

## Chancellor of Algoma appointed Judge of Thunder Bay District



Judge John de Pencier Wright

Of great interest to friends throughout Algoma Diocese is the appointment made in October on recommendation of the Minister of Justice for Canada, the Honorable John Crosbie, of John deP. Wright, Q.C., 45, of Sault Ste. Marie as District Judge for Thunder Bay.

Judge Wright has been an officer of the Synod of Algoma since his appointment at the Synod in October, 1981, as Registrar, and subsequently as Chancellor. He is the son of Archbishop and Mrs. W. L. Wright, of Sault Ste. Marie, and has been engaged in a busy law practice for the past 18 years as a partner in the Sault Ste. Marie firm of Wishart & Noble.

He attended the schools of Sault Ste. Marie, then graduated from the University of Western Ontario and Osgoode Hall Law School. In 1979 he was named as Queen's Counsel. In Sault Ste. Marie he has been active in church, community and law activities, has been a member of the Algoma District Children's Aid Society, the John Howard Society and other similar associations. He has been a member of the Ontario Law Reform Commission and the Day Care Nurseries Review Board. He is author of an authoritative book on Matrimonial Division of Assets in Ontario.

Judge Wright is married, with four children. His appointment will mean that he and his family will be moving to Thunder Bay before the end of the year.

Commenting on Judge Wright's appointment, Bishop Peterson writes: "Chancellor John de P. Wright, Q.C., has been named a District Court Judge for the Thunder Bay region by the Federal Justice Department.

"A graduate of the University of Western Ontario and Osgoode Law School, he joined the firm of Wishart Noble in 1967 and was awarded the title of Queen's Counsel in 1979. He wrote more than 200 law columns, published in *The Star* during a four-year period beginning in 1978 when Family Law Reform Act was enacted. He is the published author of 18 articles in legal journals and has written several chapters of the *Canadian Encyclopedia Digest* (of law).

"We wish John well in his new appointment. Thankfully it is still in our Diocese."

For our December issue . . .  
please send news and articles  
before November 10th.

## Introducing . . .

## Book of Alternative Services

The following is reprinted from "Chronicles" the newsletter of Christ Church, Lively:

At the last national Synod, as well as at our last Diocesan Synod, the Anglican Church in Canada gave final approval to the Book of Alternative Services. What is the B.A.S.?

Simply stated, it is a completely new prayer book which has been under careful review and study for approximately the last 20 years. Its publication and use will help our Church to remain in step with the liturgical renewal which has been taking place in our worldwide Anglican Communion (England Series III, United States 1976, Australia 1978, Scotland 1977, South Africa 1975, New Zealand 1979, etc.).

In answering the obvious question, "Why do we need a new prayer book? it is important for us to remember that liturgy (like our language) is not static, but has continually been changing, reflecting the Church's understanding of its relationship with God.

By 1549 so many developments had taken place within the church, not all of which could be supported Scripturally, that the Church in England felt compelled to create the forerunner of our Book of Common Prayer, which was itself to be revised and changed over the next 100 years.

By 1662, we read in the preface to that edition that one of the reasons given for revising the Prayer Book was: "For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words or phrases, that were either of doubtful signification, or otherwise liable to misconstruction."

Similarly, the preface to the 1918 edition of the Book of Common Prayer in Canada makes this mention of the 1662 edition of the Prayer Book: "... through the lapse of some 300 years many changes have taken place in the life of the Church and its outlook upon the world. In the judgment of the General Synod of 1911 these changes warranted

adaptation and enrichment of the Book in order that it might meet more fully the needs of the Church in this land."

By the year 1943, General Synod was again looking at the Prayer Book and revising it, "because the revisers of some 40 years ago bequeathed to their successors an uncompleted task." As a result of this process we have the Prayer Book editions of 1959 and 1962.

As you can see, liturgical renewal has been an ongoing process in the life of our Church, and it will no doubt continue in the future. The process which led to our new Book of Alternative Services began about 20 years ago. Once again the reasons for revision have been to adapt and enrich our worship services so that they "might meet more fully the needs of the Church in this land."

In all of the Prayer Book changes the church has sought to produce a common book of worship which:

(1) used the language of the people in their time in order that worship could be understood by all;

(2) was faithful to Scripture in that it removed the many words, ideas and expressions which had crept into the services over the centuries, and which were not part of the first church in Jerusalem;

(3) restored to the people their role in the worship service ("liturgy" means the "work of the people") which had been given over to the clergy during the middle ages simply because many of the laity could not read.

The new Book of Alternative Services tries to be faithful to all of these objectives. There is, however, one additional goal which was present during this latest revision, and that goal is the eventual unity of all God's children. Perhaps at no time since the Reformation has there been such a consensus among the major Western churches regard-

ing the appropriate shape of the eucharistic liturgy. The B.A.S. attempts to be faithful to this consensus.

This is not change for the sake of change. Ways of worshipping and thinking about worship have been undergoing change for centuries. Many of these changes we now accept without giving them a second thought.

There will be things about the B.A.S. which may feel strange and uncomfortable, but then the people who used the Book of Common Prayer for the first time felt the same way. I hope that we can, over not too long a period of time, grow accustomed to the new services and make full use of them.

As the name implies, the Book of Alternative Services is not intended to replace the Prayer Book. It is an alternative to it. As such we will still have Prayer Book services, but we will also have services on a regular and frequent basis using the B.A.S.

## Bishops commend new Book of Alternative Services

To coincide with the publication of the Book of Alternative Services, the Bishops of the Anglican Church of Canada have issued a Pastoral Letter to be presented to every congregation. The full text follows:

### PASTORAL LETTER

To the Clergy and People of the Anglican Church of Canada

The Bishops of the Church send greetings to all our people as we begin to use the new official Book of Alternative Services, authorized by the General Synod of 1983 at Fredericton, New Brunswick.

We write to all our people mindful that the Book of Common Prayer is the official prayer book of the Church but that, in line with most of the Anglican Communion and with other Christian traditions, new liturgical forms are being used. New expressions of faith and worship relevant to our understanding of God's purpose in this world, and adapted to the communication needs of our age have resulted in our Book of Alternative Services which offers new possibilities and

resources for worship and nurture.

The Book of Alternative Services has been approved after 14 years of experimentation. It combines an ecumenical dimension of worship together with the Common Lectionary, which should be of great value to the whole Church.

We are aware of the need for care and sensitivity in introducing the Book of Alternative Services into the life of the church, and we ask the

clergy to provide guidance and instruction on its contents and to encourage congregations to participate in its regular use and evaluation.

The opportunity is before us to use a new vehicle of liturgical expression and it is offered to the whole Church with the prayer that we might grow in faith and in the worship of God.

We commend it for personal and congregational use.

September, 1985

## Report of ARCIC discussed at Thunder Bay

An important and interesting event in Thunder Bay on October 21st and 22nd was to be the visit of the Very Reverend John Baycroft, Dean of Ottawa. Dean Baycroft is a Canadian Anglican representative on the Anglican-Roman Catholic International Commission which has already issued two reports on unity between the two Churches. Truly amazing progress has been made by the Commission over the past few years in achieving statements of substantial agreement between

Romans and Anglicans concerning both the Eucharist and the Ordained Ministry. The difficult question of Authority in the Church remains, particularly as it refers to the position and role of the Pope. Dean Baycroft was invited to take part in discussions, to be attended by both clergy and laity, at Corpus Christi Roman Catholic Church, Thunder Bay. (After the above was announced Dean Baycroft was elected by the Synod of Ottawa Diocese as their first Suffragan Bishop, and is to be consecrated on December 8th).

# Understanding the Bible

By the Reverend  
Dr. F. A. Peake

(The following appeared in a recent issue of "Epiphany Star," the newsletter of the Church of the Epiphany, Sudbury).

Recently there appeared a newspaper car-

toon in which a small boy with a bible in his hands, is asking, "did God write the bible with a word processor, a typewriter or with a feather and ink?" To us that seems humorous but there is an underlying serious note. Christians generally are

well aware of the importance of the Bible but they do not always understand what it is or how it is to be used. In the first place, God did not write the Bible. He inspired other people to write down what they had come to learn about him. They described their knowledge of God in terms which they understood. Their understanding was colored by their own experience. We need to know something about the Bible before we can understand it and we should keep in mind a few basic principles:

(1) **Read the Bible like any other book.**

The Bible is to be read like any other book. Try to understand what is being said and for this you will need to know something about the background. Don't look for hidden meanings and don't over-emphasize the miraculous. The holiness of the Bible does not derive from any innate qualities it may possess but from the fact that it deals with holy topics. Holiness has to do with wholeness. The purpose of the Bible is to point us to a whole or healthy life.

(2) **Recognize that it is the Church's book.**

No book exists in isolation. If you found a book somewhere and were at all interested in it, you would say, "I wonder whose it is?" — not in the sense of who owned this particular copy but what kind of society prompted such a book — who were the people who caused it to be written or from whom it was written? The Old Testament, as we know, is the book of the Jewish community. This is also part of the spiritual heritage of the Christian Church which believes itself to be part of the continuing People of God. To the Old Testament have been added the various books of the New Testament. There was a Church before

there was a Bible. No doubt you have come across the proverb, "The Church to teach and the Bible to prove." Neither is independent of the other.

