

Trinity, Parry Sound celebrates 145th anniversary



SERVICE OF CELEBRATION: The people of Trinity, Parry Sound were joined by the Rt. Rev. Stephen Andrews on Sunday, June 15, 2014 in celebration of the 145th anniversary of the historic church.

By Brenda Small

Trinity, Parry Sound's 145th anniversary celebrations took place during the week of June 8, 2014. Friends from near and far gathered to celebrate Trinity's significant milestone which began with a musical recital by organist, Angus Sinclair. Mr. Sinclair, a familiar face to Trinity, treated the audience to a delightful program of popular sacred and secular music.

Bishop Stephen Andrews, Arch-

deacon Dawn Henderson, Rev. Peter Simmons, Algoma Anglican editor, and Jamie McGarvey, Parry Sound's mayor, were among the 100 friends who attended the anniversary dinner on Saturday, June 14, 2014. The meal was a very tasty hot roast beef dinner catered by the Foley ladies. The mayor presented the parish with a certificate from the town recognizing Trinity's contribution to the spiritual well-being of the town and area. Instead of

speech making at the event, table conversations were encouraged, allowing more time for old friends to "catch up" on the happenings in each other's lives.

We were pleased to have Bishop Stephen Andrews as the preacher and celebrant at the Sunday morning Eucharist. Also participating in the service were Jack Patterson, Chair of The Algonquin Regiment Veterans Association, Parry Sound Branch, Lieutenant-Colonel Pat-

rick Bryden and Sergeant Major Kent Griffiths, members of The Algonquin Regiment. The flags of The Northern Pioneer Regiment were retired at Trinity Church after it was amalgamated with The Algonquin Regiment in 1967. Trinity's connection with The Northern Regiment goes back to the time of Archdeacon Cyril Peto, a WWII veteran and long-serving incumbent of Trinity.

See Celebration – p. 6

Inside Algoma



St. George's, Espanola marks 90 years

On Sunday, September 21, 2014, Bishop Stephen Andrews and his wife Fawna, joined the people of St. George's, Espanola for a service in celebration of the church's 90th anniversary.

See p. 2



Special servant of God honoured in Rosseau

People from the Deanery of Muskoka and beyond, joined Bishop Andrews for a service on Thursday, September 25, 2014 in celebration of the ministry of Sister Mary Cartwright.

See p. 5

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Saturday, November 1.**

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Ordination at St. Paul's, Thunder Bay

Rev. Charlene Scriver reflects on her ordination

By the Rev. Charlene Scriver

The spirit of God was with us as Bishop Stephen Andrews' presided over my ordination to the

diaconate at St. Paul's, Thunder Bay. My journey with the Lord has been an exciting adventure, one which has led me to this day. It has also been one filled with the blessing of many 'fellow travelers' to whom I extend my warmest thanks! I have been upheld throughout my three years of study at Trinity College, Univer-

sity of Toronto, by the prayers and encouragement from family and friends throughout the diocese. Archdeacon Deborah Kraft and friends in my home parish family at St. Paul's have been a continuous source of strength through their love and prayers.

Educational placements at Christ Church, North Bay, St.

Luke's Cathedral, Sault Ste. Marie, and St. Christopher's, McGregor Bay, were wonderful opportunities for growth and nurture along this journey. Thank you to my supervisors Archdeacon Marie Lowen, Dean Jim McShane, and Rev. Glen Miller as well as the wonderful parishioners who were always encouraging to me. The

love and kindness of my family has been shown in the way they have supported me and I was so blessed to have them present for the Service of Ordination.

It was a joyous celebration infused with the participation of many people whom I wish to acknowledge. Thank you Bishop

See Thankful – p. 4

Diocese of Algoma Anglican Church Women

DEVOTIONS FOR NOVEMBER



The other day I saw a chipmunk racing off with a mouthful of Mountain Ash berries, presumably to his larder to help carry him through the coming long cold winter. According to Google "Their European counterparts are the rowan berries. The rowan tree itself is thought to be sacred and have protective qualities. Because of this, in Wales, the Celts have traditionally planted the tree in churchyards". Although I have never attempted to make jelly out of these brilliant autumn berries, Peter's mother told me many years ago she used them to make a jelly. Again according to Google, the secret to making great jelly is to "Freeze the ripe berries before using".

So as chipmunks and birds harvest the brilliant orange berries during the golden Autumn days, our thoughts also turn to preparing for the coming winter. Our vegetable garden was a little bleak this year, but we did make a huge beef stew of home-grown onions, beans and potatoes and froze several portions for later use. Then out came the much stained recipe card while we scoured the local market for green tomatoes, onions, peppers and cucumbers for our annual big pot of relish.

