

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma

Volume 33

FEBRUARY JANUARY 1986

Number 2

Post-Christmas message from Archbishop of Cape Town

In acknowledgment of a Christmas card from members of Algoma Diocese, the Most Reverend Philip Russell, Archbishop of Cape Town, South Africa, has replied by the following letter:

"This year I received from you, an unknown person, and from others, whose names I do not know, a Christmas card assuring me of your good wishes and of your prayers.

"I, obviously, have no idea who suggested that you should send me a card, but I do know that whoever did certainly recognized the wonderful value of support and fellowship from within the Anglican communion. Your card was a sign to me of the link of concern that exists between the Anglican Churches — in Canada and South Africa.

"I shall be retiring during the course of the year, but I know that my successor will value, as I do, this wonderful Christ-centred link. Thank you for this obvious demonstration of our common faith.

"Every Blessing,

"Yours sincerely,

PHILIP: CAPE TOWN."

Ten Days for Development conference at Parry Sound

The Ten Days Committee in Parry Sound is sponsoring a regional conference on Saturday, February 8th, at St. Peter's Hall. Delegates from Sudbury, North Bay and Muskoka Deanery will be expected at this annual event. The focus of the one day conference will be "Why Are People Hungry?"

Theresa Chimombe, lecturer in development economics and political economy at the University of Zimbabwe will be the key speaker. Miss Chimombe is currently working on food problems in Africa with focus on cash crops and

agribusiness.

Ten Days for World Development is an inter-church development education / action program sponsored by the relief and development agencies of the Anglican, Roman Catholic, Lutheran, United, and Presbyterian Churches in Canada. It is designed to help all Canadians become aware of development needs, and what people can do to effect long term development as opposed to crisis management.

For further information, please contact your parish PWRDF representative.

Lent or borrowed?

By the Reverend Muriel Hornby

Some years ago, in an English Parish Church, a small girl with her Mother had a friend visiting with her. Intrigued with all the newness of her surroundings she leaned over during the service and asked, "Why don't they have flowers?"

The adult whispered, "Because it's Lent."

"Oh," replied the young visitor in a loud stage whisper, "They give ours!"

Well, we are not that much confused about Lent but how much do we really know about the gift of this wonderful season?

The name Lent simply means "spring." Traditionally it has been a time of self-denial. Sadly these observances have often been fiddling trifling things, not really worthy of the name.

Lent can be a time of renewal when we contemplate our lives in the light of Jesus' experience in the wilderness.

What was Jesus' experience in the wilderness? We note that it followed a high spiritual moment in His life, namely His baptism and the descent of the Holy Spirit. He was driven by the Spirit, the same Spirit that had led Him to understand His mission.

It tells us that being led into the wilderness is an inevitable part of our call to God's service. When this training period is over then we are blessed with new powers of communication with Him and with our neighbor. So we are tempted: to give up, to cynicism, to despair, to box ourselves in so that no one can hurt us or oppose us, to self-pity, sometimes to irritability and yes, even to cruelty.

Jesus' first temptation was to use his spiritual powers for material gain. Our temptation may be to use our spiritual development for egotistical satisfaction.

Secondly, Jesus was offered all the world's allegiance in return for His allegiance to the devil. This was the easy way. Do we tend to take the easy way instead of facing some risks for Christ and stand up for our faith and our values?

Lastly Jesus was tempted to use dramatic ways of winning people. "Just throw yourself down and the angels will hold you up and then everyone will believe," said the satanic voice. How about us? "Show us a sign," the people of His day said. Don't we often say the same?

Sometimes we may have our very trust in God made into a temptation. Becket is tempted to face martyrdom for its glory. We can be tempted to do right for the wrong reason. Someone has said, "God is no more taken in by the piety of the good than by the sin of the wicked."

So Lent is a good time to take stock and to rededicate not just our emotions but our wills to Christ who knows all about temptation and how difficult it can be for us. However, we must remember that He never asks a task of us without giving us the strength to carry it out. A true keeping of Lent should make us better instruments of God's peace and channels of God's love and His redeeming power.

We can navigate the ship of our life into the lock of Lent when the water is at a lower level and sail out at the end at a higher level ready to launch out into the deep.

Happy sailing!

Scholarships and bursaries announced for Thorneloe

Approved at a recent meeting of the Senate of Thorneloe University, the following are the scholarships and bursaries approved for the year 1985-86:

R. H. and Eva Murray Residence Scholarship: Edward Markle, Caroline Leppanen.

Clair Jory Wood Scholarship: Awarded for Academic Achievement: Michele Barron, Gregory Elliot, Franca Piccin, Daniel Chan.

R. H. and Eva Murray Scholarship: James Coyle, Bob Leore, Caroline Leppanen, Kenneth Rauhanen, Lorraine Wakely, Craig Belanger, Lorie Cunningham, Barbara Evans, William Hawthorne, Fred Juett, Karri Michaelis, Mark Schitka, Lisa Taipalus, Scott Thom, Mark Tooth.

Announcements

Mr. Chris Morden has been appointed as Lay Assistant at St. Paul's Church, Thunder Bay, as of February 1st, 1986, and is to be Ordained to the Diaconate at 7:30 p.m., March 9th, in St. Paul's Church, Thunder Bay.

