

An article by Marjie Smith —

True Meaning of Christian Renewal

Bob Saunders had always been a sporadic church attender, but considered himself a devout Anglican. Two years ago, hounded by personal problems, and flirting with the dark shadows of suicide, he had a dramatic experience of spiritual renewal. He made as sudden an about-face as Saul of Tarsus. Since then his problems have become more manageable and his floundering marriage has been restored. Unfortunately, Bob in his enthusiasm, assumes that all Anglicans need an experience like his own. He is quick to tell them that they haven't arrived yet, if they haven't had a dramatic moment of revelation in their lives.

Norm and Radine are well-known in their community, and well-liked. They have a stable relationship, and have raised three well adjusted sons. Radine is effervescent and caring. Friends and neighbors have always appreciated the open home and heart of Radine. However, things have changed.

After attending a Cursillo week-end, where they experienced close fellowship with fellow Anglicans, Norm and Radine have become very involved in Charismatic renewal. Radine still has an open home, but it always seems to be full of members from their prayer group. Neighbors and friends are hesitant to drop in for fear of intruding.

Radine has become somewhat harsh in her treatment of those who come with problems. She invariably responds that everything will be ironed out if they become baptized in the Holy Spirit. Death, cancer and divorce are no longer met with compassion and care but with a cavalry charge of Radine and friends with arms extended, wishing to administer the laying on of hands. Friends are afraid that it may be some sort of cult.

Lise McNally never detoured around anything that might provide an enriching experience or at least a bandage for a torn ego. In the name of inner peace she had tried horoscopes, Yoga, aerobic dancing and antique collecting. The tighter she wove the net around herself the more lonely and depressed she felt. After a suicide attempt, a non-Anglican neighbor invited her to a Charismatic prayer group. Never having heard of such a thing in the Anglican Church she attended, she went with her usual ardor for things new. Lise had a dramatic encounter with God that night and received inner healing.

She started attending church regularly, as well as prayer meetings at another church. She spends week-ends at conferences, and travels around the country, to hear special speakers.

At meetings, within her church, she openly criticizes the lack of spirituality in the church. At the same time she is urging her pastor to come to her prayer meeting. Her priest who is very supportive of renewal is reticent to go. He feels that

his attendance would put a stamp of approval on Lise's behaviour. He feels that Lise is using the Charismatic expression as a mood-altering high, the same way that she used Yoga and aerobics.

Rather than use her own spiritual renewal as a gift to help rejuvenate others, and grow herself, she is using it as a weapon, beating people over the head with tongues and prophesy, without showing the love and compassion that should accompany them.

Although the three cases cited above are hypothetical, they are identifiable. They are consistent with the growth pains that take place with renewal. One Anglican priest, who is himself involved in renewal, called it the "Corinthian Christian" dilemma. As the church in Corinth discovered, renewal brings in not only fresh clean air into the church, but all the pollution that has been riding piggyback. Renewal has brought fresh wrinkles to traditional Christian society, that stand out amongst the well ingrained folds of traditional church problems.

Renewal, as well as adding life and vitality to the church, is also dumping fresh-born, straight out-of-the-world Christians into our churches. Unfortunately, the churches are often unprepared to nurture them.

Established churches with fourth and fifth generation Christians, sometimes lose their missionary zeal that the church was founded on. They become comfortable in their practices. Renewal should bring the wind to fan the flames. New Christians bring a challenge, and they force older Christians to provide a nurturing environment. They also provide a prod to keep the contented Christian examining his own growth.

In recent years, however, there has been a renewal explosion. Charismatic renewal, full gospel, Cursillo and television evangelism, have been producing newborn Christians at a fantastic rate. All of which are ending up in the lap of sleeping churchmen. This has created polarities.

Both groups have put on their jousting gloves. The newborns hover in one corner of the ring, demanding a fight, with traditionalists in the other corner, blowing air into their cheeks. Both cringe against the ropes, professing to be right. The freshly renewed, want feeding . . . they want change. They want bible studies, prayer meetings and youth groups. When their needs aren't met they stomp off to a newly established church, which is still mission minded, and from there denounce the dead wood of their former church.

On the other hand the old established church members, don't feel the same pressing urgency to give up their acquired lifestyle to either feed these demanding brats, or to feed along with them. Rather than see their own need for constant renewal they see a demanding group of newcomers, who have provided little in the way of finances and sweat to the church, but who want everything their way.

Those in the opposing camps are quick to point out the selfishness of the other side, while quite successfully remaining blind to their own. Neither group is helping to fan the fire of renewal.

In the middle is the priest, who, often saddled by multi-point parishes, cannot provide all the needs singlehandedly. Often he gives responsible jobs to the freshly renewed, because of their willingness. This can be disastrous, if the new members are lacking in maturity and proper teaching.

Disagreements can only be resolved when the gloves come off. Pugilistic Christianity, was not exactly the content of Christ's teaching. Turning the other cheek, loving your enemies . . . that was! Renewal is not a specialized market, it's something we all need a regular shot of.

Some come into relationship with Christ through slow growth throughout their life, while others have a dramatic "born again" introduction. This diverseness is quite Biblical. The apostle Peter yielded an inch at a time, while Paul somersaulted into the Kingdom. Although they had their disagreements, they worked together, shared God's riches, blessings, and Holy Spirit.

