission.



ULLSWATER ADDITION: At St. Thomas' Church, Ullswater, in recent years the Sunday School has increased to the point that additional space was required, and this year an addition was erected at the east of the century-old Church. Without many hours of volunteer labor, however, the Sunday School addition might never have been built. Putting in a hard day's work are, from left to right, volunteers Bruce Morris, Myron Beathune, Bill Skinner and Wes Hindle. (Absent is Ernie Lee). The Sunday School started in 1979 with eight pupils and soon more children came from the community. It was in 1983 that, with the encouragement of the summer clergyman, the Reverend Ron Armstrong, a decision was made to erect an addition, and then \$10,000 was raised, much of it with the help of the children themselves. It is expected the dedication will take place in the spring, but now the new space is about ready to use. Teachers are Eileen Morris, Bonnie Quinn and Marilyn Beirness. (Photo by Dave Opavsky).

How do I recognize Jesus' answer to my prayer?

By the Reverend
D. A. B. Stanley
for the Anglican
Fellowship of Prayer

One day as I was in a hurry, someone asked me why I was so happy and my answer was that it was a beautiful day. It was, in fact, a beautiful day; but I had missed the Lord Jesus Christ's answer to my prayer, for I had prayed that I might be a witness to Him and had only spoken about beautiful weather and not about my Lord.

I could have witnessed, at the very least, that God loved me or that Jesus Christ was my Lord, but I chose to give no witness to my Christian faith. Most of you have probably had a similar experience where you did not confess Jesus Christ alive and risen from the dead as your Lord.

The real question we need to answer is: How do we recognize that our Lord Jesus Christ has answered our prayer? In this instance, I should have yielded to that gentle hint to confess my faith, but being unwilling to be considered different, I did not. And I have never seen that person again.

If we examine the biblical record we learn two things about recognizing Jesus' answer to prayer: one is that the people of God are called to be different from other people in the world, and the other is that God is always answering our prayer. God's answer to our prayer may be to witness to a stranger (as was mine), and at a time when it is inconvenient. God's answer may be in the near or distant future. In my case, it was in the distant future for I had prayed to be a witness at that time when I first committed my life to Christ. In the Psalms when a person prays and the answer is not recorded along with the prayer, we often have the testimony that the Lord is the Saviour, or the Psalmist simply says "Praise the LORD" — both methods of testimony suggest that the answer will come in the future when the time is right for the plan of God.

Quite often the answer is different than we expect for God's answer does not keep in mind just our needs, but takes into consideration that He fulfills His will through ordinary human beings like ourselves and through ordinary circumstances. His will never hurt us in any way, but will always enhance our lives.

In the biblical perspective, God answered the prayers of His people through leaders like

Moses, prophets like John the Baptist, through a still small voice as to Elijah, through dreams as happened to Peter, through the scriptures at a time of renewal as occurred under king Josiah, or through the work of the Holy Spirit as Jesus emphasized.

In modern times our Lord has spoken to us in similar ways — through leaders like our rector or other saintly persons in the parish; through prophets like world renowned church leaders who challenge us to remove our systems of economic, political, and social injustices; through leaders who call us to be lay ministers for Christ; through the still small voice of God in prayer; during the reading of the holy Scriptures; or through the inner work of the Holy Spirit.

Nevertheless, many Christians have found that God's answer is not as clear to them today as it appears to be in the Bible. First, we must admit, most of us do not really expect Him to speak to ordinary individuals like ourselves; nor, if we are expectant, are we attuned to His voice. We assume He speaks to great people, yet God has always spoken to ordinary individuals who later became great. All of the great persons in the Scriptures were ordinary people who first accepted the call of God and then spent time in deep prayer and meditation to hear the voice of the Lord.

Many modern Christians have found that God has added other methods of answering His people to those mentioned in the Bible. Today we know that Jesus can also speak through the Holy Eucharist, through a

friend, through a wise book, or through personal or external circumstances.

Moreover, as we have de-emphasized the role of God in speaking through dreams and meditation, some modern Christian writers are seriously urging us to re-learn the biblical reality of how God speaks through dreams; while others are urging us to learn Christian meditation in order to discover afresh the quiet voice of God.

Many Christians today are emphasizing the Person of the Holy Spirit as the one who speaks for the Father because Jesus promised that the Holy Spirit, the Comforter, would guide us into all truth (Jn. 15:13). When the Holy Spirit guides us into all truth, He will not contradict what Jesus did in His earthly life and teaching as recorded in the Holy Scriptures. In this case, we can simply ask what Jesus would do — and do it.