The Reverend Ronald Duncan, formerly of the Parish of St. Mary's, Powassan; St. John's, Chisholm; St. Peter's, Callander, and St. Alban's, Restoule, has been appointed as the Rector of the Church of the Resurrection, Sudbury, as of February 1st, 1986.

The Reverend William P. Ivey has relinquished his Orders in the priesthood of the Anglican Church of Canada, as of January 31st, 1986. He will take up secular work and will be residing in Chapleau.



BEGINNING THE NEW YEAR: Following a tradition of upwards of a century, on January 1st at his residence, Bishophurst, in Sault Ste. Marie, the Right Reverend Leslie Peterson, Bishop of Algoma, with his wife, Yvonne,

greeted visitors at his New Year's levee. About 250 attended the reception, including clergy from nearby places. In the picture Bishop and Mrs. Peterson are shown greeting Mary and William Kidd. (Photo by Bob Frost, Jr., courtesy of The Sault Star).

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

Letter from the Bishop—

Lent — 1986

Lent begins early this year. It is always an opportunity for growth in the spiritual life. A time to affirm our faith in the Living God, not that we can ever define all that God is, but in meditating and worshipping we can discover that God is greater than we imagined.

Even a limited study of the Scriptures shows that God reveals His presence and purpose when you or I spend time in quiet, collecting our thoughts, hearts and desires before Him.

Lent is also a time in the Church when the priest and the people decide to take time to study some aspect of our common life. Perhaps it is a series of studies on the Old Testament prophets, or a look at the Book of Alternative Services — A series of films on spiritual renewal — A look at the plight of the poor. Whatever it is, it is a time to stretch. I remember Bishop Hallam remind us as students in seminary — "Always read a book from time to time that makes you stretch upwards."

My sincere prayer for all of you is that Lent 1986 will be a deepening and widening experience. May God reveal Himself to you afresh.

Yours in Christ,

Leslie E. Peterson

Leslie E. Peterson,
Bishop of Algoma.

Protective maintenance

There is a need for careful inspection as to the condition of the older Parish Church buildings, just as there is for any structure. In two previous issues *The Algoma Anglican* has contained articles describing how in the passing of time the foundations of two Parish Churches in Algoma became weakened to the point of threatening the continued use of the buildings for worship. In the past few years the historic Cathedral at Fredericton, New Brunswick, faced such a problem and was able to carry through extensive and expensive work to strengthen the structure.

The December issue of the diocesan newspaper for Niagara Diocese contained a one-page feature telling of the weakened condition of Christ's Church Cathedral in Hamilton. A year ago immediately following a splendid service to celebrate the 150th anniversary of the Cathedral building, fortunately when the capacity congregation had departed, an exterior pinnacle came down, along with an avalanche

of limestone that fell through the roof of the sanctuary and tumbled out on the driveway. A few years before, much plaster had fallen from the walls. A conservation architect specializing in Victorian Gothic design was engaged who reported that damage was expensive. The massive surgery required to strengthen the foundations and walls, the architect said, in his 100-page report, would require expenditure of \$1,150,000. Water had seeped into the pillars of the foundations, washing away interior mortar. The downstairs floor had heaved, plastic shielding the windows buckled and wood trim was damaged. Upper walls require attention, the roof and flashings need replacement.

Here again is evidence of the need for those in charge of Church property to have periodic professional inspections made of the entire structure of our older buildings to make certain that all is well, or if not to take early action to prevent further weakening and damage.

How should I pray?

By the Reverend
D. A. B. Stanley
for the Anglican
Fellowship of Prayer
Many of us have enjoyed the musical *Fiddler On the Roof*. What has always caught my attention is how naturally

Teveye, the leading character, talks to God. He talks simply and naturally. He talks about the real everyday matters which affect him — his poverty, his daughter's marriage, his social customs, and his Jewish faith. Like Teveye we as Christians are to pray simply, honestly, passionately and directly to God. How we should pray is important at several points in our Christian pilgrimage — when we are new Christians, when we have come to a newer or deeper understanding of how to pray, when we surrender ourselves anew to our loving risen Lord Jesus, when we are with people more mature in prayer, or when we are in circumstances which are new and difficult to us.

All of us have been in the presence of a Christian who prayed so smoothly and eloquently that we didn't want to interrupt, nor did we want to add anything to the prayer as we felt ours would certainly be of a lower calibre. Whether we felt the person was showing off or was sincerely and lovingly talking to God, we had our minds and our mouths effectively closed from embarrassment or inferiority. We did not pray then, it took us a long time to pray after that, or perhaps we still cannot pray freely. The example we need is not another Christian, but

God the Son who prayed simply and freely to His Father. We allow ourselves to put off by human examples instead of looking to Jesus, and to our God-given guide, the Holy Spirit. The Holy Spirit leads us to pray as Jesus prayed — openingly, simply, honestly, and naturally to the Father.