Many hide behind their traditions or their renewal experience as a security blanket. For those who need mountain-top experiences, on a regular basis, it's almost as if they need to be constantly and dramatically reminded that God is real. The bible makes it clear that our faith is not based on experience and feeling, but upon acceptance of God's grace, his love and his forgiveness.

The purpose of the Christian life is to grow in faith in God, not in his gifts and not in his rituals. Maturity comes when those who participate in God's spiritual gifts no longer need them for proof of God's existence but use them as means of ministry to others.

We tend to live our lives in such a way that that which is internal, and essentially us, is lived mostly on the external. Our heart lies in store windows, neighbors' homes and in our ambitious dreams. On the same basis, we tend to worship God on the outside rather than within us.

God becomes crosses, creches, and communion wine. Or He becomes tongues, healings and prophecies. We put God in a box and keep it outside where we can see it.

When we are really inundated with God, with his wholeness within us, we can take Him anywhere. Things don't have to be our way to be His way. We see ourselves as a piece of the whole, rather than being the hole in the peace.

That is true renewal . . . acquired humility, a knowledge of who we are in the giant jigsaw of Christ's body on earth. Renewal sets us on fire so we can melt together, and be a light to a dark world. If the darkness overpowers the light, then we are all blind.

Church of St. John the Divine at Copper Cliff is planning for 75th anniversary

By Robert Lewis

The Church of St. John the Divine, in Copper Cliff, will be celebrating its 75th anniversary in 1985. The cornerstone of the present building was laid on July 11th, 1910, by the Right Reverend George Thornloe, Bishop of Algoma, and was dedicated the following year on July 13th, 1911.

As extension and renova-

tions are about to be completed, the year takes on added significance.

Many special events are planned for our anniversary year including:

- visits by former Rectors of the Parish.
- visits by former Bishops of Algoma.
- guest preachers.
- Sundays honoring various groups in the Parish.

- an evening hymn sing with guest organist.

- a reunion / homecoming on the week-end of May 31st to June 2nd.

St. John's invites former parishioners and friends of the Parish to share in our joy and celebration.

Those who wish further information may write: R. Lewis, 66 3rd Avenue West, Lively, Ontario, P0M 2E0.



CHRISTMAS TREE HUNT: About 15 parishioners from the Church of the Redeemer, at Thessalon, converged on the Pat Parker farm, west of Thessalon, Saturday, December 15th, for a Christmas Tree Hunt. Decked in their winter woollies and armed with saws and axes the hearty crew trooped through the farm fields looking for that "special" tree. Expert eyes searched out trees for the Church, the Rectory and several others for the homes of the hunters. Despite constant battering by snowballs and Father Larry Winslow's several attempts to break his camera, everyone went home satisfied. Following the outing, hot chocolate was served at the church.

Is the news from your Parish or Deanery in this issue of Algoma Anglican?

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma

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

The Right Reverend Leslie Peterson, Bishop
Hugh K. N. Mackenzie, Editor
Robert J. Boyer, Associate Editor
D. Oosterbaan, Treasurer

Subscriptions \$3.50 per annum.
Second class mail registration No. 1423.

NOTE: Send change of address notices and subscription renewals to The Algoma Anglican, P.O. Box 1168, Sault Ste. Marie, Ontario, P6A 5N7.

Produced monthly by Muskoka Publications Limited,
P.O. Box 1600, Bracebridge, Ontario, POB 1C0.

(Send articles for publication to this address)

Evangelism for Anglicans

By the Reverend Earl Burke

The word "Evangelism" stirs up in the hearts of many Anglicans negative feelings such as "fear," "disgust," "apprehension" or "anger." In some cases they are justified and in some cases not justified. Some never tire of relating to you "bad experiences" they've had or heard from other sources. Life-Style Evangelism is tailor-made for Anglicans. It is scriptural, balanced, polite and effective.

This course based on the book Life-Style Evangelism was taught to a group of 18 to 20 people from three Sault Ste. Marie parishes during the fall of 1984. (Christ Church/St. Peter's, St. John's and Holy Trinity). Each parish is hoping to practise and promote it in the coming months. It is a method that involves your whole parish and the many different gifts found in your congregation. Everyone can be a part of it.

No method of evangelism will be effective unless there are people and parishes motivated by the love of Christ and freed and empowered by the Holy Spirit. However, for such cases Life-Style Evangelism is the best course I've experienced and especially suited to parish evangelism.

(For further information contact: Rev. Earl Burke, or buy the book "Life-Style Evangelism" by Joseph C. Aldrick, published with a leader's guide by Multnomah Press).

Letter from Algoma's former Bishop

Greetings from Arva

It does not seem possible that 16 months have passed since we left Bishophurst and the Diocese of Algoma for St. John the Divine, Arva. It has been a period of change and adjustment, which has brought with it new challenges. While people are people, wherever they are, life is quite different in south-western Ontario than it is in Northern Ontario. It is basically agricultural with large, well-established prosperous farms in contrast with the mineral-laden rocky, thickly-forested, lake-studded areas of Muskoka, Temagami and the north shores of Lake Huron and Lake Superior. The other major difference, we find, is the density of population and the close proximity of major cities and innumerable towns and villages. It makes visiting friends and relatives a relatively easy operation.