(3) **Read the Bible with understanding.**

There is a tendency to individualize the Bible. Sometimes we hear people say, "To me, the passage means this . . ." as though that ended the matter. But it is not as simple and straightforward as that. Most people need guidance in the understanding and interpretation of the Bible. In most fields of knowledge we are prepared at least to hear what is said by those with special training but in matters of religion, for some strange reason, there is a tendency to feel that we are in need of no such help. Not only is the Bible the Church's book but it needs interpretation by the Church and here I am not referring to any particular denomination. We may be very thankful that there is today a wonderful measure of agreement among biblical scholars of all denominations.

(4) **Read the Bible with imagination.**

To appreciate and enjoy most books we need some imagination. We need to be able to visualize the circumstances, to put ourselves in the shoes of the characters, to imagine how they felt, to read between the lines of what was said or not said, and sometimes to fill in the gaps. This is also true of the Bible. The Bible is not a code of ethics or a manual of acceptable behavior. It is an intensely human book, a series of stories of people as they sought for God and tried to get on with each other. Let your imagination range freely over the Bible and you will discover spiritual insights you never dreamed of.

(5) **Read the Bible with expectation and anticipation.**

Many people read the Bible from a dull sense of duty or obligation never expecting anything to happen — and, of course, it doesn't! Read the Bible as though you were there. Think yourself into what was taking place as though you were a participant. What new insights did those present discover? What new insights about the Christian life have you received?

## November Thought

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

All Prayer Books of the Anglican Communion give great emphasis to the festival of All Saints. Prayer Book 1962 has a number of collects, Epistles and Gospels and a Proper Preface. The Book of Alternative Services accomplishes the same purpose by suggesting that the Sunday following November 1st, be kept as part of the festival in preference to the current Sunday after Pentecost.

There is only one great festival of the Church and that is Easter Day. Other holy days and seasons depend upon the truth, revealed to us by the resurrection of Jesus Christ. Humanity is restored by our Lord's offering Himself to the Heavenly Father on our behalf. This fact means that physical death does not end our unity with Jesus. From the moment of baptism, we begin to lead another and eternal life.

It is important to note that eternal life begins here and now particularly when we use the strength of our baptism. Those who show forth this "eternal life" are witnesses that grace has been given and received. They are called saints or Christian Heroes. The 11th chapter of Hebrews draws our attention to this great truth. In the American 1928 Prayer Book, the Prayer for the Church had a beautiful phrase in this last paragraph, about the Faithful Departed. The phrase went: "Beseech Thee to grant them continual growth in thy love and service." The phrase applies to us all. When we are called into the Presence of God, we will be face to face with the Creator. We will grow in knowledge, and we will learn to serve God in a new and unlimited way. The whole Church of God consists of the Church Triumphant in Heaven; the Church Waiting (Expectant) in Paradise; the Church Militant on earth. Among these three the voice of prayer is never silent, nor does the praise of God ever cease.

## The Bishop's Itinerary

### NOVEMBER

November 2nd and 3rd — St. Mary Magdalene, Sturgeon Falls; St. Barnabas, Cache Bay.

November 8th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.

November 14th and 15th — Diocesan Planning Committee, Sault Ste. Marie.

November 17th, 11:00 a.m. — St. Saviour, Blind River; Confirmation and Holy Eucharist.

November 17th, 7:30 p.m. — St. Peter the Apostle, Elliot Lake; Confirmation and Holy Eucharist.

November 30th — Consecration of Suffragan Bishop — Diocese of Toronto.

### DECEMBER

December 1st — St. John the Divine, Copper Cliff — 75th Anniversary.

December 6th, 10:30 a.m. — Ecclesiastical Matrimonial Commission.

December 8th — Consecration of Bishop-elect John Baycroft, Diocese of Ottawa.

December 24th and 25th, CHRISTMAS — St. Luke's Cathedral, Sault Ste. Marie.

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## Letter from the Bishop — Be a Good Steward

Being a *good steward* is a concept that is gaining momentum in our society. There have been two conferences in our area on acid rain reported by the media. We are realizing that the air, the water, and the land are a heritage given to us ultimately by God, immediately by the generations preceding us.

As your bishop, having the privilege and responsibility of travelling throughout this vast diocese, I often think what a marvellous part of God's creation we live in. I hope we will be good stewards of all that has been given us.

Stewardship involves all of life: Our time dedicated to God and our fellow human beings; our talents used to keep the balances of living, using them for everyone's benefit; our treasures used for the good of all of God's people. Stewardship is a style of living. Jesus said you would be able to tell true followers by their actions.

"You shall know them by their fruits."

It is clear then that the generous offering of our *time* to help others, and to glorify God is being a good steward; likewise our *talents* — how are they being used? To glorify God? To help ourselves?

The use of our money is spiritual. To put God at the top of the budget indicates a value judgment. A good steward of God values the Church and its ministry to the world.

Stewardship is a wide inclusive concept, calling for total commitment of our whole lives to our Lord Jesus Christ, and His Church, caring for all of creation. It is at the Eucharist each time we celebrate, that we join with Our Lord in His care for the mystery of life in our fragile world. Here we *offer*, in union with Him, ourselves, our souls, and bodies — as *good stewards*.

Yours in Christ,

*Leslie Peterson*

Leslie E. Peterson,  
Bishop of Algoma.

## "Launch out . . ."

From the Synod Office, Jean McAlpine writes of a pleasant discovery during her holidays this past summer. She was able to worship at St. Peter's Cathedral, Charlottetown, Prince Edward Island. The prayer which is shown below is inserted in the back of the Prayer Book in the Cathedral. She obtained a copy and calls attention to the inclusion in the prayer of the 1985 motto for Algoma Diocese.

PRAYER FOR THE SIGN OF THE FISH MOVEMENT

O LORD JESUS CHRIST, SON OF GOD,

SÁVIOUR OF MANKIND,

AS YOU DID CALL YOUR FIRST DISCIPLES TO FISH

FOR MEN, GIVE US GRACE TO LAUNCH OUT

INTO THE DEEP WATERS OF HUMAN NEED AND

TO LET DOWN THE SAVING NETS

OF COMPASSION AND CONCERN.

SEND US OUT IN YOUR NAME WITH HELPING HAND

AND HEALING WORD, AND ENABLE US BY THE POWER

OF YOUR LOVE TO SERVE OUR FELLOW MAN.

HEAR US, JESUS, MASTER, CHRIST ETERNAL,

WHOM WE WORSHIP WITH THE FATHER AND

THE HOLY SPIRIT, ONE GOD FOREVER. AMEN.

## Archbishop John Bothwell — New Metropolitan installed at Stratford

At the provincial Synod meeting, the Bishop of Niagara Diocese was elected as the Metropolitan of Ontario, and was duly installed as the Most Reverend Archbishop John C. Bothwell. He succeeds Archbishop Garnsworthy in this office.

Delegates to the Provincial Synod from Algoma Diocese were Bishop Peterson, the Venerable E. B. Paterson, the Reverend Canon D. A. P. Smith, the Reverend Tim Delaney, the Reverend Muriel Hornby, D. P. Oosterbaan, Muriel Hankinson, W. J. "Biff" Gigg and W. B. Kidd. Also attending were Betty McDowell and the Reverend Larry Winslow.

## Order of St. Luke, North Bay Chapter, held annual conference

By Ivy Glenday

The annual conference of the North Bay Chapter of the International Order of St. Luke the Physician was held at St. Brice's Church, North Bay, September 28th.

The Reverend Canon Ben Midlidge, Rector of St. Paul's Anglican Church, Lachine, Quebec, and the president of the board of the International Order of the OSL, was the guest speaker. His subject was "Healing in the Crucifixion."

He was assisted during the conference by Howard Harvey, also of St. Paul's Parish in Lachine, Quebec, a member of the board of directors of the OSL.

The morning session opened with a time of Praise. Following the theme address there was a period of Group Sharing and Ministry on: (a) "Faith that Appropriates" led by Mr. H. Harvey, and (b) "Ministry to the Aging," led by Canon B. Midlidge.

The Holy Eucharist was celebrated at 12:15 p.m. by the Reverend Canon Ross Kreager, Rector of St. Brice's Church and Chaplain of the North Bay Chapter of the OSL.

After a lunch break the groups met again for discussion and sharing which ended the afternoon session.

A Night Litany was said at 7:30 p.m. in the church followed by the Laying on of Hands.

The conference was open to anyone interested in the healing Ministry and those attending were from different denominations in North Bay and surrounding areas. Books on the Ministry of Healing and Prayer were available from the Book Table in the Parish Hall.

Canon Midlidge was the guest preacher at the Church of St. John the Divine at the 9:00 a.m. Service and at the 11:00 a.m. Service at St. Brice's Church on Sunday, September 29th.

## Induction service, Bala: The Reverend Robert Kelsey is new Pastor

The Parish of Trinity-St. Alban's, Bala, with All Saints', MacTier, and Church of Our Lady, Southwood, is now under the care of the Reverend Robert Kelsey, who was

inducted as parish priest in a service held at Trinity-St. Alban's on October 16th.