Green tomato relish recipe was given to me by a friend and ever since I have made many jars to last the winter, sell at our annual fall bazaar and give as presents. It calls for green tomatoes, cucumbers, peppers, onions, vinegar and spices. This recipe is somewhat similar to one found in the book *Loaves and Fishes, Foods From Bible Times*, a book discovered at one of the library's annual discarded book sales. It is Peach Chutney which calls for peaches, water, vinegar, dates, raisins, almonds and all sorts of spices. Maybe one to try next year.

The book gives revised recipes that were probably used from the time of Noah to Nero and ending with Agape, "the name of a love feast celebrated by early Chris-

tians" p. 199. Hmmm I know some of my favourite recipes are pretty old but don't think they go back to Bible Times however here are a couple more: Lemon Snow is a family favourite inherited from Peter's mother and is made on special occasions or hot summer days which calls for fresh lemon juice, sugar, separated eggs and milk. Then on page 45 of *Loaves and Fishes*, I found a Lemon Cake Pudding consisting of sugar, flour, butter, four separated eggs, milk and juice of fresh lemons. Both quite similar and an old one I am certainly going to try from Bible times.

Carrot cake, a favourite from my mum and one I have made for countless Church teas and bake sales, contains oil, eggs, flour, raisins, nuts, spices and lots of grated carrots while Date Palm Pudding found on page 31 contains milk, flour, honey, vanilla, cinnamon, dates and walnuts, another similar recipe.

I could go on and on with similar recipes for watercress, humus, stew, trifle, tea biscuits, custard and pineapple upside down cake, but the one to maybe end this list is Shepherd's Pie which is my favourite way of using up the Sunday roast and vegetables for a Monday supper. In the book the ingredients are bread crumbs, butter, parsley, bouillon, diced cooked meat, gravy, carrots, peas, turnips and spice.

Memories of people who gave recipes to me come flooding back; grandparents, mothers and friends. However when we make a Shepherd's Pie, do memories of those shepherds who watched their flocks by night all seated on the ground, come flooding back especially as we come close to Advent and with Christmas celebrations? And no doubt mentioning Christmas stirs up thoughts of treasured Christmas recipes which may include one you have for a special Christmas Bread: is it like one those found in *Loaves and Fishes* such as Pan Bread or Ezekiel Bread?

In church we recently listened to the story again of the 40 year journey of the Israelites as they travelled from Egypt and eventually into the Promised Land. While travelling they railed against God because they were hungry, but we know God fed them with Manna, and we learn from *Harper's Bible Dictionary*, bread was "The chief staple in biblical times...as suggested by the fact that the Hebrew word for bread *lechem* can also designate food in general".

So from the manna God fed the Israelites in the desert to the recipes found in *Loaves and Fishes* to your favourite bread recipe we travel to the most important meal we have inherited from long ago. This is of course the Holy Eucharist, the Holy Bread that is received is remembrance of Jesus Christ at the altar: "who, in the same night that he was betrayed took Bread: and when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me."

So as we thank God for the golden days and beautiful trees of Autumn, as we thank Him for the abundant harvests, for friends and relatives and their recipes and for our daily bread we sing the words by Don Moen: Give Thanks with a grateful heart, give thanks to the Holy One, Give thanks because He's given Jesus Christ, His Son.....

Pam Handley, Diocesan A.C.W. Devotions Chair.

BIBLIOGRAPHY:

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Harper's Bible Dictionary. General Editor Paul J. Achtemeier, Harper San Francisco, 1985.

St. George's, Espanola: 90 years and counting

By Jo-anne Laframboise

St. George Anglican Church, Espanola, celebrated the 90th anniversary with a wonderful composition of activities that truly stimulated the senses. Held on Sunday, September 21, 2014, the day began with Bishop Stephen Andrews leading worship. The music and the message complimented the vision of the past, on to the present, with a vision of what the Holy Spirit can lead to in the future.

Moving to the next venue held at the Espanola Seniors' complex, all enjoyed an awesome meal. The meal was accompanied by a wonderful string ensemble "The Espanola Strings and Things" followed by a fashion show which took those in attendance from the early 1900's to the present. From early top hats, sideburns and mustaches, long conservative dresses to hippies in shorts and "Peace" t-shirts. Co-ordinators Rose Mary Mairs and Lillian Mullen did a

great job offering thought provoking dress items on beautiful models. This caused great laughter and fun with help from Frank Beer a quick change artist and escort.

Following a short break, a slide presentation viewed, taken from the pages of a book created, covering the past 90 plus years, which is available for sale at \$25 plus cost of mailing. Contact Jo-anne Laframboise if interested in purchase at joraspberry@persona.ca.