We need to pray in all circumstances. The prayer storehouse of the Bible is the Psalms and it includes prayer and praises for all occasions stated clearly, passionately, and directly to God in the poetry of the day. We can skip the poetry and give our Lord Jesus Christ the clear, simple and passionate statement or request that we want to make. Prayer in the Psalms is made, for example, for the deliverance from depression, for support when friendships have turned sour, and for healing in a time of illness. The matter with which the Psalmists are concerned is stated to the Lord pointedly. The Psalmists prayed as they believed and as they felt. If they were upset, they said so; if they believed God was at fault, they said so; and if they rejoiced, they overflowed with enthusiasm; but they always prayed with great reverence that God is always greater than man and that His ways are more mysterious than any man can comprehend.

Praise came easily and naturally to the Psalmists when they thought of the greatness of the Lord. The Lord was great in creating the world, in winning wars, or in sending just punishment upon sinners. Even at times when the people did not see any blessings but only reasons for complaints, the Psalmists

just stopped and said: "Praise the Lord." They praised the Lord with a faith they could not fully explain except that as He had been good to His people in the past, so they knew that the Lord is in command and that His full blessing will surely come in time and at the right time.

To pray, then, you and I need only to open our mouths to our heavenly Father, both trusting Him that he does love us deeply and does care for our small needs and desires, and asking Him openly and honestly to give us what we need and desire.

What is of deep concern to us, is of deep concern to our Father. When Jesus said, "Ask and you shall have, seek and you will find, knock and it will be done unto you" (Matt. 7:7). He meant everything — mental, physical and emotional matters, and for health and relationships; not just for spiritual matters. The promise of Jesus suggests that we should persist as the answer may not come quickly. But when it comes it will be better than whatever we had asked or hoped for. When the answer comes it will be the right time. God is always greater than are we, our ideas, or our plans.

Pray simply, honestly, passionately, directly, and naturally to our loving Father. When you ask yourself how to pray just think of the example of Teveye in *Fiddler on the Roof*. You have one blessing that Teveye did not have. You know that the Messiah Jesus has come and that He has revealed His Father as a Father of total accepting love. We ask simply and naturally because God is always greater than we can imagine.

The Bishop's Itinerary

FEBRUARY

February 3rd — Human Rights Conference — Toronto.
February 4th to 6th — Post-Ordination Conference, Bishopstun.
February 7th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
February 9th, 11:00 a.m. — St. John's, Copper Cliff — Confirmation and Holy Eucharist.
February 9th, 7:00 p.m. — Thorneloe Chapel, Sudbury.
February 10th, 7:30 p.m. — Christ Church, Lively — Confirmation and Holy Eucharist.
February 11th, 7:30 p.m. — St. George's, Espanola — Confirmation and Holy Eucharist.
February 15th — Clergy Wives' Retreat, Thunder Bay.
February 16th, 10:00 a.m. — St. Michael and All Angels, Thunder Bay — Confirmation and Holy Eucharist.
February 16th, 7:00 p.m. — St. John's, Thunder Bay — Confirmation and Holy Eucharist.
February 17th, 7:30 p.m. — St. George's, Thunder Bay — Confirmation and Holy Eucharist.
February 18th — Anglican-Roman Catholic Clergy Dialogue.
February 18th, 7:30 p.m. — St. Stephen's, Thunder Bay — Confirmation and Holy Eucharist.
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 and Holy Eucharist.
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 — Toronto.

MARCH

March 1st to 3rd — Bishops and Financial Officers' Meeting, Toronto, and Bishops in Training program.
March 3rd, 4th — Ministries Commission, Parry Sound.
March 6th to 8th — Primate's World Relief Development, Toronto.
March 9th, 7:30 p.m. — Ordination to the Diaconate, Christopher Morden, in St. Paul's Church, Thunder Bay.
March 11, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
March 16, 11:00 a.m. — St. Alban's, Capreol — Confirmation.
March 16, 7:30 p.m. — Church of the Epiphany, Sudbury — Confirmation and Holy Eucharist.
March 17, 7:30 p.m. — Church of the Ascension, Sudbury — Confirmation and Holy Eucharist.
March 18 — Bishop's Day with the Clergy — Deanery of Sudbury.
March 20th, 7:30 p.m. — St. Brice's, St. John's and Christ Church, North Bay — Confirmation.
March 29th, 7:30 p.m. — Holy Trinity, Sault Ste. Marie — Confirmation.
March 30th — St. Luke's Cathedral — Visitation.

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
P.O. Box 1168, Sault Ste. Marie, Ontario P6A 5N7

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

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

The Right Reverend Leslie Peterson, Bishop
Robert J. Boyer, Editor.
Donald Smith, Associate Editor
D. Oosterbaan, Treasurer

Produced monthly by Muskoka Publications Limited,
P.O. Box 1600, Bracebridge, Ontario, P0B 1C0.
(Send articles for publication to this address)

Lent is a desert time but not a gloomy time

By Judith Brocklehurst
Lent has been called a bleak time. So mountain heights and desert vistas are bleak: bleak but glorious.

Jesus didn't go into the desert for views, or even for the refreshment of silence and solitude. He went there to do something much tougher: to fast.