Several clergy from the Deanery of Muskoka were present and took part in the service. The Venerable William Graham, Archdeacon, read the Bishop's mandate of appointment and installed Fr. Kelsey who had been given the keys of the church by the wardens. The resident United Church minister also attended and took part in the service. Preacher for the occasion was the Reverend Larry Winslow, who had been a fellow student with Fr. Kelsey at Wycliffe College. Following the Induction the Eucharist was celebrated by Fr. Kelsey, assisted by Canon Stanley Tomes, Rural Dean. After the service a reception was held in the parish room.

### Mission Matters

CHINA: Bishop K. H. Ting tells of an ordination service in Foochow last year, when six women and 12 men were ordained, and their average age was 63.7. These were people who had been doing pastoral work during the years of the cultural revolution. This year there are 59 students at a theological centre in the same area, and their average age is 25. The Seminary at Naging has 185 students, of whom 71 are women, and also coordinates an extension program for lay leaders throughout the country.

## Provincial Synod met in October

The following article well describes the work of the Provincial Synod of Ontario of the Anglican Church of Canada, held October 17th at Stratford.

As submitted, the article was intended for publication last month, yet it reached *The Algoma Anglican* only a few days before the deadline for the current November issue. It has been necessary, therefore, to update what was written, as follows:

The 23rd session of the Anglican Provincial Synod of Ontario convened with a celebration of Holy Eucharist at St. James' Church, Stratford, at 1:30 p.m. on Thursday, October 17th.

Further Synod sessions were at the Victorian Inn, Stratford, except for the election and installation of a Metropolitan which took place Friday evening, October 18th, in St. James' Church.

### Theme:

The Bicentennial of Anglicanism in the Province of Ontario provided the theme for this year's Synod. The Canadian Church Historical Society was to mark the occasion with publication of a special issue of their Journal, and Sunday, October 27th, has been set aside as Bicentennial Sunday.

### History:

The Provincial Synod of Ontario was established in 1912 and includes all the Dioceses in the civil Province of Ontario with the exception of Keewatin.

### Membership:

Synod membership consists of all the Bishops, diocesan Chancellors, and four clerical and four lay delegates from each Diocese.

The work of Synod between sessions is carried on by the Executive Council, the Planning Board, and three Commissions: Program, Ministry, and Administration and Planning.

All Synod delegates from Huron, Niagara and Toronto were members of the Program Commission; delegates from Algoma and Moosonee comprise the Ministry Commission; the delegates from Ontario and Ottawa form the Administration and Planning Commission. A rotation of the Commissions was to be considered by Synod.

### Metropolitan:

The Constitution of Provincial Synod states: "On election of a Metropolitan, he shall hold office for six years." Since Archbishop Lewis Garnsworthy was elected Metropolitan at the 1979 Synod held in Sudbury, an election was necessary this year. Only a Diocesan Bishop of the Province was eligible for election.

### Jurisdiction:

The Constitution provides that one of the areas of jurisdiction of Provincial Synod will be "relations with society, government, the universities, industry, commerce and agriculture as they affect the good order of society and the life of the Church."

### Reports:

These concerns of Synod were reflected in the various reports presented by the Commissions.

In keeping with the theme, the Social Issues Task Force of the Program Commission presented "Understanding our Past," "Evaluating our Present" and "Envisioning our Future," the thrust of which was to chart a course of action for Provincial Synod leading up to the 1990's.

In view of the continuing controversy over public education funding, the major presentation on "Public Education Today and Tomorrow" was expected to provide the Provincial Church with the opportunity to develop a contemporary policy about education from an Anglican perspective.

The Program Commission report reviewed the significant role of the Mission Task Force and its ongoing work of Renewal and Evangelism.

The Education Task Force reported on its concerns about Christian Education, Native Ministries and Youth Work and on its continued liaison with the Ecumenical Study Commission.

The Ministry Commission's report focused on contemporary ministry dealing with such areas as the diaconate, ACPO (Anglican Candidates for Postulancy in Ontario), institutional chaplaincies and the consultations held between theological faculties and diocesan representatives.

The Administration and Planning Commission reported on diocesan boundaries, Synod organization and proposed several constitutional amendments.

There was also to be a report from the Ontario Section of the Primate's World Relief and Development Fund (PWRDF).

## Why do I call Him Lord?

By D. A. B. Stanley

Why do some Christians talk to God — Father, Son or Holy Spirit — as Lord? All of the terms for the persons of God are equally acceptable when we talk to our heavenly Father. We may address any member of the Holy Trinity. But why do we call Him Lord? The title LORD for God occurs in the first books of the Old Testament and is the most popular name used to address God in prayer.

We find a wonderful account of this in Exodus 3:14-16a (NEB) when Moses believes he needs to know the name of God in order to get the attention of the Israelites enslaved in Egypt. "God answered, 'I AM; that is who I am. Tell them that I AM has sent you to them . . . You must tell the Israelites this, that it is JEHOVAH the God of their forefathers, the God of Abraham, the God of Isaac, the God of Jacob, who has sent you to them. This is my name for ever.'"

The word JEHOVAH comes from the letters YHWH in the Hebrew Bible which modern

biblical scholars believe should be pronounced Yahweh. However, the name has been so sacred to the Jewish people that they would say Adonai instead of Yahweh, and it is this word Adonai which we translate as Lord. Therefore, when we are speaking to the LORD we are referring to His character as our creator, as selecting a chosen people, as the establisher of an everlasting Covenant, as the setter of absolute moral standards in the Ten Commandments, as a deliverer and judge, and as the One who totally forgives sins after true repentance.

We recognize His character as being One God, the God of living people, actively leading them out of evil into His goodness, delivering them from their own mistakes and forgiving them for all repented sin. He is God and there is no other God. These are only some of the qualities of God which are simply understood when we use the word "Lord" in our prayers.

When we move to the New Testament we find that the term Lord ap-

plies to Jesus Christ, and for the biblical writers, and so for us, it means that His birth, life, teaching, passion, death, burial, Resurrection, Ascension, and Second Coming are all implied in the one word LORD. There is no name besides Jesus Christ by which any person on earth may be saved.

The term Lord for the Christian sums up the complete saving work of Christ, a new personal relationship with God; the power to transform our lives and personalities; the power to heal our bodies, minds, and spirits; the assurance that we are now God's people, and the certainty that we shall live with Him now and in eternity; if we will receive Him as our Saviour and Lord, and daily commit ourselves to Him. "Lord" suggests that the God of Love is in us as well as with us.

While the title Lord may also be used to pray to the Holy Spirit or to Jesus, or to all of the persons of the Holy Trinity together, it usually refers to Jesus and suggests that the power of Jesus Christ,

God made flesh, is available to us.

Personally, I still prefer to pray to my "Father" as a personal intimate relationship as I am His special beloved child, but I also pray "Lord," for the power of His character in the world is clearly implied in the term.

When you use the term Lord in your prayers, meditate upon the meaning or meanings that you really want to address to God and allow the Spirit of God to lead you into fresh uses and meanings of the term. Then we may say Thank You, Lord, from the depths of our spirits, not just from the tips of our tongues.

### Mission Matters

Zaire: An international consultation in Kinasha examined the future of Christian communication in the church in Zaire. There are serious difficulties still at an early stage of development, with an almost complete absence of telephone and telex . . . A traditional and very effective communication medium is the chorus. Praise and Good News are expressed in song, and parishes have from four to eight choirs each.

Dynamos Conference sponsored by the Parish of Rosseau—

# "Wow," says writer reporting Dynamos Conference

By George Mercer

Under the sponsorship of Rosseau Parish the first Dynamos Conference was held on September 20th, 21st and 22nd at a Christian campsite known as Muskoka Woods and situated on beautiful Lake Rosseau. This luxury camp, owned and operated by a brother in Christ, John Boddy, a contractor in Toronto, offers its excellent facilities to Christian groups of all denominations, and so it was to this conference that this writer found himself on Friday, September 20th, registration beginning at 7:00 p.m.

Having been born and raised in a Christian home, I would have said, had I been asked, "Of course I know the Lord, I go to church, say my prayers regularly and try to lead the best life I can." Sound familiar? Read on please.

The main speaker was the Reverend Ron Armstrong, one of the original members and one-time chairman of the Bishop's committee for Spiritual Renewal (Diocese of Toronto). I was told he would be lecturing under the general theme "Equipped for Service," and so, a little after 8:00 p.m. I found myself, along with others, making my way to the building reserved for the initial address.

The program began with Praise and Prayer as it was called on the schedule. I was surprised, as this was my first Conference, that it did not consist of the Prayer and Hymn book variety. Instead, we were greeted by a young man with a guitar and a very pleasing and easy manner, who led us through some enjoyable songs flashed on a screen. I didn't know any of the tunes really and when some of the 120 people presented raised their arms heavenward while singing, I found myself hoping they wouldn't ask me to do that. Even though I loved the Lord, I obviously wasn't the demonstrative type. The young gentleman's name was Norm Wolske and between songs, he spoke glowingly of the Lord and one could see his faith was very real. After him came the Reverend Bob Davies, who welcomed us very warmly on behalf of the Parish of Rosseau. I began to settle in and get comfortable but I was in for a surprise. Please read on.