The finale included thoughts from the heart of Bishop Andrews, complimenting our former parishioners for laying a rich foundation for us. He concluded in prayer looking to the guidance of the Holy Spirit leading St. George' on into a fruitful future. This was followed by the cutting of the beautiful cake decorated with the churches picture done in edible icing. This was outdone by the beautiful stained glass image of the church which was done by parishioner Pat Samson.



NINETY YEARS AND MORE TO COME: From left, Rev. Beth Topps-Willems, Bishop Stephen Andrews, Fawna Andrews and Rev. Henk Willems are pictured following the service held in celebration of the 90th anniversary of St. George's, Espanola.

This is a Captain Churchmouse Learning Through Canadian Literature Event

Featuring the
Churchmouse Players, Musicians & Singers

The Seven Ages of Mutt

followed by **Music for the Season**

Guest Player
The Very Reverend James McShane

Saturday December 6 2014 @ 2 pm
@ St. Luke's Cathedral

Reception to Follow

Presented by the Junior, Girls' and Boys' Auxiliaries
Free Will Offering for the Sault Ste. Marie Humane Society

EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
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Letter from the Bishop

Titles and traits

Dear Friends,

Even in a day of institutional decline and amidst the derision that passes for rational debate in pre-election posturing, there is still some respect in our culture for those of us who have episcopal responsibilities in the Church. People regularly address me as 'Your Lord' or 'Your Grace' when I go about the diocese. Although I try to be self-deprecating, I don't usually correct them. The address 'Your Grace' actually belongs to an Archbishop (our Metropolitan, Colin Johnson, or our Primate, Fred Hiltz, would properly be called 'Your Grace'). I imagine that it has become customary in this diocese to refer to the bishop as 'Your Grace' because of the long tenure of Archbishop William Wright, who held the provincial office for nearly twenty years.

Similarly, our Executive Archdeacon, Harry Huskins, has informed me, most respectfully, of course, that the title 'The Lord Bishop of Algoma' is improper because the diocese does not have letters patent from the crown.

So, when people ask me, 'What do I call you?' I usually answer that if they are feeling the need to be formal, 'Bishop Andrews' or 'Bishop Stephen' would be fine, and that I would not be offended by being called, simply, 'Stephen'. The only one who takes no notice of these remonstrations is my wife, Fawna, who insists on calling me 'His Lordship', but in such a fashion that I really do wonder if it is a term of respect . . .

The honorifics and deference shown to bishops can be flattering. It is one of the reasons why I like travelling the diocese. Everybody seems to be on their best behaviour when the bishop comes, and many see episcopal visits as a reason to party. In many ways, I witness the diocese at its best. I am reminded sometimes when I return to the office on Monday that diocesan affairs are not as jolly and untroubled as they seemed to be on the weekend, but this does not overly concern me. After all, if I haven't really seen the Church as it is, I have seen what it could be when people focus their attention and energies on celebrating their life together.

Bishops have their place in the Church, but it really is this collaborative effort of people assembled in the service of something greater than themselves that marks the Church as an enterprise in mission. And one of the things that distinguishes the Church from other communities is that God gives his followers gifts for the more effective functioning of the whole. St. Paul writes in Romans 12.6-8: 'We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.'

Here Paul lists seven gifts which God gives to individuals in his Church that are intended to enhance fellowship and make the Church more effective in the pursuit of God's will. Let me describe them briefly.

The first is prophecy. Now, as soon as I mention this gift, there is going to be someone who thinks of Jean Dixon or the corner fortune-teller. It is important to understand that very little of what is called 'prophecy' in the Bible has anything to do with telling the future. In the Old Testament, prophets occasionally



made predictions about coming events, but much of what they say in God's name is more concerned with the present than the future. The prophetic works of Scripture speak chiefly about ethics and morals and religious devotion, and Paul says that there is a continuation of this ministry in the Church.

The second gift is that of ministry, or service. The word is diakonia, from which we get our word 'deacon'. It could refer to any service to God, but in the New Testament deacons are individuals who took specific responsibility for the needy (e.g., the welfare of the sick and the poor and the widows).

The third gift is that of teaching. By this is meant the ability to instruct others in the story of Jesus and in Christian doctrine. The fourth gift is that of exhortation, or encouragement. The one who possesses this gift boosts morale, comforts, consoles, and, where required, arbitrates. He or she is like the coach who spurs the squad on, cultivating team spirit and cheering them up when they have not played well.

The fifth gift is the gift of giving. This refers, as you may expect, to someone who has the means and the inclination to distribute personal wealth. The sixth gift is that of ruling or leadership. These are folks who are good at administrating, and can be found co-ordinating the Church's ministry and worship.

The seventh, and final, gift is that of showing mercy. The one who shows mercy has the capacity to care in a special way for the sick and the afflicted, and for those who are aged or disabled, and they are responsive to need in whatever form it takes.