People in His day quite often fasted, for example if a friend was sick. It was a way of showing you cared. They'd fast if they felt they'd done something wrong: it was a way of showing God you were sorry. If there was a war or famine, the whole nation might fast: it was a way of asking God for help. The ostentatious Pharisees sometimes fasted twice a week. Jesus didn't think much of that kind of thing: he said it was sort of a pious way of showing off.

Why should Jesus fast? He wasn't unhappy or upset; He'd just been baptized by John and heard the heavenly voice say, "This is My Son, My Beloved." He certainly hadn't done anything wrong — and Jesus never in His life showed off.

An athlete in training has to give up drinking, smoking, partying; there isn't room for them and

the thing he wants. Fasting clears the tracks, as it were: the personality becomes less crowded; there's more room. Room, in this case, for a colossal fight.

The temptations in front of Jesus were not the crude and sordid inclinations that bedevil weak, silly people, nor the needs for power that beset the strong. He was not fighting the temptation to prove his Messianic powers by wonder-working.

In the desert, Jesus was tempted to be God, not man.

He knew now who He was; had known it ever since John reluctantly poured the water on His head.

He could make the rules. He could force the earth to bring forth food — enough for everyone, with no famine, no struggle, no effort even.

Jesus refused.

Men and women don't just need food, He said: they need God. Or rather we need God. I'll live with them like this: we'll all be dependent together on God, for every breath we draw, for every hope we have. Keep your free food.

The next temptation was harder. Who hasn't longed for a world with no war? no cancer? no

crime? no injustice? I'll give you the world, Satan says; run it your way. Just admit that it's mine to give.

In a very real sense, Satan does own the world, as a gangland chief owns his "territory," preying on the weakness and vulnerability of those who live there. He could stop harassing and torturing it — a guerilla army doesn't plunder, once it's become the legal government. Satan does not care about the world, one way or the other — all he wants — and how horribly he wants it — is title.

Jesus won't give it to him. The world is God's. I'll live in it, He says, weak and vulnerable, like the rest of humanity, but I won't be your vice-regent. I'll be a soldier in the trenches, fighting against you. Do your worst.

The third temptation is the most subtle and dangerous, as the worst lies are 99 percent truth. Jesus has only to venture Himself to death: God the Father will not destroy His own, beloved Son. Man dies, because man is sinful; but God doesn't die, for God is sinless.

But Jesus has come to be one with man, not only in hunger and weakness,

but in unrighteousness, in being wrong with God, He has come to be one with us, to be weak and suffer and die. Not God with us, when we are good and deserve Him: God with us, when we deserve death, nothing but death.

His answers cause Satan to withdraw, to wait. Jesus has shown no charisma, no eloquence: He has simply interposed dim, ancient tags of Scripture. Satan need only wait: this man's fellow-humans will destroy Him. Then the whole human race, God-murderers, will be Satan's to torment for ever.

For Satan knows Whom he is tempting, and Jesus' last words have an ironic subtlety that is lost on him — cunning quoter of Scripture though he is. "You shall not tempt the Lord, your God." Satan has put God to the test — and he has broken his own power, has condemned himself to have victory snatched from his hands, three days after he gloatingly thought it was his.

Between Jesus and the Cross there stand the years of His ministry; between us and Easter are the weeks of Lent. Both are glorious — hard and glorious.

We don't fast and pray in a gloomy, life-denying spirit; we do it to "clear the decks" — so we live already, to a small extent, in the world where this battle takes place. We do it in love and gratitude to the One who has filled our mouths with gladness and put a song on our lips. We do it to show we love Him, as

He leaves the desert to be named as one with cheats and wine-bibbers and gluttons and heretics and Sabbath-breakers and criminals condemned to die.

He brings into our lives the joy and glory He brought into theirs, as he reaches out to us, the first-fruits of them that sleep.

Inspired by the poems of S. J. Forrest and our rector's efforts to kick the smoking habit.

Demon Nicotine

Say! now the pall of horrid gloom
Around the rectory'll cease;
The rector's quit the nicotine
And his dear wife breathes in peace.

So if you note a nervous twitch
When you are with our vicar
Just say a prayer for strength that he
Will overcome the jitter.

Demon nicotine has lost a link
In his chain of vicious gloom
And the scent of sweet fresh air invades
Our rectory living room.

So sing the praise of this our friend
Our parson and our priest
For the influence of nicotine
On one more soul has ceased!

So be it!
(Poet not identified).

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

Marriage Enrichment course at Sault Ste. Marie

By Melissa L. Wong

Not long after my husband, Gordon, and I arrived in July to make the Soo our home, we started attending the services held at Christ Church Anglican. The minister, the Reverend Earl Burke, made an announcement that caused us to pay closer attention. He announced that a marriage enrichment course would be held at the church for eight consecutive weeks starting in October. We were more than interested. We attended the course.

The course was attended by 15 couples. The format for each evening consisted of three parts: firstly, a communion service with the emphasis on offering each marriage to God for His blessing; secondly, a lecture session led by Fr. Burke using Nancy Van Pelt's *To have and To Hold: A Guide to Successful Marriage* and thirdly, couples broke into two groups to work individually on exercises taken from the book. Couples were then encouraged to come together in the privacy of their homes to discuss what they had written down.