We began with the question: How do I recognize Jesus' answer to my prayer? The first answer I implied was that I must know what my prayer really was, as it may have been spoken to my Lord in the distant past. The second answer was that he still answers in all of the biblical ways, but He has added to these the Holy Eucharist, and speaking through friends, literature, or circumstances. What we really need to return to is the simple faith that He does answer prayer, that we expect Him to answer prayer and that we ask Him to enter our spirits with His Spirit so that we not only are willing, but will actually join Him, to make His answer effective in the world.

Around Algoma

News of the Parishes

On Saturday, November 16th, the A.C.W. of St. James' Church, Gravenhurst held their annual Christmas Bazaar and Tea. Despite freezing rain and high winds, the bazaar was deemed a great success by Conveners Ethel Buck and Rachel Newton. Welcoming the visitors were Mavis Atkinson, wife of the Rector, and Joy Milburn, A.C.W. President. At 1:00 p.m. the Reverend Patrick Atkinson officially opened the bazaar. Charming handmade items, a Cabbage Patch Boutique, dressed dolls and a bountiful bake table were a few of the attractions for shoppers. The waiters at the tea tables were men of the parish decked out in Christmas aprons and do-

ing a wonderful job. In small towns, all denominations support each other's bazaar. It's a social event — a chance to love one another.

On Advent Sunday, St. Thomas' Church, Bracebridge, revived a tradition of a few years ago and a good sized congregation heard a service of lessons, hymns and carols of the Advent season. Assisting artists were Elizabeth Porth, wife of the Reverend Ray Porth, of Lake of Bays Mission, who sang the Messiah contralto aria, "He shall feed His flock," and Norma Brownlee, violinist. Archdeacon and Mrs. William Graham, of Milford Bay, joined St. Thomas' choir for the service. The choir was

At St. Joseph's Hospital, North Bay, on October 12th, Doris Harker, beloved wife of the late Reverend Canon Joseph Blackburn, peacefully passed from this life, in her 85th year. Mrs. Blackburn and her husband were well acquainted with community life at Moosonee and Moose Factory prior to the completion, in 1932, of the Ontario Northland Railway line (T. & N.O.).

Mrs. Blackburn was born in Lowestoft, Suffolk, England, in 1901, youngest daughter of Alfred and Alethia Harker. She came to Canada in 1912, living first at Winnipeg, where she became active in Church and Sunday School and the Girls' and Junior Auxiliary.

In 1932 she married the Reverend Joseph Blackburn at St. Matthew's Church, Winnipeg. They left for missions on

the prairies of Saskatchewan, staying there until 1929. That winter Fr. Blackburn preceded his family to Moose Factory, walking and snowshoeing much of the distance. Mrs. Blackburn in May, 1930, followed to Moose Factory, James Bay, where her husband had been appointed principal for the Indian Residential School and missionary for the Reserve. Accompanied by their five-year-old son, she travelled by rail to Island Falls, thence by canoe, portaging rapids, in the care of the Hudson's Bay Company mail packet.

Following a breakdown of Fr. Blackburn's health, he and his wife served in both Indian and white missions in the Diocese of Moosonee until 1952, when continued ill-health forced retirement in North Bay.

Mrs. Ernest Collins, Bracebridge



Mrs. Ernest Collins

In her 91st year, on November 28th, the end of her life came peacefully for Mrs. Violet Collins at South Muskoka Memorial Hospital after a brief illness. For the past five years Mrs. Collins had been a resident of The Pines, Muskoka's home for the aged.

Mrs. Collins was the mother of the late Reverend Edward Collins, of St. Joseph Island Parish at the time of his death, in 1968. She leaves a daughter Ruby (Mrs. Russell Jackson), of Baysville, and sons, Ray, of Lakefield, and William and Donald, of Bracebridge, also 12 grandchildren and 12 great-grandchildren.

Mrs. Collins was born in London, England, in 1895. She met her husband,

who was a Canadian soldier serving in England during World War I, and they were married in 1917. After the war was over she came to Muskoka as a war bride, first living near Rosseau, then at Bracebridge. In 1930 she lost an infant son, Robert, and also her husband passed away, leaving her with four

Mrs. George N. Ecclestone, Bracebridge

After a long illness the life of Constance Ecclestone came to its close at South Muskoka Memorial Hospital on Friday evening, November 22nd, in her 91st year.