Well, there you have the seven gifts which St. Paul lists in Romans 12. These are not the sum total of gifts which God grants his Church (see 1 Corinthians 12 and Ephesians 4.11), and there may be other gifts which Paul does not list. Moreover, they do not all reside in your incumbent or bishop! But God has given these gifts to every church since Paul wrote this

Epistle. Which of them belong to you? The Church of today needs them now more than ever.

Some of you are aware of situations requiring care and empathy, for example. There are elderly in nursing homes, sick in hospitals, people without transportation, folk who have been recently bereaved, kids who have single parents, people who are new to your community, all of whom need a compassionate touch in the name of Christ. There are churches that struggle to find people with good organizational and decision-making skills to take on responsibilities for leadership, Sunday School managers and programme initiators. Many churches are hindered by yearly deficits where increased generosity from a few individuals could help stabilise and direct a church into more effective ministry. And those who have given sacrificially of their time and treasure are occasionally dissatisfied and discouraged. Where are those who are good at encouragement, those who are willing to get involved in the Church's squabbles to bring about reconciliation?

Teachers are needed, but not only for Sunday Schools. There are Bible studies to be led, marriage preparation sessions to be administered, reading groups to be got underway. And, of course, we need more servants: for there are visits to be made, people to be picked up, minutes to be taken, silver to be polished, phones to be answered, musical notes to be played and sung, children to be sat. Perhaps most of all, we need prophets: those of a sensitive conscience with some divinely granted insight as we seek to chart our course for the future.

Well, although I don't necessarily know who you are, I know you're out there, for God has given these gifts to his Church. If we do not use them, then we impoverish his Church and hamper her mission in the world. People often speak of the Anglican Church's apparent failure to thrive. I wonder if we realize that it may be because you or I have not been using our gifts? Church is not a spectator's sport! Each of us has a vital role to play, an essential function to fulfil.

Your fellow recipient of God's gifts,

Stephen Andrews
Bishop of Algoma

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons
Send articles for publication to:
P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
Phone (705) 732-4608 Fax (705) 732-4608
E-mail: anglican@muskoka.com

Please send subscription renewals and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

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

Thankful for the contributions of so many

Continued from Front

Stephen Andrews, Archdeacon Deborah Kraft and the Wardens and people of St. Paul's for hosting the service. We were all blessed by Rev. Canon Dr. David Neelands, Dean of Trinity College, who was our preacher. To presenters Archdeacon Deborah Kraft, Canon Paul Carr, David Stephens, and Susan Polhill-Klages, thank you. It was a real joy to have my three sons involved: Jason offering a solo, Stephen greeting, and Philip reading scripture, along with my sister, Janis Beebe. Daughters-in-law, Tara and Sandy, offered the Litany and my five grandchildren presented the gifts at the offertory. Thank you also to Rev. Diane Hilpert-McIlroy, Bishop's Chaplain; Rev. Rosalie Goos, for vesting; Rev. Anne Carr, deacon; the Very Rev. James McShane and Pam Oshimo for assisting with communion; and to the parishioners who served as Layreaders, sidespeople, and bell ringer.

Of course what would a celebra-

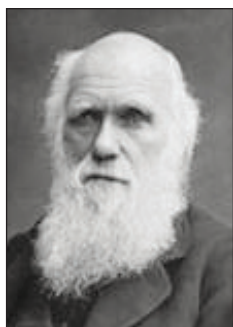
tion be without music! Thank you to music director, Dr. Dean Jobin Bevans, the choir and St. Paul's Praise Band for the gift of music. My father, Richard Stephens, was one of my biggest supporters. Before he died in hospice this past summer we were able to pick the hymns for my ordination together. Dad had many favourites and we sang many of them in joyous praise this night of blessing and celebration.

Thank you to St. Paul's ACW and to Chef Don Harris for the wonderful reception following the service! It was an evening that brought us together from around the Deanery of Thunder Bay, from other parts of the Diocese, and from Toronto. As I give thanks to God for each of you who have traveled with me I am reminded that the journey is not over, for in the words of our closing hymn our task remains to "Lift high the cross, the love of Christ proclaim till all the world adore his sacred name!"



NEWLY ORDAINED: The Ven. Deborah Kraft and Bishop Stephen Adrews are pictured with Rev. Charlene Scriver following her ordination to the diaconate on Wednesday, September 17, 2014 at St. Paul's, Thunder Bay.

The uncomfortable faith of Charles Darwin



CHARLES DARWIN

By the Rev. Richard White

Charles Darwin (1809-1882) was an Anglican, sort of. Darwin believed in God, sort of. Two things are certain. The father of the Theory of Evolution mirrored the beliefs of his famous grandfathers, and he was uncomfortable wearing the faith of the established Church.