The topics we had covered were the following: For Better or For Worse, Love Your Mate, Accept Your Mate, Ap-

preciate Your Mate, Communicate With Your Mate, Understand Your Mate, Support Your Mate and Sexually Fulfill Your Mate. The exercises contained in each chapter offer excellent opportunities to help apply the material just covered.

Two things need to be emphasized about the

nature of the course. The marriage enrichment course is intended to do just that — enrich a marriage. Whether you have been recently married or have been married for a number of years with grown children, your marriage can always use practical, as well as spiritual guidance.

However, the marriage enrichment course is not intended for a marriage that is going through a tough period. The exercises in the course can exacerbate a troubled marriage. Such a marriage would be beyond the scope of this course at this point in time.

I have asked several

people, who attended the course, their opinion of the course. Here is their feedback:

"Very interesting . . . found it helpful in understanding my mate."

"Enjoyed the course and the fellowship. Communication topic

helpful."

"For the troubled marriage, with the exercises, if speak up might reflect one's marriage."

"Found it low-keyed and asking myself 'Why am I here?' and then would find a few days later quiet things happening . . . like freedom to choose to go to the service first or just attend the lecture."

"Some of the questions dug up what you've learned to forgive and forget. We chose not to do those exercises."

"After 18 years of marriage, I learned a lot and the main things was understanding men's feelings."

"Pretty good, on the whole, although seems more like for newlyweds. Perhaps could use speakers who had a problem and share how to deal with it."

"A blessing for both of us, learned a lot about the basis and the good things in a marriage rather than the negatives. Liked the set-up, need God's hand on it or feel won't get the blessing from the course."

The following week after the course, couples who desired to renew their vows, did renew them. We repeated our vows and this time, after the course, we understood better what we had committed our lives to.



A new beginning: Group at Christ Church, Sault Ste. Marie

Subject of study: Children and Communion

A meeting of Anglicans from around the world has called on all the provinces of the Anglican Communion to admit children to communion from infancy.

The statement comes from an International Consultation on children and communion which met in Boston, U.S.A. at the end of July.

The Consultation was held, in part, as a response to Resolution 14(4)ACC-6 which asked that the Admission of children to Communion prior to Confirmation be considered for study in the provinces in the next three years, and also that the agenda for ACC-7 (to be held in Singapore April / May 1987) take the matter into account in

preparation for Lambeth 1988.

The Lambeth Conference of 1968 had asked the provinces to examine the theology of initiation and admission to communion.

The unanimously agreed statement that emerged from the consultation reviews past and present practices around the world and reveals that several provinces already admit children from their baptism or from around the ages of seven or eight.

The statement discusses in some detail the theological issues involved in the initiation of children into the Church and the cultural and pastoral considerations that have informed their decision. They also make some suggestions as to how churches might work out the practical arrangements.

The final section includes recommendations that "since baptism is the sacramental sign of full incorporation into the Church, all baptised persons be admitted to communion" . . . that baptism rites be reviewed so that they all "explicitly affirm the communion of the newly baptised" and so that "no essential distinction be made between persons on the basis of age."

Commentary

The following comment is by Canon James Hartin, Principal of the Church of Ireland Theological College, a member of the Standing Committee of the General Synod of the Church of Ireland and a member of the Inter-Anglican Theological and Doctrinal Commission:

The statement of the Boston International Anglican Consultation is a vitally important stage in our thinking about the relation between the baptism of infants and their participation in the Eucharist. The statement echoes the Knaresborough Report prepared for the General Synod of the Church of England in 1985. This indicates that the serious discussion of this issue is well underway in the provinces of the Anglican Communion — some provinces are already in the process of changing their practice, others are still at an early stage of the consideration.

The statement of the Boston Consultation in July, 1985, cannot be ignored by any of us who have long had feelings of unease about the relationship between baptism, confirmation and the receiving of Holy Communion. A great deal of our traditional practice in this area has been based upon the assumption that confirmation (usually at the teenage

stage of life) should be regarded as the gateway to Holy Communion — but this attitude weakens our understanding of baptism as the entrance into the full membership of the Church. Within the Anglican Communion there is not a common theology of initiation. The Statement comments fairly "Although new theological concepts have emphasized the unity of the initiation rite, urging that the baptized should be admitted to the Eucharist, in fact a separate rite of confirmation continues to exist which, in many Provinces, is still the usual rite of admission to communion." This would be my own experience in the Church of Ireland which has laid great emphasis on confirmation.

The discussion of these issues has been growing in range and depth since the 1970's. It now appears that there is the possibility of real consensus in most churches of the Anglican Communion and across a wide range of churchmanship. It seems to me that all of us recognize that baptism is the rite of initiation into full membership of the Church. Many of us now believe that this membership should include the receiving of communion from the time of baptism. The relationship of grace established in baptism should lead directly to the receiving of communion as the family of the Church gathers to celebrate the presence of Christ with us and to be nourished in His risen life. The Statement puts it in these words, "The people of God together form a communion. The shared identity first established in baptism is exhibited and reinforced in communion . . . The baptized life in Christ is a eucharistic life. The *koinonia* of God's people is *akoinonia* of the baptized."