The first address by Ron Armstrong was entitled "Competent to be Ministers" in which he dealt with God's Power in our lives, by showing us how God dealt with him in his own life, and by

tials, as he called it. He began to prepare and lead us along that path toward acceptance of that great Power that rightfully belongs to all of us.

We next spent a little time in fellowship in groups of three before indulging in a light snack and a hot drink and then off to bed for some of us, while some talked among themselves, and counselling or ministry was available for anyone desiring it. Day one was over and I was comfortable. Good-night Lord.

Next morning, 7:30 a.m. Mattins (optional) I didn't go. Breakfast at 8:00 Prayer and Praise again. Arrived in time as Norm reached for his guitar. His relationship with Jesus seemed to be written all over him this morning; must put a little more effort into learning those tunes. Time was moving on and after a delicious breakfast we were now ready for Ron and address No. 2.

Ron's topic "Ministers in the Spirit" began with a reading from Luke 11 — "What Father among you if his son asks," etc. You cannot minister through anything of your own, Ron said, no matter how well you discipline yourself, "Unless you are born again . . . (I have never been comfortable with this phrase) . . . and God the Holy Spirit really moves today just like in the days of the New Testament . . . and the only thing we can have going for us is our newness in Christ . . . There is no one who is not adequate . . . Some people do not know if they are Born Again."

Now I was starting to squirm. I knew what he was talking about so why did I feel so uncomfortable. Closing this address with a prayer, Ron said, "Fill us, Lord Jesus, with the Holy Spirit so that it may be as living water flowing from our very being and we may be aware that we

are full, full to overflowing."

As we were sent off to our workshops, I was troubled — everyone else seemed happy — what was wrong with me?

There were six workshops in all, each led by a competent minister of the Diocese. They were:

Inner Healing: The Reverend William Stadeny.  
The Ministry of Counselling: The Venerable Frank Coyle.  
Holistic Healing: The Reverend Kenneth Ostler.

Principles of Walking in the Spirit: The Reverend Earl Burke.

Evangelism: The Reverend Jerry Smith.

Youth: The Reverend Bob Davies.

Choices were made earlier as to which workshop each person wished to attend, and as we settled ourselves in the one of our choice, I became aware that I was indeed once again listening to another man who had spent much time in the company of the Lord. This man, in presenting us with his credentials, was laying himself bare, and was indeed with deep humility, showing us the role of the servant. I envied him. I didn't know why, but there was something.

Coffee break, snacking, more Praise and Prayer, people really getting into it.

Address No. 3, "Branches of the True Vine," John 15 — verses 1 to 11. This spoke directly to me; I suggest the reader look this one up.

Now to the dining room for a delicious lunch, a lot of happy, laughing people. After lunch, free time, unless one wanted counselling and confession. We were free until evensong at 5:30 p.m. We could do as we pleased, I went home, deep in thought.

Evensong, followed by dinner, then Praise and Prayer.

Address No. 4, "Com-

missioned with Authority."

"Absolute Power," Ron said, "Absolute Authority." If you see a need, you do not need a Priest when you have the Power and the Authority given you by Jesus. My discomfort was growing. What else was it he had said "if you ask the Spirit into your life, one of His jobs is to convict you."

It was 9:00 p.m. Saturday night, almost the end of day two. The schedule said: Laying on of Hands, Ministry for Empowering Commission, Healing, Re-affirm. The seven priests, including Ron, spread themselves out in that large room, each taking an area, also, each had a lay person with them. Please be sure, Ron said, no-one needs to do anything he or she does not want to do, not anything, he emphasized.

I found myself approaching the man who had been the leader of my workshop and the young woman he had chosen to work with him. As I reached them, they both smiled and he asked me what I would like. I would like a strengthening of the Holy Spirit I replied, so I can walk closer to Jesus. The young lady said, "Do you have anything you would like to lay before the Lord first?" No, I lied. The man then repeated, "What then is it you would like?" A strengthening of the Holy Spirit so that I can — my voice trailed off. Are you sure you don't have anything to lay before the Lord first, the young lady said again. I looked and saw all of the Love of Christ mirrored in those two faces. Suddenly, everything that had been bottled inside of me

## Ministers are people, too

This poem was written by a layperson who attended the Dynamos Conference at Rosseau. It is dedicated to all Ministers but particularly to those who are committed At Renewal. The Reverends Ron Armstrong and Bob Davies are shining examples.

*What are we doing  
to our Ministers?  
Have we hurt them  
More than we know?*

*Did we think they were steel  
and unable to feel  
When their sorrow did not show?*

*We ask so much of Ministers  
We almost drain them dry  
But Ministers are just like us  
When wounded — they can cry.*

*So you who have a Minister  
Please handle him with care  
Treat him very gently  
Take him to the Lord in prayer.*

seemed to explode and my problems all seemed to gush out of me, and those two people who had been strangers, were now sister and brother and their love surrounded me. The young woman said, "Put it at the foot of the cross and He will take it away." If I had been hosed down, I could not have felt cleaner. Fill me Lord with the Holy Spirit I prayed, to overflowing. The route I travelled that day was not necessarily the route for everyone. Many people arrived at the same destination that week-end in whatever way Jesus chose to meet them — Praise God.

The next day was Sunday: Mattins, Breakfast, Prayer and Praise. I was singing now, my arms up high.

Address No. 5, "The Army and the Enemy." Another workshop, more Prayer and Praise, God

Bless you, Norm Wolske, for your ministry is a very special one.

The last address, No. 6, "The Power of Love." "And a new Commandment I give you, that you love one another, even as I have loved you," and then a most beautiful celebration of the Eucharist.

I have been made a new creation, out with the old man, all things are new.

My thanks go out to the Reverend Bob Davies and the Parish of Rosseau, the workshop leaders of the Diocese of Algoma, Doris and Jack Brown, co-ordinators John Boddy for his ministry, and you, Ron Armstrong, for leading me down that path to meet Jesus, thank you.

Rosseau Parish is already talking about next year, I'll be there. How about you? Tentative dates, September 19th, 20th and 21st, 1986.

## A further report on the Dynamos Conference

By Joan Slemin

Muskoka Woods on Lake Rosseau, a permanent Christian Camp and Conference Centre, provided a beautiful woodland setting for 125 people who shared in a week-end of Spiritual Renewal on September 20th, 21st, and 22nd.

Invited by the Parish of Rosseau, the Diocese of Algoma was represented by clergy and laity from Thunder Bay to Gravenhurst.

The word "Dynamos" means "power." In the New Testament it refers to the dynamic activity of the Holy Spirit in the lives of His people. The Dynamos Conference was a setting in which Christians could come to learn, experience and express the working of the Holy Spirit in the world today.

The Reverend Bob Davies, Parish Priest of Rosseau, extended warm friendly greetings to all arrivals. A special welcome awaited the Reverend Jerry Smith, his wife Marjie and three children who had driven from Timmins.

Under the general theme of "Equipped for Service," the Reverend Ronald Armstrong, one of the original members of the Bishop's Committee for Spiritual Renewal (Diocese of Toronto), gave the following addresses: (a) Competent to be Ministers; (b) Ministers in the Spirit; (c) Branches of the True Vine; (d) Commissioned with Authority; (e) The Army and the Enemy; (f) The Power of Love.

Workshops were available and each participant was allowed to

choose one when registration was submitted. The week-end was a blend of sharing: in the Word, in heartfelt music and singing, in meals and laughter, in learning, in loving one another, in tears of joy, in awareness of the great emotional demands made on our clergy, in admiration for their open honesty in sharing problems which they themselves encountered in life.

Music was an important part of the enjoyment of the Conference. Led by Norm Wolsky on guitar and Derek Shakespeare on flute and clarinet (both from Gravenhurst), the warmth of fellowship was maintained in singing.

The program ended on Sunday afternoon with Holy Eucharist.

This poem was written by a lay person who attended the Dynamos Conference at Rosseau. It is dedicated to Doris Brown who gave all "a living sermon" in Love and Comfort and Healing.

*O woman  
When thy name is Love  
How beautiful thou art!*

*When heart beats with heart  
And shares deep-down hurt  
How tender thou art!*

*When tears have to flow  
And with loving arms you go  
How comforting thou art!*

*O woman  
When thy name is Love  
Unconditional  
Unceasing Love*

*Thou art truly  
The daughter of a King*

## Bishop Peterson enjoys visit to historic Almaguin site

By Liz Trolove

On Sunday, September 22nd, the Almaguin Group of Anglican Parishes were honored in having a visit from the Right Reverend Leslie Peterson, Bishop of Algoma.

Amid seasonal autumn temperatures and sunshine the day commenced with a service of Holy Eucharist celebrated at 10:30 a.m. at St. Paul's, Sundridge. This "special" service was a combined endeavor with parishioners attending from Eagle Lake, South River, Magnetawan and Burk's Falls. A mixed choir added a third dimension to the service. The address given by the Bishop was in theme with the Bishop's motto: "Launch out into the

Deep," with emphasis on Christian Love, discipline and importance of helping others.