Our stay, thus far in Arva, has been enriched by a steady stream of overnight and day-time visitors from many parts of Algoma and particularly from Sault Ste. Marie. It is a joy to entertain them. We also have had opportunities to meet a goodly number of "Algoma-ites" who are studying at Huron College or Western University.

We express our thanks for the many Christmas greetings which we received from clergy and lay people of the Diocese. We assure you that each week in our daily prayers together we remember Bishop Peterson or the Synod Office Staff or a particular parish priest and congregation as listed in the Diocesan Chain of Prayer.

May 1985 bring you fresh outpourings of God's love.

Yours in Christ,
Frank and Beth Nock.

The Bishop's Itinerary

FEBRUARY

February 4th to 6th — Post-Ordination Conference, Bishophurst.
February 5th, 7:00 p.m. — Ecclesiastical Matrimonial Commission.
February 7th to 9th — Bishops in Training, Toronto.
February 11th to 15th — Canadian House of Bishops.
February 17th, 7:00 p.m. — Ordination to the Priesthood, St. Luke's Cathedral, of the Reverend Clifford Dee, The Reverend Nigel Shaw and The Reverend Michael Wright.
February 27th, 28th — Diocesan Executive Committee.

MARCH

March 3rd, 7:00 p.m. — Thorneloe College, Sudbury.
March 4th to 6th — Provincial Ministries Commission.
March 8th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
March 11th to 13th — National Consultation Development and Education Coordinators (PWRDF).
March 14th to 16th — Primate's World Relief Development Fund Allocations Meeting.
March 17th, 11:00 a.m. — St. Mary's, Powassan, Visitation.
March 17th, 7:30 p.m. — St. Mary Magdalene, Sturgeon Falls, Confirmation and Holy Eucharist.
March 18th, 7:30 p.m. — St. John's, North Bay, Confirmation and Holy Eucharist.
March 19th — Temiskaming Deanery Quiet Day.
March 21st to 23rd — Diocese of Rupert's Land, Conference.
March 24th to 26th — St. Luke's Cathedral, Confirmation and Holy Eucharist.
March 31st, 7:00 p.m. — St. John the Evangelist, Sault Ste. Marie, Confirmation and Holy Eucharist.

Announcements

ORDINATIONS

February 17th, 1985, St. Luke's Cathedral, Sault Ste. Marie, at 7:00 p.m. Ordination to the Priesthood of: The Reverend Clifford Dee, The Reverend Nigel Shaw, The Reverend Michael Wright.

May 16th, 1985 (Ascension Day), St. Michael and All Angels, Thunder Bay, at 10:30 a.m. Ordination to the Priesthood of: The Reverend Morley Clark, The Reverend Susan De Gruchy, The Reverend Mark Moote.

SYNOD 1985 will begin with Registration the evening of Wednesday, May 22nd, followed by a reception at Bishophurst.

Synod will begin on Thursday, May 23rd, at 7:30 a.m., and will continue through May 24th and 25th, and will hopefully end on Saturday, May 25th, at noon.

POSTULANTS

Huron College, London — Perry Chuipka, Second year; Tom Cunningham, Second year; Robert Elkin, First year; Ed Swayze, Second year.

Montreal Diocesan Theological College — Gail Pilon, Third year.

Trinity Episcopal School for Ministry, U.S.A. — Peter Homann, Final year.

Trinity College, Toronto — Allan Knight, Second year. St. John's College, Winnipeg — Jerry Pearce, First year; Ed Richmond, Second year.

Wycliffe College, Toronto — David Donevan, Second year; Shayne Wilson, First year.

Man in the Mirror needs Salvation

By the Reverend W. Gary Dobinson

Mankind, when he views himself in a mirror, is for the most part confronted by a monster of enormous proportions hidden behind a facade of a civilized appearance. This statement finds its support in the relationships of mankind: nation against nation, man against his neighbor, man against himself and man, as the rebel, in revolt against Almighty God and the ordained order of creation. Our newspapers and other media are full of these incidents of man's perversion, and sinfulness.

As a result of this condition, a baby came into this world of time and space to be a Saviour. A saviour is one who saves us from ourselves and gives us new life and a new direction in our living.

The Christian Church announces the birth of Jesus Christ, in a manger and in a stable, to dwell amongst us, to show us how God intends us to live and to show us — that is if we want to be saved or believe we need saving. With the birth of Jesus, there is a real but incomprehensible encounter between God and man which results in the event of faith, trust, security in God the father.

As Martin Luther in a great hymn once wrote "It gives new lustre to the world." Man takes a new innocence upon himself, a new direction in living, and shines as a star in the darkness of the world about him, leading

others to the manger, to the Saviour.

Just as the Star led man to Christ, so we today must lead others to Christ. Where do we find Him this Christmas? We find Him in the midst of us, in the centre of our hearts, our families, our friends. He dwells amongst us.

God has spoken and still speaks in His word — Jesus Christ. "And the word became flesh and dwelt among us, full of grace and truth; we have beheld this glory, glory as of the only son from the Father" (John 1:14).

Jesus Christ became one of us, He entered into the whole drama and seriousness of human sin and perversion, so that we might become new born sons and daughters of the King of Angels.

Beloved in Christ, be it this Christmas our care and delight to prepare ourselves to hear again the message of the angels and with heart and mind to go even unto Bethlehem and see this thing which has come to pass and the babe, lying in a manger.

The Almighty God bless us with His grace, Christ give us the joys of everlasting life, and unto the fellowship of the citizens above, may the King of Angels bring us all. Amen.