The pattern with which most Anglicans have been familiar is that of infant baptism followed at an interval of years by confirmation and admission to Communion. The fresh understanding that is now widely accepted is set out strongly in the Boston Statement — "if infants are baptized, they are baptized into Jesus Christ just as adults are, and their baptism is in principle initiation into the eucharistic life just as is the baptism of an adult. To postpone their participatory inclusion into the eucharistic community obscures the meaning of their baptism . . . It is paradoxical to admit children to membership in the body of Christ through baptism and yet to deny that membership in the eucharistic meal that follows."

Traditional positions emphasized the need for children to be instructed in the faith and in the Christian way of life, then to make some kind of public renewal of baptismal vows, to be confirmed by the bishop and finally be permitted to receive communion. All this certainly reduces and obscures our essential belief that baptism admits to full membership of the Church and that baptized children go on in the community of God's grace to discover all that membership and discipleship demand of them — in their lifelong journey of exploration they need the grace of the eucharistic experience from the point of their baptism. When we are speaking about the grace of God received sacramentally, we are not thinking of something that can be earned by good behaviour or fuller understanding. The baptized infant depends upon the grace of God in the sacraments of baptism and the Lord's Supper just as the adolescent of the middle-aged church members learn to do.

Bishop Colin Buchanan in his *News of Liturgy*, August, 1985, points out that some of the members of the Boston Consultation had never met before, and between them they exhibited great varieties of churchmanship and pastoral situations. All the more interesting then that they were able to reach a common mind. Bishop Buchanan writes, "The Boston Statement looks far beyond anticipating confirmation in terms of admitting to communion, and jumps over the next potential stopping-point of a "minimum age," to advocate the consistently logical outcome of a biblical theology of initiation — that babes in arms should thereafter receive communion with their parents when they come to baptism, and thereafter."

The Boston Statement recognizes that a child will grow in a variety of ways through participa-

tion in the life and worship of the Church. The members point out that at some stage it would seem appropriate for the person as an adult to make a responsible faith affirmation in the face of the congregation. The context of this growth of children in the life and faith of the Church is the support of the parents and of the whole Christian community who have a continuing responsibility for nurturing the baptized by prayer, by example and by support at worship and in their discipleship. It seems to be that this Christian community experience might well be expressed in the sharing by all in the renewal of baptismal vows as a regular feature in the liturgical pattern, as some congregations already do in their Easter observances.

The Boston Statement and other material for various promises will require serious consideration in the next few years. One hopes that the bishops meeting at Lambeth 1988 will be able to draw adventurously upon the fresh theological reflection and the rapidly changing practice in this area of church life. They will have a real opportunity to help us all forward in our thought and liturgical observance.

The members of the Boston Consultation leave open the question whether some role for a non-initiatory pastoral rite of confirmation should be found. They are firm in their statement that inherited understandings of confirmation ought not to provide a barrier to the admission of baptized children to communion. *Entry upon the communicant life must not be detached from confirmation or any variant upon it, and should be directly related to baptismal initiation.* Traditionally-minded Anglicans are being asked to think freshly and deeply about these issues. Our responses will be influential in the reshaping of pastoral practice.

Quotations . . .

"I am tired of hearing about men with the 'courage of their convictions.' Nero and Caligula and Attila and Hitler had the courage of their convictions — but not one had the courage to examine his convictions, or to change them, which is the true test of character. — (Sydney Harris)

pleasure are one. Fortune's favored children belong to the second class. Their life is natural harmony." — (Winston Churchill)

"The greatest labor saving device for some people is tomorrow.

Deadline for

next issue,

February 10th

February Thought

By Canon John G. McCausland SSJE

One of the most important festivals of the Epiphany Season is the Presentation of the Lord (in the Temple). You will note that its celebration is preferred to the Sunday of the Season. This year February 2nd is a Sunday so we will be able to give the festival suitable recognition. In "royal" circles, the prince or princess who will later become king or queen is presented to the world. Forty days after birth, a Jewish baby was presented to the community.

St. Luke's Gospel recognizes the importance of this presentation. Jesus Christ is King: ancient prophecy, ordinary history and the authority of the Roman Empire (all combined) became the focus by which the world honored God (even without knowing Him). The festival has a secondary title: the Purification of the Blessed Virgin Mary. Her obedience, humility and sense of vocation would, by the grace of God, permit her to be the Mother of the Saviour.

A feature of the celebration of this festival is baptism. The Church is now taking seriously its responsibility with regard to the initiation of the Individual into the Body of Christ. The Holy Spirit guides and strengthens us, and we are nourished with the Eucharist. If we are to be presented at the Heavenly Court, and take our place in God's Kingdom, on earth as well as in Heaven (Lord's Prayer) we must follow up our baptism by a continuing-offering of ourselves.

This year the season of Lent begins on February 12th. Both the Book of Common Prayer, and the Alternate Services Book, give great prominence to Ash Wednesday. Whichever Book is used, there is an exhortation, recommending prayer, almsgiving and fasting. Because we are no longer concerned with fish on Friday, we are able to discipline ourselves in more real ways. Plenty of opportunity exists for the relief of the poor, or a contribution to a worthy cause. Above all let us not forget to deepen our prayer life. Many of us have not advanced beyond the cry of despair when we happen to be in trouble. We are liable to think that God has forgotten us, if He does not give us what we want. Our disappointment would change to gratitude if we remembered that God knows our needs and our ignorance in thinking that our needs must always have priority. Yet, He always answers our request in ways that will be for our spiritual welfare.