Following the mid-morning service everyone was invited to attend the Bishop's reception and garden party at Leconfield Park, the country home of Ina, Ron and Liz Trolove located at Sterling Falls.

Everyone enjoyed a punch reception and conversation on the lawn under warm autumn skies.

A creative fresh floral arrangement of yellow lilies and mini carnations atop an antique Church candlestick was the centerpiece on the pine harvest table, bountiful with foods and fruits of the thanksgiving season. A baron of beef was carved and served by

Margaret and Ron King, of Emsdale, to the over 75 persons in attendance.

Then everyone gathered to witness the cake-cutting ceremony. Attractive were five circular cakes, representing the five parishes and baked to perfection by: Marjorie Fowler, St. John's, Eagle Lake; Jeanette Brooks, Grace Church, South River; Fran Paget, St. Paul's, Sundridge; Mary Putman, St. George's, Magnetawan, and Joan Brider, All Saints', Burk's Falls. The cakes were symbolic of God's love, having no beginning and no end.

The Bishop then ceremonially cut each cake with an RCMP rapier sword and rendered a Prayer of Thanksgiving, bringing

into focus the essence of God's creation and the contribution made by the pioneers who settled and developed on this location, at Sterling Falls, 100 years ago!

It was timely to stage this festive event as it was on the 26th day of September, 1885, that the plan was registered for the town site of Sterling Falls.

The Reverend Elliott Sheppard, Rector of the five-point Almaguin Group of Parishes, extended greetings and thanked those assembled for coming and participating on this historical occasion.

Irene Wittstock read the Prayer of the Tree, in keeping with the forestry and conservation project developed and maintain-

ed at Sterling Falls. She also gave a synopsis pertaining to the Centenary of Sterling Falls (1885-1985) stating that it was John Milne who established and operated a water-powered sawmill and grist mill on Bernard Creek. In its hey-day Sterling Falls was a hive of activity with two stores, a post-office plus cookery and bunk houses for the mill employees and a number of private homes. A country school, between Sterling Falls and Berriedale, served both communities. Alas, with the coming of the railroad, to the east, like other small communities, Sterling Falls vanished.

A few posts that supported the sawmill is all that remains to mark the location where Sterling Falls once had been.

Pioneer names of the Sterling Falls era include: Kennedy, Cowie, Mather, Hall, Blakelock, Brimacombe, Sherwood, Bradford, Wallis, Stacey, Moore, Nicholls, Cuthbertson, Hawthorne, Smith and McLaughlin, to name but a few.

During the afternoon, Dora (Milne) Campbell, granddaughter of John Milne, rendered piano selections and reminisced about the early days of Sterling Falls.

Also present were: the Reverend Murray Bradford, grandson of one of the original settlers, the Sherwood family of Sterling Falls; the Reverend Clifford Train, of Eagle Lake, and Canon Kenneth Cleator, of North Bay, formerly of St. George's Church in Montreal.

## Renewal Rally for Sudbury Deanery

By the Reverend

Robert Lumley  
The seventh annual Deanery Renewal Week in Sudbury came to a close with a final Rally at the Church of the Resurrection on Sunday evening, September 29th. Renewal services were held at the Good Shepherd and St. Mark's of Garson, the Ascension, at St. George's, St. James', All Saints', Coniston, leading to the closing Rally.

The Renewal speakers were: Fr. Michael Hankinson, Cy Varney, Mrs. Genny Rollins, Dr. Winslow Case, Brian Leach, and first and last night, Fr. Robert Lumley.

The outstanding features of the week were the preaching and the singing. Many people followed the Renewal from Parish to Parish building up a pleasant fellowship among the people of Sudbury.

This year's theme was "Renewal In and Through the Church," and we now return to Parish life with a new look and revitalized purpose.

The closing Rally was run in the main by the young people. It was conducted in style by Billy Cooper, of New Sudbury. The music and sing-in were led by Diane Cipolone, playing as beautifully as ever at the organ.

Cy Varney, Deanery Lay Steward, welcomed the visitors and read the lesson. We were led in prayer by Lisa Turner, of the Ascension, in her lovely young voice. Then with a chorus between each presentation Billy introduced Susan Keall, of the Resurrection, who gave a demonstration of the use of the Altar linens, in a clear and clever manner.

Stacey Hann, of All Saints', repeated, with assurance, her television talk on Elevating the Host. Brother Norman Hann showed slides and gave a humorous commentary on the boys' canoe trip this summer on the French River.

Sheila Lumley showed the St. George's Banner with its stylized eagle, and led in a devotion on the eagle and renewal, with renewal powers for those who wait upon the Lord.

The Renewal Sermon was preached by Reverend Robert Lumley, his references to those who were preachers, and contributed in leadership and music, was greeted by warm applause.

The ladies of the Resurrection, with Dorothy Varney and Hilda Mitchell up front, served a lunch to all afterwards in their usual fashion.

There are three Renewal events coming up, a Youth Conference, the Advent Hymn Service, and a Healing Service. The last word came from such Rooters as Kay Julian, Jack Stacey and Colleen and Vicky, who have already made suggestions for next year.

### Mission Matters

Caledonia and New Westminster: Anglicans in Mission overage funds are assisting a project to provide housing and community facilities for Niashga and Tsimshian people in these dioceses. The community centres in Prince Rupert and Vancouver will offer a variety of cultural, social and spiritual programs, and give support, encouragement and ministry to people who are studying, seeking employment, recovering from illness, or visiting patients in hospital, and will minister to newcomers who are looking for permanent residence in the cities.

Research into sailing ships history by Canon Stanley Tomes —

## In years of sea navigation by sail a ship, then another, given the name "Muskoka"

One of the interests of the Reverend Canon Stanley Tomes, Rector of St. Thomas' Church, Bracebridge, is in the sea-going sailing ships of earlier times, an interest he has retained from the years of his ministry spent along the south coast of New Brunswick. Soon after coming to Muskoka Deanery, Canon Tomes gathered facts about a four-masted barque built in 1891 at Stockton-on-Tees in northeastern England by the shipbuilding firm Richardson & Duck, a ship which was given the name "Muskoka." This ship sailed the seas, engaged in cargo shipments, until 1920. The grandfather of

the Honorable Flora MacDonald, Minister of Citizenship and Immigration, who was Captain Ronald MacDonald, was master of the "Muskoka" for a number of years until retiring in 1906. The facts gathered by Canon Tomes about the barque "Muskoka" together with a picture obtained from the National Maritime Museum, Greenwich, England, were published in an issue this year of the summer magazine "Muskoka Sun." There was much conjecture as to how a ship built in England would have been given the name "Muskoka," since there is no other district or locality in the world with

that name. On a recent visit to New Brunswick, Canon Tomes discovered that the barque was not the first "tall ship" to be named "Muskoka." There were 300 ocean-going vessels built on the Kingston Peninsula, upstream from Saint John, one of which was a three-masted ship "Muskoka" built in 1876 by Gabriel Merritt, which was lost in a typhoon in the Indian Ocean in 1887. Information about this ship was in a book "All Our Born Days," by Doris Calder. Now questions remain: Why was the ship named "Muskoka" and did the English shipbuilders take the name for the four-masted bar-

que from the schooner after she was lost during her 1887 voyage?

(The District of Muskoka was named for an Indian Chief, Musqua Ukee, William Yellowhead, who had lived at Orillia until moving in 1835 to Rama Reserve, where his descendants still live. A plaque in St. James' Church, Orillia, placed by the Orillia Historical Society, states that he was "a professing Christian and a man of ability and character." He fought for the British in the War of 1812. He died in 1864, aged about 100, and was buried in the St. James' churchyard. The translation of his Indian name is said to be, "not easily turned back in the day of battle." An Ontario Historic marker, in Couchiching Park, Orillia, also commemorates this distinguished man).

## At St. Luke's Cathedral windows regain their glow

Restoration of the stained glass windows in St. Luke's Cathedral, Sault Ste. Marie was undertaken during the summer.

The work hindered Sunday services but had not led to any cancellations.

"One week everyone had to come to the side door," because the scaffolding was blocking the main entrance, said Dean I. L. Robertson, Rector of St. Luke's.

"Another Sunday we weren't able to use the sanctuary and we used a table for an altar," he said.

After only 28 years, the two windows at either end of the chapel were sagging, warped and in generally poor condition. Windows of this sort have been known to last hundreds of years in European churches but at St. Luke's the windows had

been installed without caulking between the pieces of colored glass and the lead support bars.

John Hawke, the artist restoring the windows, said this is the main reason they are in such bad shape.

He noted that the problem could have stemmed from the fact that some windows of this type do not require caulking.

These windows are not exactly stained glass. They are solid-color glass which is dyed in its molten state and, when hardened, refracts sunlight with a beautiful array of colors.

"There's nothing like them in this city and very few around the country," says Dean Robertson.

"Because they are so very thick and heavy they had trouble bearing their own weight."

Stained glass windows were first made about 900 years ago in Europe with biblical scenes to teach the general population, of which 95 percent was illiterate, the stories of the Bible.