A.Y.P.A. Reunion

Thirty years ago, the Nova Scotia Diocesan Council of the Anglican Young People's Association hosted the A.Y.P.A. Dominion Conference at the University of King's College, Halifax.

It has been suggested that there be an A.Y.P.A. reunion in Nova Scotia in July 1985. All former A.Y.P.A. members would be invited to share in this event.

Would you be interested in a week-end Reunion in July? If so, would you be able to help with your presence, your suggestions for a proper A.Y.P.A. Frolic, and also provide some financial assistance to organize the event?

Please send your positive response as soon as possible to: A.Y.P.A. Reunion, c/o Diocesan Synod Office, 5732 College Street, Halifax, Nova Scotia, B3H 1X3. It should be great fun!

Letter from the Bishop —

Lent . . . a time for deepening our Spiritual Life

Ash Wednesday has always been significant to me as a person, and as a priest. It was a time in the life of the Church when it became important to do some personal inventory concerning spiritual development.

I always liked it when a good book was available that made me ask questions about the depth of my relationships to God and to people around me. Some years it was just plain meditating on the scripture passages suggested by the lectionary. (Reading them slowly and carefully while asking God the Holy Spirit to open my eyes, my heart, and my mind so that the words on the page might really communicate things I needed to hear).

I always like the spirit of the teachings in Lent, shared in small groups of fellow clergy and fellow parishioners. Fasting, prayer, and almsgiving were all encouraged to be done quietly, and without any fanfare — just fast, pray and give more deeply and keep it a secret between the Lord Jesus and yourself.

I really believe that people do grow — do develop spiritually when they use Ash Wednesday as the beginning day of Lenten discipline, by making an affirmation to worship more regularly — read a book that stretches — that encourages you to grow and to make our spirituality have flesh and blood, be incarnate. Make a concrete decision to give to the needs of the more — more than you have.

I still believe that the potential for spiritual growth is beyond our imagination. Only our Lord knows the great things the people of God can accomplish — when there is right spirit in their hearts and minds. I am expecting that Ash Wednesday will be the beginning of new things for hundreds of you who quietly do something about Lenten preparations.

Yours in Christ,

Leslie Algoma
Leslie E. Peterson
Bishop of Algoma.

"Common Praise"

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

Like Advent, Lent is, unofficially, divided into two parts. The first four Sundays preserve the theme of "repentance," although the week of Lent IV was, in the English tradition, a bit of holiday before the austerity of Passiontide. I would like to present some hymns from both blue and red books which are less sentimental and dreary, and, in fact, are more scriptural. My own custom has been to keep hymns about "The Cross" for the last two weeks. Like Carols at Christmas, certain hymns about the Cross have been sung out.

Hymn 120 (blue) (453-Red) unites our whole physical being with the sacred humanity of Jesus Christ. Its author (Fr. Andrew S.D.C.) was Superior of an Anglican Franciscan Community. All Anglican Franciscans have now joined together into a large Community. Hymns of this nature fit well between the Epistle (Lesson) and Gospel. If the three lections are used on Sundays, sing two verses after the O.T. lesson and two before the Gospel. It is often supposed that the Anglican Church does not produce lay persons with a deep understanding of the Faith, and the ability to put it into poetry. Gertrude Hollis gives the lie to that opinion. Hymn 110 shows us in the simplest language, how Jesus struggled with the evil in the world and conquered for us, in the garden of Gethsemane. Something similar is provided by Hymn 113 (blue). Mrs. Alexander was the wife of Archbishop of Armagh, N. Ireland. She wrote: "There is a green hill, far away" and other hymns. No. 545 (101-red) is the best and simplest statement of the Atonement. Good Offertory Hymns are: 121, 755, 416 and many others. In Passiontide, Hymn 128 is a good Introit; Hymn 129 is an Offertory Hymn. If you wish to put together the Incarnation, the Atonement and the Resurrection, Hymn 235 (blue)-324 (red) is very suitable. We need to separate "Communion" hymns that give thanks for our Communion, from the whole Eucharistic action in which we offer ourselves, in union with the Offering of Jesus Christ. The entire service of the Eucharist unites us with our Lord.

The Petrine Texts

By the Reverend Robert Lumley, M.A., St. James', Sudbury

The second phase of A.R.C.I.C. are now in progress. These are the union talks between the Anglican and Roman Catholic Churches. Some topics that were passed over in Phase 1 are now getting attention. One of these is the Petrine Texts.

These are the texts from Scripture, in which St. Peter is a main character and which are used by the Roman Catholic Church to support the Papal claims of supremacy and infallibility.

What are the Petrine Texts, and how can they be understood? They are three in number. The first is St. Matthew 16 v 18, 19: "And I say unto you, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Secondly St. Luke 22 v 31, 32: "And the Lord said, 'Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. And I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren'."

Third, St. John 21 v 15-17: "So when they had dined, Jesus said to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' And he said, 'Yea, Lord, thou knowest that I love thee.' He said unto him, 'Feed my Lambs.' Jesus saith unto him, 'Feed my sheep'."