Darwin's paternal grandfather was Erasmus Darwin, a linguist, scientist, doctor, and what were known then as a "free-thinker." He founded the Lunar Society, an exclusive gathering of intellectuals which met in Birmingham from 1765 until 1813. They included Josiah Wedgwood, future brother-in-law, James Watt, of steam-engine fame, Joseph Priestley, the discoverer of oxygen, William Murdoch, the inventor of gas-lighting, not the television detective, and American skeptics, Thomas Jefferson and Benjamin Franklin. They advocated educational, social and industrial reform, supported the French and American revolutions, deplored slavery, and elevated human reason. Member, Thomas Jefferson, produced a Bible that removed, all

the miracle stories, references to Christ's divinity, and the Resurrection accounts. The elder Darwin wrote *Zoonomia* or the *Laws of Organic Life*, a two-volume work on the anatomy and psychology of Man which could be called the first theory of evolution that said human beings descended from molluscs. He incorporated molluscs into the family crest. His grandson, Charles began reading *Zoonomia* as a child and it was an important reference book for life.

Darwin's maternal grandfather was the famous potter, Josiah Wedgwood who like all members of the Lunar Society, held to the highest standards of personal integrity and goodness. He was an outspoken abolitionist. He worked on the floor alongside his workers, teaching them the potters craft, he built a village for them, and was known for his generosity. He was also a devout member of the Unitarian Church. Unitarianism opposed the creedal doctrines of the Anglican Church, arguing that its central claims about Jesus Christ and the Holy Spirit were illogical. Both Darwin's parents were Unitarians, and he would later marry a Unitarian, Emma Wedgwood, his first cousin.

Still, Charles was baptised into the Anglican Church, enrolled in a Church school, and later sent to Cambridge to begin the path toward Anglican ordination. Ordination would be, he thought, a door to an easy life in some rural parish where he could chase his first love, studying nature. The door never opened. His life was forever changed when he was 22. He received an invitation to sail around the world on the royal

research vessel, the HMS Beagle.

As a young man, Darwin was a studious amateur naturalist and geologist. The Beagle's young captain, Robert Fitzroy was already a respected meteorologist and hydrographer chosen to conduct a survey the coastlines and waters of South America and the Galapagos Islands in order to update the available maps. The

History Byte

two became friends. But they saw the natural world through different lenses, Fitzroy, through the eyes of a strong Christian faith; Darwin, through the eyes of his grandfathers book *Zoonomia*. The Beagle's voyage from 1831 to 1836 made an indelible imprint on Darwin's future and faith, or lack of it.

Darwin's conflict with the Church would hit several teachings. The established Church favoured a literal interpretation of the first two chapters of Genesis. One bishop had actually dated the creation of Man to October 23, 4004 B.C., at nine o'clock in the morning. Darwin's study of the coast lines and river beds, plus the bounty of fossils he collected convinced him the Earth was much older. Likewise, the Church favoured a belief that at Creation, species were fixed. Again, Darwin's conclusions were quite different. The weeks in the jungles of South America, the richness of the tribal cultures, and the barrels of specimens he studied and shipped home showed him that the natural world, even the human world, was

filled with variety and differences.

They visited the Galapagos Islands in 1835. The islands are an archipelago of volcanic rock in the Pacific, off the coast of Ecuador with a rich biodiversity of life, numerous species of crustaceans, birds, tortoises, and iguanas. For five weeks Darwin cataloged the unmistakable evidence of environmental adaptation. Those observations became the basis for his own theory of evolution. His grandfather Erasmus would have been proud of him.

He returned to England in 1836, and spent almost 20 years putting the evidence together. He presented his Theory of Evolution in his *The Origin of Species*, 1859. The fact that God did not figure in his Theory, caused a furor. But even before that Darwin had several crises of faith.

He had long rejected the Old Testament, especially the Genesis accounts of Creation. And there were other difficulties. There was the problem of suffering. The Church taught that God was a loving God. Darwin's voyage exposed him to the great cruelty of the slave trade, and the barbarity of Nature at its worst. Then in April of 1851, Annie, his favourite daughter, died of a prolonged illness despite much prayer. Rather than being overseen by a benevolent Being, life to Darwin seemed to be ruled by the survival of the fittest. The claims surrounding Christ also troubled him. The Gospel of John made exclusive claims about Jesus Christ as "the way, the truth and the life" with believers being saved and nonbelievers being damned. To Darwin this was senseless and cruel. Why

would anyone wish Christianity to be true, he wrote, since members of his family, including his grandparents and his wife would be "everlastingly punished" by that measure. He wrote at one point that he gave up on Christianity when he was 40. Years later he denied that the Bible was a source of revelation from God, something even a good Unitarian wouldn't deny.