Salisbury Cathedral in England was built with 365 stained glass windows around the inside so the minister could preach a sermon every day of the year.

The St. Luke's windows were designed by artist Angus Macdonald.

Stories depicted by the six-metre window over the sanctuary in St. Luke's include the account of Christ's baptism taken from the Gospel according to St. Mark.

The west window has two scenes, the Ascension of Christ and the Tree of Life. The common theme is the beginning of life.

### Aboriginal Bishop

The Anglican Church of Australia has named its first Aboriginal Bishop. The Reverend Arthur Malcolm, 50, has been named as one of two new assistant bishops in the diocese of North Queensland. Also to be consecrated as assistant bishop in the diocese is Archdeacon Tung Yep, 58, a former Bush Brother who was born in Australia of Cantonese parents and is probably the Australian Church's first Chinese bishop. The Diocesan Council of North Queensland concurred with their nomination by Diocesan Bishop John Lewis on July 11th and the nomination has been confirmed by the Metropolitan of Queensland, Archbishop Grindrod.

# They are not afraid to speak out. Are we?

By Thora McIlroy Mills,  
of Toronto and Muskoka

As an officer of the International Council of Women whose motto is The Golden Rule, I subscribe to the monthly newsletter of the Council of Women of South Africa. For several years I have been impressed by their public denial of what is so abhorrent in apartheid. For example, as far back as August, 1981, this statement was published and circulated: in the *National Council of Women News*:

The National Council of Women of South Africa at this, its 47th Conference, Pietermaritzburg, June 1981; Recalling its lifelong conviction that South Africa is one country and one people; deeply concerned by evidence of mounting tension in South Africa; convinced that every individual in South Africa has the same basic human needs; the same rights to personal dignity, access to civil liberties and the due processes of the law, and the same responsibility in nation building; rejecting any policies, arising from whatever source, that serve to divide South Africa's peoples and aggravate discrimination; believing that policies of racial discrimination are morally unsound and a dangerous obstacle to the peaceful development of our country; declares its consistent opposition to the political policy of 'apartheid' or 'separate development', which does not conform to the principles or aims and objects upon which this Council was founded in 1909."

Each year the appeals to government have

become more urgent, and the appeals to women of all races in South Africa to use their influence against forced removals and resettlement. The January 1985, issue, reminded the government of the Council's letter to Dr. P.G. Koorhoff in 1981 and the Council continues to protest that resettlement of people on the grounds of race is indefensible. To the women of South Africa the News said: "We appeal to every woman in South Africa to assess her own emotions were she faced with a situation where she stood by powerless, watching her home destroyed; was dumped outside a tin shack in an alien environment, with no means of growing food — too far away from any place where it was possible to find work; with no future, only the heart-break of the inevitable disintegration of the family unit. If this can happen to thousands of South African women today, we are allowing the establishment of a precedent that can involve every one of us tomorrow. For the love of God join us in appealing for an end to forced removals now. For the sake of a peaceful future in South Africa let us live by the motto of the International Council of Women: Do unto others as you would that they should do unto you."

The Council has been just as earnest about detention without trial. (The News, Feb. 1985): "It is our belief that detentions without trial: solitary confinement; lack of access for family, legal representatives and personal medical doctors,

is contrary to the rule of law and common justice, and therefore brings the Law in South Africa into disrepute. — The majority of people in South Africa believe that the interrogation methods used against those detained are brutal and brutalizing, and that they are not subject to acceptable degrees of monitoring because of the refusal of access to the family of the detained person. —". The Government Minister's reply, in part; — "You will of course appreciate that it is not possible to accede to your demands and you must accept that I do not agree with the basis of your accusations —."

However, when Mrs. Kate Philips, president of the National Council of Women lodged a strong protest; this was action in common with several other like-minded organizations. Kate's mother wrote in appreciation: "We are glad to report that the detention was comparatively short, but there was never any charge, so it was, in our opinion, not justified. My husband and I appreciate very much the NCWSA's immediate and public condemnation of Kate's detention without charge. We realize now, from our experience of this abhorrent form of bullying, just how important each expression of protest is, not only for the encouragement of the families of the detainees — and indeed we were encouraged — but also to help accumulate pressure on the authorities to end bannings and detentions without trial. Thank you

and your Council for adding your voice so powerfully."

This type of leadership is not new to the Council of Women. Away back in the days of World War I, the Port Elizabeth Branch of the Council of Women of South Africa (NCWSA) arranged for an inscription to be added to the famous Monument erected in recognition of the services rendered by horses in the Anglo-Boer War. The monument depicts a life-size helmeted British soldier kneeling with a bucket from which his horse is drinking. A trough for water is incorporated in the stone plinth on which they stand. The inscription reads:

"The greatness of a nation consists not so much in the number of its people or the extent of its territory as in the extent and justice of its compassion."

As recently as March, 1985 the Board of Officers

of the NCWSA has made additional strong appeals for "immediate, honest and open conference between the Government, Trade Union leaders, and the real leaders of black communities. There is no other path towards peace and the end of unrest, other than a sincere attempt to discuss the causes of black anger and frustration and white fear. The rebuilding of trust is essential —". Stronger words are being used by the NCWSA today.

These statements prove that not all "whites" are in favour of apartheid (as is sometimes suggested). Nor are all Afrikaners! But Anglo-Saxon whites and Afrikaners don't speak the same language. They don't mix socially, don't attend the same schools or churches — they don't know each other. So their minority protests against racial discrimination are sadly weakened by lack of united effort.

It is difficult to know how best we, in Canada, can help. Wiser heads than mine are studying and debating the pros and cons of many suggestions offered to government and "big business." Meanwhile, the very least we can do is to add our voice, individually or in our social and charitable organizations, to the appeals being made by the NCWSA. If the Government of South Africa in the next few weeks received thousands of simply worded protests against *detention without charge*, and against *forced resettlement of people on the grounds of race*, it would show how the people of Canada feel about apartheid. It couldn't do any harm and it might do a lot of good! Only as an aroused public opinion around the globe is made known to the Government of South Africa is there any hope of avoiding what could be a "bloodbath" of world-shaking proportions.

## Written or Spontaneous Prayers?

By the Reverend

Douglas A. B. Stanley

Most Anglicans accept written prayers without question. We have a Prayer Book full of them. Yet there are those who question whether prayers should be read from a book. Should we use written prayers only, or pray spontaneously? We cannot get an answer to this quandary from the Bible since all the prayers in the Bible are written, but we must realize that every one of the biblical prayers were at some time spoken spontaneously. The type of prayer we use should, first, be determined by whether it is based upon God's will for His people.

Secondly, prayer must meet the needs of those praying. We would all be disappointed if we knew the lady who went to her priest and asked, "Please pray for my son; he's been gored by a bull." The priest looked through the Prayer Book, but finally said, "I'm sorry, madam, there is no prayer for being gored by a bull." We would expect the priest to have prayed for the boy's healing by praying spontaneously to our heavenly Father through our Lord Jesus Christ for that would have both revealed the will of God by following the example of our Lord Jesus Christ and would have met the need of the praying mother.

There are many situations for which there are no prayers written in our Prayer Book or in any

other book of prayers. There are no specific prayers for the depressed or suicidal, for those who are contemplating separating from their spouses. Nor are there specific prayers to cover the real emotions of loss in a labor dispute or a rejection of some kind. All of these, and many more, are the situations in which we as Christians need to pray to our Lord Jesus Christ for strength, direction, emotional readjustment and healing for other people and for ourselves. We need to pray openly and honestly on each of these matters so that we may do the will of God.

Yet spontaneous prayer, by itself, can be selfish and miss the point. The Prayer Book and other written prayers have stood the test of time by expressing the real thoughts, convictions and emotions of Christians over the centuries so that they continue to be printed. Using spontaneous prayer alone could cause us to miss genuine confession, if we only confessed the things which we have done and omitted the things which we have not done, as our Prayer Book directs us. We would not be reminded that God's service is perfect freedom as we continually pray at Morning Prayer. We could, and most of us do, ignore giving God the adoration He deserves. Amazingly, most of our collects use one-third of their words to adore the loving nature of our glorious God. Con-

sider phrases of adoring love like these three:

"Almighty God, who has given us thy only-begotten Son to take our nature upon him, and has at this time to be born of a pure virgin" (Christmas); "Almighty God, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life" (Easter); and "God who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit" (Pentecost). They remind us to reverence our God. Nor can we ignore the beauty of the prayer for families in which we thank God for "Life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men... But above all we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory." (BCP, p. 736)

How should we pray? Use both. For those of you who pray spontaneously, use the Prayer Book when it has an appropriate prayer. For those of you who find spontaneous prayer unnerving, launch out into the deep in faith and pray earnestly and honestly to your heavenly Father when you know of no written prayer to use to talk to God or when your Prayer Book is not handy. Our Father hears both.

## The Country Parson

Reprinted from "Mission Bell," Parish of West Thunder Bay

He preached about the Trinity and how the world began:  
Explained the Incarnation and the destiny of man.  
He carefully expounded all the details of the Creeds.  
He tried to show their relevance to modern human needs:  
He brilliantly upheld the Christian heritage of truth,  
And sought to make it lucid and acceptable to youth.  
They listened with correctitude, but everybody said:  
"He's far too theological, and quite above our head."