The Roman Catholic case for Papal Supremacy and Infallibility, based on these Texts depends on four propositions that have to be proved: (1) Our Lord gave to St. Peter a primacy over the Apostles, not only in dignity and precedence, but also in authority and jurisdiction, constituting him as their infallible guide, teacher and ruler. (2) The Prerogative was not only personal, but was designed to be transmitted to successors. (3) St. Peter was Bishop of Rome only. (4) St. Peter passed on his prerogative to the See of Rome to be the possession of its bishops for all time.

Dr. Salmon in his book *The Infallibility of the Church* writing about the St. Matthew text, states, "There is not a text, in the whole of the New Testament on which the

opinion of the Early Fathers of the Church is so much divided."

He examines the writings of these early leaders of the Church, to show that the majority, 44, regarded the "Rock" as the faith that Peter confessed; 17 took it to mean Peter himself; 16 as referring to Christ himself, and eight as referring to all the Apostles.

There is no consensus among the early Fathers of the Church that this text established a perpetual constitution of the Christian Church.

Even if we agree that the "Rock" is St. Peter himself, the obvious interpretation is that Our Lord is conferring on St. Peter a special reward for his dramatic confession, "Thou art the Christ the Son of the living God."

The promise of Our Lord to St. Peter was honored as being the foremost among the human agents by which the Church was founded, but it was a honor that was not possible to pass on to the successors. Subsequently St. Peter was not accorded a special or primacy position by the other Apostles. St. Paul, referring to the founding of the Church in Ephesians 2 v 20, writes that the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone.

The "Power of the Keys" is bestowed on all the Apostles, St. Matthew 18 v 18 and St. John 20 v 22. St. Peter and St. John are sent by the Apostles to Samaria Acts 8 v 14. St. Barnabas takes Paul to the Apostles not to St. Peter alone Acts 9 v 27. St. James not St. Peter presided at the Council of Jerusalem, and after the Council, a letter was sent out from "the Apostles, elders and brethren" Acts 15 v 19, 20.

In Galatians 2 v 11 St. Paul writes that he withstood Peter (Cephas) to his face, because he was to be blamed.

We do not wish to imply that St. Peter was rejected or a failure, but that there is not the expectation in the Acts or in the Epistles that St. Peter should be supreme or infallible.

The second Petrine Text, St. Luke 22 v 31, 32, refers to the fact that St. Peter, although a victim of temptation, would not lose his faith as Judas did, but would recover and help to build up the faith of his fellow Christians.

The third Petrine Text John 21 v 15-17, shows Our Lord exacting a threefold confession of faith from St. Peter, in place of his threefold denial, when the cock crew thrice. The early Fathers seem to be on line in their teaching that these texts refer to St. Peter personally and have no bearing whatever on the Bishop of Rome.

Dr. Hans Kung, the German Roman Catholic Scholar, who was awarded the honorary Degree from the University of Toronto this summer, writes in his book *Infallibility*? "The real Apostles are described neither as geniuses nor as heroes, but as weak and frail human beings, who carried their treasures in earthly vessels. In particular Peter, the first of the Apostles, offers a prize example of how error, though it does not make the apostolic mission impossible, impedes it. Each of the three classical passages on Peter's special importance is accompanied by the dark shadow of a particular failing. To the believer, all this so far from being scandalous is consolatory, for it shows that the Apostles were human. The Church has the Apostles and the Prophets for its foundation, but there is no mention of any kind of personal or collegial infallibility or inability to fall into error."

Was St. Peter ever Bishop of Rome? Not in the sense of the present known episcopacy of a Diocesan Bishop. If we call an Apostle a Bishop then an Apostle could be a Bishop in many places. Antioch could also claim St. Peter as Bishop.

Irenaeus (130-200 A.D.) writes that the Blessed Apostles Peter and Paul founded and built the Church in Rome, and goes on to say that they committed the episcopal office to Linus, and to him succeeded Anacletus and after him Clement succeeded in the third place from the Apostles. St. Paul shared in the founding of the Church in Rome. Tradition has it that both St. Paul and St. Peter perished in martyrdom during the persecution of Nero.

We will be interested to find out just how the A.R.C.I.C. 2 handles this problem of interpretation, but we know that the way to find solutions is to wrestle with the problem.



PRAYER IN PRACTICE: As reported in our January issue, the Prayer in Practice Workshop, held November 2nd and 3rd at St. John's Church, Thunder Bay, was an inspiring event, drawing delegates from a wide area. We have now received from Frances E. Bennett-Sutton, of Thunder Bay, the above picture taken at a working session of the Training Workshop, which shows, left to right: Chris Bohmer, Mrs. Betty Gracie and Canon Tom Gracie, leaders for the program.

Book review . . .

By the Reverend Canon D. N. Mitchell

A WORD IN TIME — Ronald Clarke; published by Anglican Book Centre, Toronto; 127 pp. \$6.95.

The sub-title of this little book of 45 articles is "Reflections on Daily Christian Living." Conveniently arranged under six different topics, they are woven around the common experiences of life and their relationship within the seasons of the Church's year.

The author is a prominent leader in the educational field in his native province of Newfoundland and an active layman. These articles, originally published as his monthly contributions to *The Newfoundland Churchman*, show Mr. Clarke as possessing the rare ability of a good teacher to put his lessons across in an interesting way. In doing so, the fundamentals of the Christian Faith are given a lucidity by his many personal experiences in which the Faith is seen to work.