Throughout her long life Mrs. Ecclestone was devoted to the Church and was a valued member of the St. Thomas' Church congregation at Bracebridge. She had been a Sunday School teacher and was a life member of the Woman's Auxiliary (now ACW). In the Bracebridge com-

munity she had assisted in such organizations as the Red Cross, the Hospital Auxiliary and the Skating Club.

With her passing it was felt, as was expressed at the funeral, that the end of an era in the community's history had been reached. Born in Bracebridge in 1894, she was a daughter of Postmaster Robert P. Perry and Urinia (Ellis) Perry. Her grandfather, Robert E. Perry, came to Bracebridge in 1867, was active in the municipal life of the place and in

Mrs. Blackburn was a life member of the Moosonee Diocesan Board of the W.A., also Diocesan secretary of the Girls and Juniors. She was a life member of the Canadian Bible Society, a member of St. Brice's Church W.A. and A.C.W., and leader of the Junior Auxiliary.

Predeceased by her husband in 1971, also by two brothers and three sisters and one grandson, she is survived by her son, William John "Bill" Blackburn and his wife Joan, Chambly Quebec, eight grandchildren and five great-grandchildren.

The funeral services for Mrs. Blackburn, October 16th, from St. Brice's Church, North Bay, to St. John's Cemetery, were conducted by the Venerable Ross Kreager and the Reverend Bill Ellam.

children to raise and the youngest child being expected. She devoted her life to her family with Christian love and understanding. She was a faithful member of St. Thomas' Church, Bracebridge, and later for several years of St. Ambrose' Church, Baysville.

Many friends and relatives attended the funeral service, November 30th, at St. Thomas' Church, conducted by the Reverend Canon Stanley Tomes, assisted by her dear friend, the Reverend Marion Traviss, of the Free Methodist Church, who read the lesson and gave the eulogy. The committal was at Bracebridge United Church Cemetery.

local business as a merchant and mill owner.

On February 16th, 1926, she and George Nelson Ecclestone, son of George W. Ecclestone, M.P.P. Muskoka, were married. Mr. Ecclestone predeceased his wife in 1973. She leaves a daughter, Louise (Mrs. Ray Pattillo), of Huntville, and son, George R. Ecclestone, of Bracebridge, and eight grandchildren. Two brothers and three sisters predeceased her.

The funeral service at St. Thomas' Church, Bracebridge, on Sunday afternoon, November 24th, was conducted by the Rev. Canon Stanley Tomes, Rector, with the former Rector, the Reverend Canon David Mitchell, of Gravenhurst, giving the eulogy. A grandson, Paul Ecclestone, read the lesson. The committal service at St. Thomas' Cemetery was on Monday morning.

Mrs. Elsie Bengé Thunder Bay

A parishioner of St. Thomas' Church, Thunder Bay, Mrs. Elsie Bengé, who had reached the age of 100 years on October 7th, 1985, entered into Eternal Rest on November 2nd. The funeral was November 5th, conducted by Archdeacon E. R. Haddon.

directed by Ruth Walsh, organist, with R. J. Boyer assisting with organ accompaniments. The service was conducted by the Reverend Canon S. G. Tomes. Those who read lessons were Archdeacon Graham, Sandra Beaumont, Carol Scholey, Stewart Briethaupt, Millicent Mackenzie and Risylla Walsh.

1986 Budget allotment schedule for Parishes, Algoma Diocese

In the announcement of the unified levies of the Diocese for 1986 for each of the local congregations of the various Parishes, it is stated that 79 cents of each dollar is to go to outreach work, the remaining 21 cents for Diocese purposes. The levies are listed as follows, by Deaneries:

- Algoma**
 Blind River \$5,586.
 Chapleau \$10,650.
 Elliot Lake \$10,128.
 Goulais River \$1,502.
 St. Joseph Island and Echo Bay \$6,903.
 Thessalon \$2,862, Bruce Mines \$255.
 Wawa \$3,078, Hawk Junction \$675, White River \$816.
 Sault Ste. Marie —
 Christ Church \$6,039, St. Peter \$2,794.
 Holy Trinity \$15,432, Heyden \$558, Searchmont \$408.
 St. John \$10,051, Garden River \$1,146.
 St. Luke \$30,027.
 St. Matthew \$13,773.
- Muskoka**
 Bala-Torrance \$3,297, MacTier \$1,641, Southwood \$42.
 Bracebridge \$10,551.
 Broadbent \$114.
 Emsdale \$1,335, Kearney \$726, Novar \$580, Sand Lake \$26, Sprucedale \$725.
 Gravenhurst \$10,742, Barkway \$218, Uffington \$228.
 Huntsville \$13,446, Grassmere \$456, Ilfracombe \$159, Newholm \$40, Ravenscliffe \$195.