In spite of personal struggles with faith, he was on good terms with the vicar of their local church in Downe, Kent. His children were baptised. He served on the parish council. He gave generously to Anglican missions and social causes, but he came to church less and less often. The few times he and his family did go, they made a point of turning away from the cross when the Creed was said.

In the meantime, the furor over *The Origin of the Species*, 1859, turned into a debate between sympathetic scientists and conservative theologians. It came to a head in June 30, 1860 at a public debate at Oxford. Before almost a thousand people, Darwin's cousin and fellow-scientist Thomas Huxley, squared off against Darwins fiercest adversary, Samuel Wilberforce, the Bishop of Oxford. While Huxley and Wilberforce were trading insults back and forth, a figure stood up. It was Fitzroy, the former captain of The Beagle, himself a respected scientist. Holding a Bible in the air, he shouted that they were called to believe God's holy word, rather than the theories of a mere mortal. He said with deep sorrow that Darwin's theory had caused him

Special celebration in Rosseau for Sr. Mary Cartwright

By the Rev. Mal Binks

Sister Mary Cartwright, an Anglican solitary of the Society of the Common Life, has been a fixture of the religious life of Muskoka for many years. Readers of the *Algoma Anglican* will be familiar with her monthly column, "The Anchorhold", which nourished the spiritual development of her many followers. Her home, "Maison Dieu", provided a retreat centre, meeting place, and refuge in the Bracebridge area and beyond.

After moving to a condominium, she continued her work, gathering a devoted group who met regularly for discussion, prayer and her hearty soup. The Bracebridge Ministerial Society also held their monthly meetings in the welcoming atmosphere of her home. Over the more than 30 years she has resided in Bracebridge, Sister Mary Cartwright responded to countless calls for spiritual and pastoral support at the South Muskoka Memorial Hospital and area retirement and nursing homes. For this work she travelled to Britain and the United States for training with many noted specialists in this vital area of health care. Her door was always open to any person in need. Her vast library, built out of her own small income, was a source

of information and inspiration for students, clergy or any inquirer.

On Thursday, September 25, 2014 a special service of thanksgiving for her devotion and self sacrifice, was held at the Church of the Redeemer in Rosseau. The Bishop of Algoma, Rt. Rev. Stephen Andrews, preached and celebrated the Eucharist. In his homily, he paid tribute to Sister Mary for her years of dedication in serving God and the church. He reviewed her life and career, from nurse, rancher's wife, lay ministry, to her status as a solitary nun.

The service was very well attended by people of many faiths, some who travelled great distances. Her family was represented by her son, Gordon, who still carries on the work of the family ranch near High River Alberta. At the supper which followed in Frost Hall, presentations and greetings were made from both local, provincial and federal governments and many other religious denominations and organisations. Still an inspiration and shining example to many, Sister Mary Cartwright now resides at the Castle Peak Retirement home in Bracebridge where she continues to reach out to help others.



HONOURING A FAITHFUL SERVANT: On Thursday, September 25, 2014, clergy and laity from the Deanery of Muskoka and beyond gathered at the Church of the Redeemer, Rosseau to honour and celebrate the ministry of Sr. Mary Cartwright. Pictured from left in the middle row are, Rev. Paul Walmsley, Rev. Mal Binks, Rev. Peter Simmons, Rev. GailMarie Henderson, Rev. Dr. Jim Thompson, Rev. Canon Rudy van der Heil and Ven. Eric Paterson. In the back row are Ven. Dawn Henderson, Rev. Dr. Cal MacFarlane and Rt. Rev. Dr. Stephen Andrews, Rev. Margaret Johnston and the Very Rev. Nelson Small. In the front row from left are Rev. Kelly Baetz, Sr. Mary Cartwright and Rev. Barbara Nangle.



WELL DONE: Doris Brown greets Sr. Mary Cartwright following a service celebration of Sr. Cartwright's ministry held at the Church of the Redeemer, Rosseau on Thursday, September 25, 2014.

An active summer and autumn at St. Mary's, Nipigon

By Kathlen Aitken

A Summer well spent

This is a time for discovery, of new places of natural beauty close to home, and far away. It is a time for hosting family members, introducing them to the church family and of reconnecting with family far away and joining in worship in new places. Two of the members of St. Mary's, Nipigon, Joy and Kirby Evans, took special greetings and St. Mary's Nipigon T-shirts to St. Mary's Cowhead in Newfoundland.