The Anglican Book Centre is to be commended for yet another in a series of excellent publications offered to the public at a reasonable cost. With good, readable printing, in handy size and easy division of contents, *A Word in Time* would appear at first sight to be a good "bedside" book for reading before sleep; but the strong salty flavour of Ronald Clarke's teaching makes it more suitable for the beginning of a day, an inspiration for Christian living in our own time.

The Purpose of the Anglican Fellowship of Prayer

At the last Lambeth Conference, the 440 Bishops of the Anglican Communion who were gathered issued a Call to Prayer. "Since prayer, both corporate and personal, is central to the Christian life, and therefore essential in the renewal of the Church, the fulfilling of the Christian mission, and the search for justice and peace, the Conference gives thanks for all who are endeavoring to increase and strengthen the companionship of prayer throughout the world, and joins in calling the whole Christian community to share personal prayer daily and corporate services of prayer on regular and special occasions."

As the only worldwide prayer organization in the Anglican Communion, the Anglican Fellowship of Prayer seeks to answer that Call to Prayer by increasing and strengthening the companionship of prayer throughout the world.

The essence of the life of the Church is the relationship between the Christian and his Lord. That relationship is, first of all, a prayer relationship. Prayer is the hub of the wheel that moves the Church in its work and worship.

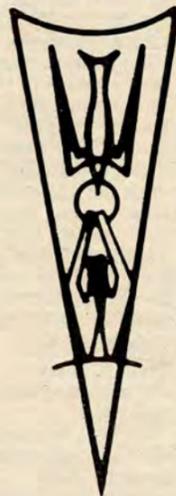
Prayer is essential to the vitality and the ongoing life of the Church.

Accordingly, the Anglican Fellowship of Prayer seeks to share with others in the spiritual empowering of the Church by:

- Teaching people how to pray.
- Developing effective prayer groups.
- Providing information, education and nurture for those who pray.
- Calling the Church always to give prayer its rightful priority.
- Supporting, cooperating with and uniting the Church.
- Serving as a reliable resource on the life of prayer.
- Being a body of praying people.

Introducing the —

ANGLICAN FELLOWSHIP OF PRAYER



PRAYER UNITES

In the Diocese of Algoma

The Anglican Fellowship of Prayer is active in the Deaneries of Muskoka and Thunder Bay, and is being introduced in the Deanery of Algoma in February. A Prayer in Practice workshop is being conducted by the Reverend Canon Tom Gracie and Mrs. Betty Gracie, of the Church of the Messiah, in Toronto. Mrs. Gracie is the Canadian Co-ordinator of the Anglican Fellowship of Prayer and with her husband leads workshops in every diocese in Canada. This will be the third trip to Algoma for the Gracies. The workshops are being supported with funds designated to the A.F.P. by the Advisory A.I.M. committee which sees the work as instrumental in the spiritual development of the Church.

If you are interested in attending the next workshop in Sault Ste. Marie, on February 8th and 9th, 1985, please write to: the Reverend Earl Burke, 585 Allen Road, R.R. 6, Sault Ste. Marie, Ontario. P6A 5K7.

Dr. William Standish Reid, M.D., spoke to meetings at Sault Ste. Marie

By the Venerable F. R. Coyle

Dr. William Standish Reid is the President of the North American Christian Medical Foundation centred in Tampa, Florida. His visit to Sault Ste. Marie November 23rd to 25th last will long be remembered. Invited by the Full Gospel Businessmen's Fellowship, Dr. Reid addressed their monthly breakfast meeting on the Saturday morning, with a full house attending.

Dr. Reid had spoken on the Friday evening in the Sault General Hospital to any interested health care profes-

sionals. Some 70 of these came out to hear him, at a creative encounter.

Dr. William Standish Reid teaches that "the missing element" in modern medical care is the failure to recognize the spirit in man. "We doctors do psychosomatic medicine," he says, "and we treat man as a two-fold entity, body and soul. But the Bible says that man is three-fold, spirit, soul and body. In this way he reflects the image of God." Dr. Reid calls his approach "logopscho-somatic medicine."

With humor and good stories, the doctor spoke

with local members of the Order of St. Luke, at an informal afternoon meeting. He helped them in their calling to pray with and for the sick.

On Sunday evening at St. Luke's Cathedral, Dr. Reid, who is an Episcopalian, preached at an Ecumenical Healing Service. Following Evensong, he invited all who wished to come forward to the communion rail for laying on of hands and anointing. The congregation numbered about 300; most of them came forward. Assisting Dr. Reid in the healing ministry were Dean I. L. Robertson, the Venerable F. Coyle, and the Reverend E. Burke, the Reverend W. Stadnyk and the Reverend D. Stanley.

Diocesan Motto for 1985 —

"Launch out into the Deep"

Around Algoma

Among those receiving the Ontario Bicentennial Medal, December 9th, in Sudbury, was Diane LeClaire, of Coniston. The medals were presented by the Honorable Russell Ramsey to Sudburians, "who to a marked degree were caring, compassionate people who have given selflessly of their time, and who have helped to build our Province." Diane's speciality is the Coniston Brownie Pack of which she has been Brown Owl for 26 years. Diane was recently appointed District Commissioner for the Northern Area. Diane was born in Coniston and grew up in All Saints', being a Sunday School Teacher, G.A. Leader and at present a Chorister and the President of A.C.W. She comes by her vocation of service honestly, for her mother was Mae Cresswell, who was President of the W.A. for 26 years and a member of the G.A. and W.A. for 54 years. Diane is supported in her community and Church activities by her husband, Reggie, who was a noted Junior A Hockey Player with the Barrie Flyers.