Of course, it is hard to keep Lent these days. Schools are off for the Spring Break, often close to Passiontide or Holy Week. The business world pays no attention to this season of preparation. However, each of us can make some effort. Ash Wednesday and the Sundays in Lent can be emphasized. Passiontide gives us chance for a little extra effort. Even if you are on holiday, there is a church near by. Let us remember what the Scripture says: "Is it nothing to you, all ye that pass by?" (Lamentations 1:12).

CAMP TEMISKAMING

There's a road in Hudson Township beside a hydro line
That takes you through a woodland way of birches and jack-pine
And if you want to have some fun this is the road to take
For it leads to Camp Temiskaming on the shore of Fairy Lake.
A happier place in all the North, I'm sure you'll never see,
So get yourself a sleeping bag and come to camp with me.
When you reach the end of the winding road you'll be greeted by our sign
And the cabins all will smile at you from the shadow of the pines.

In the morning there is Chapel where we start each happy day
With the Eucharist that sets the seal on all our work and play —
The outward sign we all can see of God's great love and grace,
The hidden source of everything that's in this happy place.
When you're here at Camp Temiskaming you have to do your share
In work and play and fellowship, in learning and in prayer.
"Participation" is the thing — and if you've never heard
Of it before, then sure it's time you learned that lengthy word.

When you're here at Camp Temiskaming you'll grow so brave and bold
You'll laugh at things like thunderstorms and being wet and cold;
You'll gladly do your very best the hungry flies to feed
For when they really like you it's a compliment indeed.
There's quite a possibility that you'll grow fins and wings
As you'll be swimming with the fish, and with the birds you'll sing;
For the lake's as clear as crystal, you'll be in it every day,
And if you've any troubles sure you'll sing them all away.

The rules of camp are simple and you'll keep them very well.
(But the penalties for breakin' 'em, of these we will not tell).
You must never ever walk around with nothing on your feet
And be sure to keep your elbows off the table when you eat.
When the lingering sunset colors are reflected in the bay
We gather round the fireplace where Compline ends the day,
And we ask our loving Father to protect us 'til we wake;
Then all is dark, and silence falls on the shores of Fairy Lake.



CAMP DATES, 1986

COUNSELLOR TRAINING — June 29th-July 5th
JUNIOR BOYS (8-11) — July 6th-12th
JUNIOR GIRLS (8-10) — July 13th-19th
SENIOR GIRLS (11-13) — July 20th-26th
SENIOR BOYS (12-up) — July 27th-August 2nd

NOTE: We hope to improve our program this year by including adult as well as teenage counsellors. If there are any Moms, Dads, etc., who would like to come to Camp Temiskaming, please contact:

Marg Ramsey (Camp Temiskaming Program and Staff Chairman)
248 Giroux St.
North Bay, Ontario

Two honored by special presentations at St. James' Church, Gravenhurst

On Sunday, January 5th, two special presentations took place at St. James' Church, Gravenhurst.

Mrs. Mamie Smith was presented with two oak fern stands, designed by Stewart McKenzie of Alexander Studio, by Jack Huggett. These were in recognition of her devotion and dedication to St. James' Church. She was also given a silver cross and chain by Win McGinn on behalf of the A.C.W. for her wonderful example to others. Although son, Dave, and wife, Susanne, of Manitoulin Island, were unable to attend due to weather conditions in northern Ontario, daughter, Kathleen, and husband, Bill Page, of Orillia, and son, Douglas, of Gravenhurst, were present.

Margaret Johnston was presented with a watercolor of the original St. James' Church, by local artist Jean Bishop. This

was in recognition of her 15 years as secretary of the A.C.W.

Margaret's picture was given by Al and Jean

Roberts and framed by Tamarack Studio, compliments of St. James' Church, and was presented by Dr. Fred

Boughen. She was also presented with a silver A.C.W. lapel pin by incoming A.C.W. president, Marie Cleverdon.

A reception was held following the service downstairs in the parish hall by members of the A.C.W.



CHURCH PRESENTATION: Mrs. Mamie Smith, between son, Douglas; daughter, Kathleen, and son-in-law, Bill Page, after a presentation which was made to her at St. James' Church, Gravenhurst, on Sunday morning, January 5th.

(Photos by Vi Brunton, published courtesy of The Gravenhurst News)



CONGRATULATIONS: Margaret Johnston was congratulated by Marie Cleverton, incoming A.C.W. president at St. James' Church, Gravenhurst. Margaret was presented with a watercolor picture of the original St. James' Church.

Around Algoma

News of the Parishes

Over 200 students, together with their teachers, presented the annual Christmas Pageant, Sunday morning, December 22nd, at St. Thomas' Church, Thunder Bay, under the direction of the Reverend R. D. Russell, Assistant Curate. A congregation of 415 attended for the Carols, Lessons and

various scenes that morning.