He gave an exposition of the Church's Means of Grace,  
Revealing how the Sacraments revive a fallen race.  
Of Self-examination and the ways of Mental Prayer,  
And why we need Communion, and how, and when, and where.  
He spoke of Bible Reading, and to make it all complete,  
Gave practical instruction on the value of Retreat.  
And everyone agreed that it was logical enough  
But only suitable for those who like that kind of stuff.

He chose the Ten Commandments for the basis of a course,  
He amplified their meaning and he emphasised their force:  
He took the eight beatitudes and the Sermon on the Mount;  
And spoke of Christian Stewardship and rendering account;  
He did his best to penetrate beneath their toughened skins  
With pointed expositions of the Seven Deadly Sins.  
They felt a little slighted to be led across this ground,  
For morals in the countryside are basically sound.

One day, in disillusionment, believing no one cared,  
He flung at them a homily completely unprepared,  
Endeavouring his customary period to fill,  
With sentimental platitudes that meant precisely nil:  
Returning to the vestry in the grip of horrid fears  
That people would consider it insulting to their ears.  
But no, they were enraptured and entranced by every word.  
"Oh Vicar, it was lovely! Quite the best we ever heard!"

# Bring their own chairs for annual Bear Cave Church service

By Ted Currie in  
The Muskoka Sun

The congregation is faithful to their tiny log church.

It has a heritage that's hard to forget. The congregation, when they're called by the tower bell, come to church prepared. They bring their own heat, lamps, benches, church symbols and Bibles.

The square-timbered log church at Bear Cave, might well be the most forgiving and for the recent Thanksgiving Sunday service they paid thanks at their holiday service. With a fire crackling in the hearth of a borrowed stove, and light from a variety of donated sources, the congregation settled into their lawn chairs for the annual Thanksgiving service from the altar... the only original church property that hasn't been stolen.

The mixed congregation at Bear Cave, mostly Anglicans, come to Christ Church to pray, and to forgive the indiscretions inflicted on the isolated country sanctuary. Thieves have stolen everything, except the handmade altar and the Spirit that dwells within. The Bibles were stolen, as were the fixtures including oil lamps, stove, pews and the organ. The latter was the most recent piece to be removed.

Bear Cave is located nearly eight miles off Highway 141, north of the Village of Rosseau, along the old Nipissing Road. It was constructed in 1880, according to the sign on the front of the church, although the Anglican Church record from Rosseau indicates it was established in 1891, on property donated by John Foreman, a homesteader farther north on the road. The church was established to bring religious celebration to the logging community that was booming in North Cardwell Township now part of the Township of Muskoka Lakes.

In a recent publication entitled, *A History of the Church of the Redeemer* (Rosseau Anglican Church), written by Evelyn Parker, Isabel Matthews Swainson and Audrey Tournay, it is indicated that "1891 was quite a year. Mr. John Foreman gave a lot in North Cardwell for the building of a church. He gave no deed and the log church was used as a union meeting house and place of worship. This little church served the people of Bear Cave, and all those who farmed or logged in the area. Timbering was a very flourishing business and brought in many families."

The authors add, "The log church was the scene

of marriages and christenings and the centre of activities. A school house was built just across the road so the children could receive their schooling."

The book reminds that "This church became one of the points of the Parish Church of the Redeemer (Rosseau), along with the Bent Riverdale Mission, Ufford and St. Thomas' in Ullswater. This represented quite an area especially when one takes into consideration the state of roads and the means of conveyance."

The church is a stark reminder of pioneer days. It is not bordered by gardens, or decorated with wood trimmings or gingerbread carvings. The steeple is a faded white, and settles solemnly into the countryside of granite and pine. The Nipissing Road is only a few feet from the front door, and the building is constantly lost in summer dust, and buried

when snow is cleared. The congregation has tried, however, to keep the timber building in satisfactory repair. Foundation timbers have been replaced, the bell polished and set in the tower and the interior given a fresh coat of paint. That hasn't stopped the continuing thefts, but is has pacified the congregation of the area who refuse to turn their backs from the heritage of the barren church.

Mrs. Frank Wood told *The Muskoka Sun*, on a recent visit, that in fact the congregation seems to even more inspired these days, and many more services are planned throughout the year. It used to be, she said, that services were only held for special occasions such as Thanksgiving, Christmas and Easter. Mrs. Wood used to play the beautiful little organ at Bear Cave before it fell into a state of disrepair. Then of course, it was stolen.

A wedding was held there two years ago, and on that occasion the interior was repainted. While Mrs. Wood said the color wasn't her choice (lime green) it at least perked up the interior and preserved the wood. The church has been a retreat for many area citizens seeking inspiration, and in its survival, we alone find a strong feeling of spirit and optimism. Even hunters have been found drinking beer in the confines of the church, seeking shelter when they are cold. In the tradition of pioneer kinship, its doors are never locked. The congregation forgives the acts of theft. They can bring their own chairs anyway, and a neighbor brings over a small wood stove to heat the building for services. "With such a small church it heats up fast in here. We bring oil lamps

too and Bibles." said Mrs. Wood.

When the service is over, all the loose property is removed to avoid leaving any temptation for future visitors. But the door remains unlocked for the passerby who wish either shelter or spiritual fulfillment. The congregation asks only that you respect this historic religious site. No matter what the tiny log church hasn't got, no one can ever say the spirit has been taken away. Come visit this historic Muskoka Church this Thanksgiving, and sign your name to the guest book on the altar. The congregation will be pleased you came.



RURAL SANCTUARY: The tiny church at Bear Cave, near the Village of Rosseau has been stripped of most of its contents by

thieves. Yet members of the congregation refuse to let the thefts discourage their enthusiasm for the historic church.

## "One Little Candle"

The following is reprinted from "The Mission Bell," the newsletter of the Parish of West Thunder Bay:

There is a familiar fable that many of us learned in our youth.

A merchant in India, who wished to retire from business, had two sons, but he was unable to decide which one of them was the more clever, and so should have his property. He finally chose a test — he gave to each one a coin and said, "I wish you to buy with this coin something that would fill this house."

The house was large, with several rooms; the coin was so small that it was not possible to buy great quantities of material to fill the house.

The older boy hurried to the market place and soon found that the cheapest and bulkiest thing that he could buy was straw, so he invested

them all, the house was filled with light.

No matter how great the darkness, it can be lit by the light of one small candle. As Christians we have a responsibility to "let our light shine."

Many of us complain that our light is not very bright, that our talents are few, and that our example is not very important to the outcome of life. Let us not be mistaken!

Who knows when someone in despair, loneliness and darkness, may see our small light and be drawn to us for help. Our candle shines brightest in the darkest house, and so our tiny spark may brighten up someone's world.

Let your light shine!

Let your light shine!

Let your light shine!

Let your light shine!

too and Bibles." said Mrs. Wood.

When the service is over, all the loose property is removed to avoid leaving any temptation for future visitors. But the door remains unlocked for the passerby who wish either shelter or spiritual fulfillment. The congregation asks only that you respect this historic religious site. No matter what the tiny log church hasn't got, no one can ever say the spirit has been taken away. Come visit this historic Muskoka Church this Thanksgiving, and sign your name to the guest book on the altar. The congregation will be pleased you came.

(The picture with this article was taken by Peter Wood).



### Mission Matters

MOZAMBIQUE: Audio tapes have been found effective for communicating the Gospel in places where people have little schooling. The Bishop of Lebombo, Dinis Sengulane, spent some time in Pretoria recording teaching tapes in the Portuguese and Shangaan languages. Along with the tapes, he took back to his diocese eight hand operated tape players. The hand operated players are necessary because batteries are unobtainable in Mozambique. (Does anyone know how a hand operated player works?!)

### A Christmas Gift

### A Christmas Card

For someone who has nothing

For someone who has everything

Every year we wonder what to buy our family and friends.

Some people seem to have everything. This Christmas, why not give something different — a gift of sharing with someone who has very little or nothing. The Primate's Fund gift-card can be a Christmas greeting to your friends, and gift of hope and practical help to our neighbours around the world.

Receipts will be issued for tax deductions. We respectfully ask that a gift of \$3.00 minimum per card be made. These cards are available through your Primate's Fund Deanery Coordinators.

## BOOK REVIEW —

## Healing Wounded Hearts

Reviewed by  
The Reverend  
Canon D. N. Mitchell

"Man and Woman He Made Them" by John Vanier. English translation published in Canada

by Anglican Book Centre; \$8.95.

Jean Vanier, the beloved founder of L'Arche communities, is the author of several books about his experiences in

his unique ministry among the mentally handicapped, those who have been, as he describes, "wounded in heart" and because of their inability, often feel separated from the rest of society. As the title suggests, in this book he deals with the problem of sexuality and the hope of an intimate union within marriage for those in his communities who cry out for the love and support of the married state.

For more than 20 years Jean Vanier has lived and worked among these people and because of his deep personal relationship with Jesus Christ has been able to draw the most hopelessly afflicted men and women into a covenant relationship within a loving, caring community. As Henri Nouwen states in his Foreword, "He is a pastor who gently and patiently points to the presence of God where we least expect it."