On December 13th Holy Trinity Church, Little Current, had a full course turkey and ham buffet with all the trimmings at which 105 people enjoyed themselves. This event was called the Christmas buffet. For February 14th the church plans a "sweetheart buffet," and will have four buffets during the year in order to encourage Christian fellowship among the parish family and also raise funds to cover financial obligations to the Diocese which is seen as being of prime importance.

Among those who received an Ontario Bicentennial Medal on December 9th was the associate Editor of *The Algoma Anglican*, Robert J. Boyer, described in the award as, "author, participated in community fund-raising events." The award was among those presented at Huntsville Legion Hall by the Honorable Frank Miller, M.P.P.

Advent and Christmas at Trinity-St. Alban's, Bala

By Audrey Westover

The congregation of Trinity-St. Alban's, Bala, enjoyed a "Journey of Discovery" during the Advent / Christmas Season. Our journey started with a celebration of Holy Eucharist on Advent Sunday morning. That evening the whole community of Bala was invited to join in the making of family Advent wreaths, banners, Jesse Tree symbols and other appropriate decorations. This proved to be a most happy occasion with all age groups — wee tots to grandparents — doing "their thing." Advent II brought a thought-provoking talk by Sister Mary Cartwright as she brought us face to face with "Mary, Mother of our Lord." Later that week Sister Mary led members of the Parish in a Quiet Day at Maison Dieu, Bracebridge. In expectancy we were encouraged to slow down and wait for Him.

On Advent III our Sunday School children and adults

Prior to the departure of the Reverend Robert Flowers and family for their new parish of New Liskeard, the people of Christ Church, Lively, made preparations for farewell gatherings in their honor. These included a dinner as social evening on Wednesday, January 16th, at the Lively Legion Hall. On Sunday, January 27th, the Rector's farewell service of Choral Communion was at 10:30 a.m., with a family pot-luck supper in the Parish Hall.

Children of all ages gathered at the Church of the Redeemer, Thessalon, December 23rd to decorate the Church for Christmas. A large Christmas tree, adorned with blue lights, was erected at the front of the Church. A wooden creche, complete with ceramic figurines, was set up near the tree. Poinsettias and yule logs were placed on the altar and windows. Organist, Marlene Rosenfeld, gave the workers a boost with a rendition of Christmas music. Once all the pine needles were swept up and the decorating completed the hard-working group was rewarded with a pot-luck supper in the Church basement. It was an all-day event with service in the morning, decorating and pot-luck in the afternoon and a carol-sing that evening. During the decorating, church ladies also prepared Christmas baskets for the elderly church members.

Approximately 155 people attended an Ecumenical Carol Sing at the Church of the Redeemer, Thessalon, December 23rd. The congregations of St. Ambrose's Roman Catholic Church and Zion United Church joined members of the Church of the Redeemer for a presentation of the service of the nine lessons and carols. Members from each church participated in the reading of the lessons. A special musical presentation was made by the Thessalon Senior Public School Choir under the direction of Donna Latulippe. The newly-formed choir at the Church of the Redeemer was a source of pride at the service.

joined together to present (through drama) our Old Testament heritage using the words of the prophets telling of the coming of Christ. Jesse Tree symbols were presented and placed on the Christmas Tree.

On Advent IV the story was told in a service of lessons and carols.

Thus bringing us to Christmas Eve to celebrate the wonder of the incarnation at midnight Eucharist.

But our journey is not quite finished yet, for at Epiphany the spreading of The Good News was portrayed in a candle lighting service with the Church going from darkness to light as one candle at a time was lighted.

This series of events was planned by the Ministry Committee of Trinity-St. Alban's Parish, a group founded by Father Gary Boyes, priest in charge. We now are giving special thanks for Fr. Gary's slow but sure recovery from injuries sustained in an accident some weeks ago.

Christians In the Crisis — toward Responsible Citizenship, by Gerald Vandezande, The Anglican Book Centre, 1984, 240 pp., \$11.95.

Reviewed by Bert Witvoet
When Gerald Vandezande took a sabbatical after years of hard work, he did not at first think he would end up writing a book. He wanted a rest and more time with his family. But at the request of the publisher and editor of the Anglican Book Centre he wrote down his most basic convictions. The result — a 240-page book entitled *Christians In the Crisis*.

In it the author does what Dr. Gregory Baum, of St. Michael's College in Toronto, advocates: "In times of crisis people should return to the deepest levels of their religious traditions, to find . . . a never-ending yearning for social justice, that 'God's will be done on earth'."

Gerald has been active for many years as Executive Director of the Christian Labour Association of Canada and is now Policy Director of Citizens for Public Justice, a position he has held for many years. He assisted in the recent Lyle McBurney case before a federal court and has been involved in a number of successful courtcases and hearings on behalf of those who needed justice done.

Vandezande considers our time a time of crisis: "We live in a world that is wounded and corrupt. Violence and injustice abound, and it is the innocent who often pay the price — even with their lives." Throughout the book this theme recurs as the author exposes the wounds and corruption of unemployment, pollution, hunger, oppression, abortion on demand and many more.

Against this background, Vandezande wants to proclaim the message of Christ's "redemption and renewal, stewardship and love, justice and peace." He does this by outlining a Christian view of society, of economics and of politics. He also indicates what it means to be a vibrant Church of Christ.