On Sunday, December 8th, the Venerable E. R. Haddon, Archdeacon of Thunder Bay, baptized his 1,000 person at the 11:00 a.m. service since coming to the parish of St. Thomas' Church, Thunder Bay, in November, 1953.

Book Reviews . . .

"The Land of Whispering Leaves" by Muriel E. Newton-White, illustrated by the author, 136pp. paperback, Highway Bookshop, publishers, 1985.

The following review appeared earlier in The Algoma Newsletter for Anglican Church Women:

In this new Muriel Newton-White book the reader will meet the delightful, fairy-like "Leaf People" of the Grove, and follow them through a summer of mystery, adventure and discovery.

The style of this book follows in the tradition of what might be termed "gentle theology." It is a book that would be enjoyed by a wide range of ages: the younger child will see it simply as a good story, while the older reader will be able to understand the spiritual and devotional levels of the narrative.

Another happy by-product of reading this book is learning quite a bit about the trees of northern Ontario, as each of the Leaf People is closely identified with his or her particular tree. The delicate line-drawing illustrations by the author reflect both her whimsical imagination and her painstaking accuracy in depicting Creation in

nature. The reader has a feeling that the author knows each bird, tree and bush personally.

This book is a sequel to two previous ones in this series: *Land of the Long Shadows* and *The River Bend Country*. These three together would make an excellent gift for any child (especially girls aged six to 13 years).

MASINAHKAN: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada. Compiled by Karen Evans, 357 pages, hardcover. - \$24.95.

This is the first publication to describe 746 print items and 49 manuscripts covering the years 1780 to 1983, located in 27 Canadian Anglican archives and college collections. These Bible translations, prayer and hymn books, vocabularies, dictionaries and grammars, as well as manuscripts and an appendix, are arranged in 44 language categories. There are six indexes. *Masinahkan* is a useful research tool for anthropology, Canadian native studies, history, library science, linguistics, religious studies, and sociology. Available from Anglican Book Centre, 600 Jarvis Street, Toronto, M4Y 2J6.

Recent happenings at St. John's, North Bay

At St. John's, North Bay, the most notable events in the fall of 1985 were the Ordination Service and the arrival of the Reverend Muriel Hornby as Priest Assistant. Eighteen clergy participated with Bishop Peterson in the Ordination Service on Saturday, September 21st. Muriel Hornby was made a priest (the second woman priest in the Diocese) and Peter Homann was made a deacon.

Muriel Hornby has been universally accepted by the people of St. John's in her priestly ministry, which commenced on September 22nd. The con-

gregation's official welcome to Muriel took place on Sunday evening, October 20th. A pot-luck supper, attended by about 100, was followed by special entertainment including a humorous skit by Biff Gigg and Wib Elliott in which Muriel was gently "roasted." The event concluded with Sung Evensong held in the very resonant Parish Hall — the best attended evening service of the year!

The joint St. John's - St. Brice's Youth Group resumed its activities in September. The young people raised \$219 at a

car wash on September 14th and enjoyed a barbecue at the Money's lakeside home on September 28th. Since then the bi-weekly meetings have alternated between the parish halls of the two churches.

A Family Folk Mass, celebrated at the main service time on November 17th, drew a large and enthusiastic turnout. Fr. Bryan Beveridge presided and gave a memorable children's address entitled "The Flower Test." The blue booklets containing the "Third Canadian Order" were used, 100 of them lent by St. Brice's Church. The musicians were Jennifer

Moorehead on the piano and Dawna Denis on the autoharp. A second Family Folk Mass is scheduled for January 12th.

The Sunday School Christmas Pageant is an annual highlight in almost every parish. This year's Pageant at St. John's was particularly well presented, and took a somewhat different form under the leadership of Heather Chambers and her many helpers. Following abbreviated Morning Prayer, almost everyone present moved to the Parish Hall and remained not only to enjoy the pageant but also the light lunch provided by the Sunday School staff.

Thorneloe Social Centre now called "McGregor's"

By Carolyn Fouriez

Thorneloe University's Student Council awarded a singular honor to Classics Professor A. S. McGregor, at ceremonies held Tuesday, October 22nd. Henceforth, Thorneloe's Social Centre will bear the name "McGregor's."

Appointed to the Thorneloe Faculty eight years ago, by then Provost E. Heaven, Professor McGregor served for six years as Dean of Residence and Registrar. In addition, he has managed the Laurentian Soccer VEES for a number of years and has acted for the past two, as Service Chairman of the Appeals Board. He holds his M.A. (McMaster), his B.A. (Queen's) and his B.Ed. (U of T).

At the naming of the Centre, Professor McGregor wore his ceremonial tartan to accept the accolade. Hugh MacMullen, Student Council President, said: "Professor McGregor is really unique and has done a lot for the university as professor, dean and registrar, not to mention the soccer team. He



Professor McGregor

adds a lot of character to Thorneloe and the Council wanted to recognize his contributions in this way."

When asked his reaction to the honor Professor McGregor drew on his experience as a writer humorist with publications including *The Algoma Anglican*, *The Ottawa Journal* and *Sudbury's Northern Life*, to reply, "As the dragon fly said when it flew into the electric fan, I am delighted to no end. Modesty forbids me to say more."

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.