St. Mary's at the Fall Fishing Festival parade

The 50th annual Nipigon Fall Fishing Festival was held on Labour Day weekend. Rev. Diane Hilpert-McIlroy had planned an ecumenical service for the Festival venue. People from the United, Roman Catholic, Pentecostal and Anglican churches took part. The Holy Spirit was felt throughout the service. Different clergy did prayers between each scripture reading, background music was provided with a keyboard and three people performed beautiful solos.

St. Mary's took second prize in the Festival parade. Members rode on a float dressed in choir robes and performed under a beautifully decorated cross. Thanks to all those who used their creative skills decorating the float, and those who greeted onlookers with waves and songs of joy.

"It is well with my soul"

On Friday, September 26, 2014, St. Mary's Nipigon hosted the Asante Children's Choir, a group of young people from Uganda. Their beautiful voices, colourful costumes, their dancing and their drumming left the Nipigon community audience enthralled, and wanting more. Some of their songs were familiar, but delivered by these young people with such feeling that they were new songs again, bringing all in attendance closer to the truths of Christian beliefs.

Some were privileged to host members of the choir in their homes overnight. They were genuinely grateful in a way most people have forgotten how to be: beautiful, joyful young people, and curious, reminding those from the community without intending to, how blessed North Americans are with material things: private back yards where people can do what we want, plant what we want, big houses, that are often thought of as small. In the morning, our guests had to get back on their tour bus. This left their hosts with tears in their eyes.

A summary of information from the Asante Ministries Canada website follows: "The Asante Children's Choir is made up of children from East Africa, a region recovering from years of civil war and genocide that have claimed mil-

lions of lives, leaving thousands of children and women as orphans and widows. The Choir is dedicated to spreading love, hope and joy while raising awareness for the desperate plight of orphans and other vulnerable children."

Asante Ministries was originally started in Rwanda by a couple of students who wanted to do something to help the orphans in their area. From that humble start in 2001 it spread to helping widows; then to building schools; then to vocational training programs; then to a touring children's choir.

Today, Asante Ministries has over 3,000 sponsored children, vocational training programs for widows, three schools attended by over 700 students, and the Asante Children's Choir. The children who have been rescued from some of life's most difficult circumstances take pride in expressing gratitude through their music. Despite the desolate circumstances the children come from, they have beauty, dignity, hope and unlimited potential. Audiences are invited to participate in Asante's vision of creating environments where children and those most in need can be given hope for a better future and the tools to make that future a reality.

"Asante" is a Swahili word for the English "Thank You". To these young guests, the members of St. Mary's say "Asante".



GIFTED YOUNG PEOPLE: On Friday, September 28, 2014 At St. Mary's, Nipigon,, the Asante Children's Choir from Uganda presented and inspiring evening of music, dance and drumming which left the audience wanting more.

Darwin was moved to Westminster Abbey

Continued from p. 4

"the acutest pain." He rued the day Darwin joined the voyage. Despondent, Fitzroy killed himself a few years later.

Was the Theory of Evolution intended to cast doubt on the existence of God? Not according to Darwin. He couldn't see why someone would come to that conclusion, nor could the more enlightened leaders of the Church. One bishop said publicly that Darwin was not responsible for the "conflict between a knowledge of Nature and a belief in God..."

Darwin died on April 19, 1882 at the age of 73. Pressure from the political and scientific communities, moved his funeral from his parish church to Westminster Abbey. Had he died a believing

Christian? No. In his Autobiography, he called himself an agnostic, a relative new label at the time for a person with had no knowledge about a Supreme Being or whether such a Being even existed. A rumour said he had a "deathbed conversion" to Christianity. Family members present denied that. He was interred in the floor of the Abbey.

In September 2008 the Church of England posted a posthumous apology which said in part, "Charles Darwin: 200 years from your birth, the Church of England owes you an apology for misunderstanding you and, by getting our first reaction wrong, encouraging others to misunderstand you still." It also created a website promoting Darwin's ideas.

Do unto others

By the Rev. Canon Bob Elkin

Sometimes you extend a helping hand and get your rings stolen. You turn the other cheek and get it smacked too. You go the extra mile and get blisters. Let me share a story with you.

Not long ago, hurrying to meet my wife and two dear, long time church friends for lunch, I found a cell phone. Being a technical idiot unable to call up the owner's number, I shoved it in my pocket to sort out later and got to the restaurant. In the middle of lunch someone nearby started screaming "Shut the (bleep) up! Shut the (bleep) up!" I turned to confront this ignoramus and received a poke from my wife who said: "Bob, its coming out of your pocket!" Sure enough, my new found cellphone was using this cry as a ringtone! The waitress broke the connection for me and left a message for the owner to come to the restaurant to pick up his phone. I'm glad she handled it. If it was up to me he'd have needed scuba gear to retrieve it!