The most striking feature of *Christians In the Crisis* is its understanding that Christianity has a universal scope. The book thunders with prophetic words. It does not make for comfortable reading. Yet, it carries real hope and comfort. Vandezande is a prophet on the move. The very fact that he did not take a sabbatical when he could have, should underscore that.

From personal commitment to public confession

The first chapter launches into the cosmic claims of the gospel. Some Christians believe that religious concerns are mostly other-worldly; others politicize the gospel as if it were primarily a handbook for state and society, says Vandezande. But a growing number of Christians reject both these options and want to "confess the authority of the Scriptures and the sovereignty of Christ" as they exercise their human responsibility. Needless to say the author counts himself among them.

In line with this confession is the idea that the Church must speak prophetically to the heresies of our time, whether these heresies manifest themselves in education, politics or labour. But the church must not do the task of schools, politicians and unions.

Vandezande takes a critical look at "economic progress." He finds that it is

fuelled by a materialistic view of life, coupled with a mystical faith in technology. "Even Canada's energy policy is affected by this materialism: 'Seek first energy, then you shall find wealth, and all these other things will come as a matter of course'."

Both Marxism and capitalism pursue this line, says Vandezande. He proposes an "authentic and cooperative alternative" that emphasizes quality rather than quantity. He wants a fundamental reordering of the way the creation is treated.

Noting that many Christians abuse the text in Genesis 1 where God tells Adam to rule over the creation and others ignore it, Vandezande pleads for a more responsible form of development than the present one which rapes the environment and pollutes it.

Vandezande mentions 10 guidelines for responsible investment. A business should be gentle (with environment), just (to workers), wise (with creational resources), sensitive (to needs of people), careful (with technology, frugal (with energy), vigilant (in waste), fair (in price), honest (in sales), equitable (with profit). Some of these overlap, but they do point out important Christian principles for businesses.

The author urges new ideas for setting up economic activities. He proposes a new model for ownership and authority, asking for greater employee participation in the workplace than is often the case.

He distinguishes between the investment corporation and the business enterprise. "I view the corporation as the entity that legally 'owns' and administers the financial investments of the shareholders. I view the business enterprise as the human work-community that . . . cannot be owned, unless we want to return to the days of slavery."

Book Review . . . Sees hope for the World

He calls on labour unions not to focus so much on wages and shorter work week, but to participate more vigorously in the development of responsible enterprise.

Further on, Vandezande asks that our society break with its idolatrous trust in technology. Technology should "serve the coming of shalom." He adds comments on how to provide work for the unemployed.

Vandezande takes a critical look at the enormous amounts of money spent on armament, money that cannot be used for relief, education or social services.

The Old Testament shows clearly, says Vandezande, that war is a result of disobedience, and peace the fruit of righteousness. "God strictly prohibited Israel from acquiring the most advanced weapon of the day, the chariot. Whenever the Israelites used horses and chariots, they were defeated; when they burned their chariots and hamstringed their horses, as Joshua did, they were vic-

torious."

The religious commitment to military supremacy and material security "are so deeply rooted in our culture that only a radical conversion" can cause us to break with "what Billy Graham rightly calls 'false gods and false values'."

"Lasting peace can be built only in a spirit of mutual respect and trust that is rooted in the healing of the Prince of Peace," says Vandezande.

Mission Matters

HONG KONG: In 1893 a group of liberal thinking women in Shanghai formed the Women's Service League to break through the traditional image of women as secondary and insignificant in serving society. Their objectives, to promote Christian ministry through self-development programs, training, prayer, and direct involvement in care for the less fortunate, continue the primary concern of the Hong Kong Diocesan Women's Service League.



AN "OLD-FASHIONED" children's party was held at the Church of the Redeemer, Thessalon, on Sunday, December 16th. The party, hosted by Little Helpers coordinator Margaret Martineau, entertained about 20 children for the afternoon. Games such as musical chairs and pin the tail on the donkey were enjoyed by the children. Each child was presented with a handcrafted Christmas tree ornament made by Mrs. Martineau. The children enjoyed a feast of hot dogs, cookies and punch, served by Sunday School teachers and moms.



THORNELOE COLLEGE

SCHOOL OF THEOLOGY

DIPLOMA IN THEOLOGY

A certificate in religious knowledge for all who wish to deepen their understanding of the Christian faith. The courses are offered by correspondence and are open to all.

New Courses added for 1985-1986

RLST 2106 — Mark's Gospel

A study of the earliest New Testament account of the Life of Jesus and its relevance to the present.

TCST 3500 — Spirituality as Relationship

A study of selected English spiritual classics with some reflection on their use by the modern Christian.

SUMMER SESSION — JULY 8th to 20th, 1985

The summer session provides an excellent opportunity to get started in the program by spending some time at the College, meeting the faculty and other students. Students already enrolled find it a refreshing exp of renewal and refreshment. The courses offered in 1985 will be:

TCST 1030 — Introduction to the Old Testament

Prof. John Sandys-Wunsch, D.Phil.

TCST 2410 — Christianity in Canada

Prof. F. A. Peake, D.D., F.R.Hist.S.

Because of the limited time it is only possible to take one course.

For further information write to: The Director, School of Theology, Thorneloe College, Sudbury, P3E 2C6.