The anguish of the mentally handicapped, so often neglected, unloved and unwanted, is the need to which this great Canadian Christian has given his life. His L'Arche communities have spread from their beginning in France to many countries of the world; but this book contains no dull statistics; rather it is a warm narrative about some of these people whose dignity and worth are being restored, their wounded hearts receiving the healing touch of love and understanding.

Jean Vanier's creed can be summed up in one short paragraph from his book: "The healing of a person comes, above all, through a personal union with Jesus who has revealed that He is the Friend and Beloved who touches, awakens, and fills the heart." In throwing light upon the life of the communities for the mentally handicapped this book is also a searchlight upon society, the anguish and conflicts of the world, but it is a beacon of hope, as Jean Vanier has found hope in the care of the most poor and helpless: "In our world with its divisions and hardness, often full of hate and strife, they teach men and women the way to trust, to simplicity, to love and unity."

The Anglican Book Centre is to be commended for distributing this book in Canada. We hope it will be widely read; it is a book for every man and every woman; all have been wounded in heart to a greater or less degree and can learn from those with child-like minds, incapable of full maturity, something of a true humanity.



VACATION BIBLE SCHOOL: One of the successful Vacation Bible Schools of the Diocese was held at St. Thomas' Church, Thunder Bay, August 19th to 23rd. An average of 35 children, ages four to 12, attended each morning to enjoy singing, clowns, crafts, Bible stories, outside games, and, of course, juice and cookies. This was under the direction of the Reverend Robert Russell, and Mrs. Dawn Russell assisted with her guitar to accompany her singing. Many others helped to make the week rewarding for the children. The picture at the left is of the Reverend Robert Russell in his role as "Blousy the Clown."

## Algoma Wedding in Huron Diocese

A wedding of interest to many in Algoma took place on Saturday, September 21st in the Church of St. John the Divine in Arva (London) in the Diocese of Huron. Mrs. Frances Saxby, of Sault Ste. Marie and Goulais Bay, was united in marriage to Mr. William Cowan, formerly of Bracebridge, by Bishop Frank Nock, who has known both families during his time at St. Luke's Cathedral in Sault Ste. Marie and at St. Thomas' Church, in Bracebridge.

The five o'clock wedding was a quiet ceremony with the Nuptial Eucharist, attended by close members of both families.

The bride was given in marriage by her son, Gregory Saxby; and attended by her daughter-in-law, Dena Saxby, and granddaughter, Michele. The groom's best man was his son, Lyle Cowan.

A dinner reception followed at the Holiday Inn, London, where the families gathered to wish their parents every happiness. Attending were Rosa and Lyle Cowan, Jana and Graham (Bill) Cowan, Christine (Cowan) Hall and Dick Hall, with children Christopher and Mardi, Dena and Greg Saxby and Michele.

Fran and Bill's new address is: R.R. 1, Box 2, Group I, Newcastle, Ont., L0A 1H0.

## Around Algoma

At St. George's Church, Thunder Bay, the Induction of the Reverend Kenneth G. Ostler as Rector took place, conducted by the Venerable E. Roy Haddon, Archdeacon of Thunder Bay. The new Rector was formerly at the Parish of Onaping and Azilda near Sudbury, and previously at Sault Ste. Marie and Manitowaning. He is married to Joanne and they have one child, Jonathan, five.

Each diocese in Canada was represented at a meeting in Winnipeg at the beginning of October of the ecumenical officers of the Anglican Church of Canada. From Algoma, the Bishop requested the Reverend Canon Fred Roberts, of the Church of St. John the Evangelist, Thunder Bay to attend.

There has now been established at Thunder Bay a Centre of the Royal College of Organists. One of the aims of the Thunder Bay Centre is to promote a high standard of organ playing, choral directing, church music and composition. A choral workshop is to take place in Thunder Bay, at St. Paul's United Church, on Thursday evening, November 7th. The leader will be Giles Bryant, from St. James' Cathedral, Toronto. This is open to all choristers.

A fine new sanctuary lamp now hangs in the

sanctuary of St. Paul's Church, Thunder Bay. This is the gift of the Padington family.

A report from the Church of St. Stephen the Martyr, Thunder Bay, shows that the congregation has been active in many ways. The immediate objective of the Parish has been the insulation of the Church, accomplished this fall and with the proceeds of some events being used for this purpose, such as the huge Yard Sale in June, with barbecue and baking on sale. Then there was a barbecue at the home of Mr. and Mrs. R. Haines, for all the Parish. For the first time a car wash was held, with much success and fun: this in August. The Harvest Thanksgiving worship service, September 29th, was followed by a Parish Thanksgiving Supper on October 1st. Besides fund-raising events, such as the rummage sale and teas, there was an Open House at the Rectory on October 26th, sponsored by the Reverend C. T. G. Moote and family. A Parish dance for young and old was planned for November. There is an active Young People's organization and an afternoon Bible Study Group. At the time of sending the report it was said there was a problem about securing an organist; perhaps this has been solved by now.

## Deanery of Muskoka A.C.W. held their fall meeting at Gravenhurst

By Joan Slemin  
St. James' Church, Gravenhurst, provided a charming setting for the Fall meeting of the Anglican Church Women of the Deanery of Muskoka. Sixty-five members were in attendance on Wednesday, September 18th.

Welcoming the guests, as they arrived for registration, were: Mavis Atkinson, wife of the Rector; Joy Milburn, A.C.W. President, and Marie Cleverdon. In the Parish Hall, freshly baked muffins and hot coffee awaited the visitors. Jean Roberts and Winsome McGinn convened the refreshments.

At 9:30 a.m. the women shared in the Service of Holy Communion. The Venerable William Graham, Archdeacon of Muskoka, was the celebrant. Special prayers were offered for the Rector of St. James', the Rev. Patrick Atkinson, who had recently been hospitalized.

The business meeting was conducted by Dorothy Hoover, A.C.W. Deanery President. Minutes of the previous meeting and the Treasurer's report were presented by Marion Luke, Deanery Secretary-Treasurer. Department reports and the Church Camp report were followed by the allocation of funds and new business.

Edna Templeton, of Bala, spoke on behalf of the Muskoka Women's Advocacy Group and mentioned the need of new furnishings for Interval House. Peggy Hern, of Huntsville, reminded the members of their five-year pledge to Anglicans in Mission and proposed that we make contributions to the Diocesan Youth Travel Fund and St. Paul's Boys' School in India. The

Reverend Patrick Atkinson has a special interest in the latter. Betty Shakespeare, Gravenhurst, offered to serve as Youth Contact person for the Deanery A.C.W.

Lenore Marsh, Deanery Chairman of Devotions, read an interesting report on past activities and reminded everyone of the Dynamos Conference to be held under the leadership of the Reverend Ron Armstrong at Muskoka Woods, Rosseau, September 20th, 21st and 22nd. A STUDY DAY is planned for Tuesday, November 5th, at Pioneer Camp, Port Sydney. The speaker will be Peter Bloom, Director of Inter-Varsity Christian Fellowship; his topic will be "Jesus Christ Answers Every Situation."

The President's remarks, given by Deanery President Dorothy Hoover, were an encouragement to all. As this was the Centennial Year of organized Church Women's work in the Anglican Church of Canada, the President told of the Woman's Auxiliary and the fellowship needed by women who lived in rural areas. The W.A. was changed to the A.C.W. in 1966 and Dorothy Hoover urged the members to keep the continuity. We were asked to take the values of Jesus, to think how He would handle a situation, to co-operate with Him for the future.

A vote of thanks to Gravenhurst was expressed by Baysville A.C.W. and an invitation extended for the 1986 Fall meeting.

Lunch was a time of relaxation as the women sat at tables centred by attractive floral arrangements created by Margaret Johnston and Ann Calvert.

After a short sing-song, the guest speaker, the Reverend Canon Charles Locke, was introduced by Majorie Brandt. Canon Locke expressed regret at the unavoidable absence of our Rector, then relayed to us his special areas of concern within the Church. Slides were shown of Belize, one of the Windward Islands in the Caribbean. Canon Locke had temporarily resided on the island and so gave a firsthand account of a different lifestyle lived under difficult circumstances.

A vote of thanks to the speaker was moved by Isabelle Locke. Isabelle has been the faithful convener of Pakistani Embroidery work done by the women of Pakistan. After presenting her report, Isabelle announced that she was seeking a replacement.

Joy Milburn, of St. James', read a letter from a young girl, written by a young girl 110 years ago. It was simple, forthright and hilarious in spots.

Thanks to Jack and Jean Huggett, eight specially costumed dolls were obtained from Church House. Their dress depicted eight areas in which women have served in the work of the Anglican Church. Elegantly presented were Roberta Tilton, founder of the W.A. in 1885, the first Sister of St. John's, a Bishop's Messenger, a member of the Sunday School Caravan, a Minister's wife from the North and an Indian woman, in beautiful native dress. The dolls and a film are available on loan from Church House.

Closing Devotions and a social time before departure ended a day of warm Christian fellowship.