- Dorset \$483, Baysville \$534, Port Cunnington and Fox Point \$648.
 Milford Bay and Beaumaris \$2,430, Port Carling \$2,328, Mortimer's Point \$101.
 Parry Sound \$20,043.
 Port Sydney \$2,682, Beatrice \$228, Falkenburg \$192.
 Rosseau Council \$5,360.
 Purbrook \$47, Vankoughnet \$176, Rocksborough \$195.
 Sundridge \$2,948, Burk's Falls \$3,190, Magnetawan \$720, Eagle Lake \$153, South River \$2,244.
- Sudbury**
 Capreol \$3,715.
 Copper Cliff \$8,182.
 Espanola \$5,512, Nairn \$483, Whitefish Falls \$597.
 Gore Bay Parish \$1,896.
 Little Current \$2,697, Shequiandah (St. Peter) \$115.
 Lively \$4,161.
 Manitowaning \$3,971, Mindemoya \$3,315.
 Massey, Spanish River, Webbwood \$573.
 Onaping \$1,578, Azilda \$1,032.
- Sudbury —**
 Ascension \$5,960.
 Garson (St. Mark) \$3,972, Garson (Good Shepherd) \$648.
 Epiphany \$25,746.
 Resurrection \$12,228.
 St. James' \$1,476, St. George \$306, Coniston \$1,311, French River \$318.

- Temiskaming**
 Englehart \$6,990, Charlton \$10.
 Haileybury \$9,193, Cobalt \$992, Temagami \$440.
 New Liskeard \$8,520.
 Powassan \$2,202, Callander \$1,170, Chisholm \$10, Restoule \$279.
 Sturgeon Falls \$1,062, Cache Bay \$774, Temiskaming \$2,919.
- North Bay —**
 Christ Church \$10,962.
 St. Brice \$11,719.
 St. John \$20,733.

- Thunder Bay**
 Manitowadge \$1,668.
 Marathon \$1,692.
 Nipigon \$1,119, Dorion \$180, Red Rock \$1,119.
 Schreiber and Terrace Bay \$1,119.
 West Thunder Bay \$5,910.
- Thunder Bay —**
 St. George \$9,336.
 St. John \$17,933.
 St. Luke \$10,137.
 St. Michael \$19,684.
 St. Paul \$24,634.
 St. Stephen \$2,583.
 St. Thomas' \$25,178.

The total of the above is \$496,00, divided as follows: Algoma \$122,683, Muskoka \$89,223, Sudbury \$89,792, Temiskaming \$77,975, Thunder Bay \$122,292.

A.C.W., Church of the Epiphany, Sudbury enjoyed dinner

All the Church Women at the Church of the Epiphany, Sudbury, held their annual meeting recently, preceded by dinner prepared and served by the men of the Parish under the capable guidance of Archdeacon Eric Paterson. From the Archdeacon's Cuisine the husbands served egg drop soup followed by Chicken Kiev, rice pilaf and mushroom peas. A garnish of orange slices and Kiwi fruit completed a plate appealing to the eye as well as to the

palate. Dessert consisted of an assortment of pies. Following dinner, the men cleared the tables, washed dishes and tidied up while President Barbara Lipic conducted the business meeting. Marguerite Evans, nominating chairperson, completed the slate of officers for 1986: President, Barbara Lipic; Vice-President, Ruth Amyot; Secretary, Marguerite Evans; Corresponding Secretary, Marnie Meades; Treasurer, Shirley Burton; Publicity

Chairperson, Diane Brailey; Family Life Secretary, Joanna Naka-Bruce and Devotions Leader, Pat Ecclestone. A fun auction took place with proceeds to go to the organ fund. Auctioneers Olga Roman and Barbara Bolton auctioned anything and everything; among the items were a batik wall hanging from Uganda and a piece of rubbed brass from Britain. Special guests for the evening were Sudbury Deanery President Muriel Hindman and husband, Cecil. To end an enjoyable evening, Bob Brailey and his banjo with assistance from "Singing Ted" Evans, Warden Robert Mark and Richard Naka-Bruce all led in a sing-song. Between requests, Archdeacon Paterson (in full attire) recited his classic Robert Service poems. The Church of the Epiphany Anglican Church Women extended special thanks to the men of the Parish.

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Noon-hour services in Advent

St. Thomas' Church, Bracebridge, was chosen by the local Ministerial Association for a series of three Advent services on December Wednesdays. These, conducted by ministers of the town, were from 12:00 noon to 12:20, and were an inspiration to those who attended.

Tribute to Mrs. Collins was well-earned

Mrs. Beatrice Collins, the wife of the late Reverend Ted Collins, priest in charge of St. Joseph's Island prior to his death in 1968, was honored recently in Oakville. She was honored as Citizen of the Year of Halton County and was presented with the annual Howard C. Caine Community Service Award for outstanding volunteer service.

Mrs. Collins was nominated for this award by Muriel Sled, of the Oakville Red Cross, and the Oakville Board of the Halton Social Planning Council. She is currently secretary-treasurer of the Oakville division of the Girl Guides of Canada, and was previously a leader, captain and district commissioner. She is also a former member of the

board for the Oakville YMCA and YWCA, having served two terms; served 11 years with Halton Helping Hands; and organized the Bronte campaign for the Oakville United Way during her first of two terms on its board.

Despite arthritis, she continues her 15-year involvement with the Oakville Opera Guild; a 20-year commitment to the Oakville Christmas Bureau, as its secretary; a 25-year dedication to the Oakville Girl Guides; plus another 15 years with the Oakville-Trafalgar Memorial Hospital Auxiliary, currently as a gift shop cashier. She also delivers for Meals on Wheels, serves on the advisory committee for Information Oakville, and canvasses for various organizations.

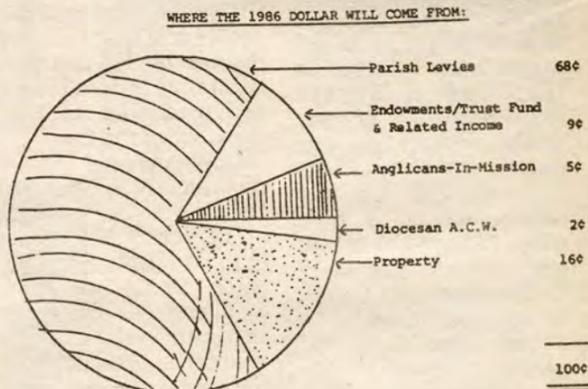
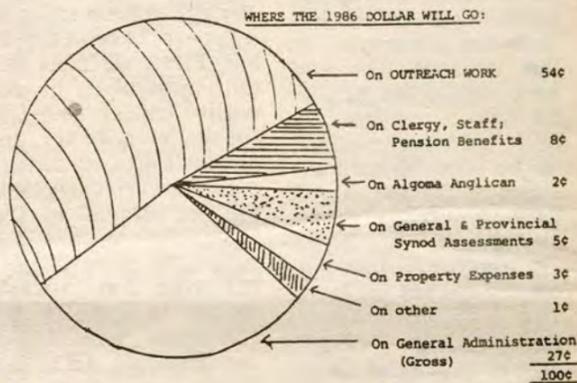
She retired as executive secretary of the former Oakville Social Planning Council in 1978.

A member of the Church of the Epiphany Mrs. Collins has been the Trafalgar Deanery secretary for 10 years, and also serves on the altar guild, parish council and is a lay delegate.



RECOGNITION: Beatrice Collins, formerly of St. Joseph Island when her late husband was incumbent there, has been made Citizen of the Year for Halton County, and is shown as she accepted a community service award, from Halton Region Chairman Peter Pomeroy (left) and Michael Caine, manager of CHWO radio, son of the founder of the station, Howard C. Caine, in whose memory the award was made, for the eighth time. (Photo Reg Vertolli).

Budget of Algoma Diocese



ST. MARK'S, WEST THUNDER BAY, HORSEBACK RIDING: Sunday, September 22nd, 1985 was a cool, drizzly day for horseback riding but the people of St. Mark's Sunday School in the Parish of West Thunder Bay did not let this discourage them from having a lot of fun. Dean, Todd and Luke Farmer generously volunteered the use of their pet horses, Tidy and Patches, for a display of riding skills and for each child to have a turn at trotting around the churchyard. All 39 children from ages two to 16 had a turn — even one adult managed to mount and ride saddleless with a bit of help from friends! The children and Sunday School teachers were grateful "to Mrs. Pat Towell, the Sunday School Superintendent, and Mr. and Mrs. Farmer for providing the children with the opportunity of experiencing the beauty of one of God's many gifts to us."