This isn't the first time I've had good intentions go astray. One Christmas Eve I received a frantic call from a student I knew who, much against the rules had smuggled a pet cat into his room. He'd been caught and was threatened with immediate eviction if the cat wasn't gone by supertime. "No problem" I said. "Bring him over here and we'll sort it out after Christmas. He'll be good company for our cat." What a joke! The two cats took one look at each other and immediately marked territory with one spraying the Christmas tree while the other claimed the presents. What a stink! My wife frantically unwrapped the gifts before they got soaked while I stripped ornaments off the tree and chopped out branches that had really been hit. It was a little ripe at our house that Christmas and for many years after there was a definite Eau du Cat when you plugged in the lights. The kids thought it was great though and still sing Jingle Bells whenever the cat uses the litter box.

Both my wife and I have worked in helping professions

and both of us have brought stray people home to stay at our house until they got themselves sorted out. One of hers stole all her identification so she could sneak across the border into the States, while one of mine brought his cousin to live with us too who immediately repainted the bedroom with pentagrams and various other Satanic symbols.

Living in rectories next to the church has often made our house

Letter from Bob

a beacon for folks in need of a meal or a bed or a bus ticket. Most are pretty decent people but we have had our shoes and coats and sundry other things disappear while we were in the kitchen packing them a lunch. Mind you, it isn't always transients who cause trouble. We worked ourselves stupid one afternoon spring cleaning the rectory front porch. To celebrate finishing that job we went out for coffee and came home to find it choc-a-bloc full of used clothes, toys and a multitude of other garage sale items. A parishioner, after doing her spring cleaning had dropped it all off at our house for the church rummage sale which was coming up in a few months. Her ears must have rang that day!

It isn't all bad though and sometimes it works out just like you thought it would. One man who came for a sandwich and coffee every time he hitchhiked through showed up with flowers for Connie to say thank you after finding sobriety and turning his life around. Several young people who lived with us write regularly and share stories of their own children and families today. Kids we were worried about Facebook to reminisce about the good times they had at church and in the youth group back in the day and you know something right went on then. The high times so outnumber the low and we wouldn't change a thing or do it any different. Heck, I even hope buddy got his cellphone back OK!

Celebration followed by a delicious potluck luncheon

Continued from Front

After the service, the congregation enjoyed a delicious potluck luncheon while continuing to share news with old and new friends, as well as sharing stories which came to mind as they viewed the photos displayed on the bulletin boards and television monitor. The meal ended with everyone receiving a generous portion of a delicious anniversary cake. In recognition of our 145th

anniversary, a beautiful banner, which hangs in the church nave, was designed and quilted by Kay Wilkinson and Connie Matthews. It was wonderful to see Trinity's friends gather to remember, reminisce and share stories of their time and life at Trinity. All look forward to our next celebration!



HISTORIC CHURCH: A steep-pitched gabled roof above and stain glassed windows are among the architectural features of St. John the Evangelist Church, Thunder Bay. Photo by Pamela Cain. Photo and caption originally ran in the Chronicle-Journal newspaper in Thunder Bay on September 3, 2014.

Church has links to military

By Pamela Cain
City of Thunder Bay Heritage Advisory Committee

St. John the Evangelist Church on Pearl Street is one of two churches on this year's Doors Open tour. It is the oldest operating church in the city. The present day church was built in 1884 after the original building was destroyed by fire in 1881. The red brick building, built at a cost of \$74,000, has stained glass windows dating back to its construction.

The church was designated the regimental church of the Lake Superior Scottish Regiment. Many men from the church were recruited into the 52 Battalion during the First World War. The regiment

was disbanded after the war and its regimental colours are on display in the church's chancel. Tradition requires that the colours are never to be cleaned or repaired, even if in tatters.

There is a Sons of England memorial plaque honouring the church members from the two World Wars and a memorial plaque designed and illustrated by A.J. Casson from the Group of Seven. It's dedicated to church members who volunteered in the Second World War.

A registered Heritage Site, St. John was built by William Fryer of Collingwood. The architect was R.J. Edwards. The simplified Gothic Revival style reflects a lack of specialized workmanship and

adaptation to the harsh Canadian winter.

Notable architectural features of St. John include: red brick construction, stained glass windows dating back to 1884, heavy buttresses using brick veneer, steep pitched gabled roof, entry with stepped appearance due to a number of additions each with a lower roofline, small lancet windows without tracery, and all changes and renovations are sympathetic to the early Gothic style.

For more information on Doors Open, visit www.doorsopenontario.on.ca/thunderbay.

This story originally ran in The Chronicle-Journal newspaper in Thunder Bay on Sept. 3, 2014.



HELPING TO MEET NEED: On behalf of Trinity Church, Parry Sound, the Very Rev. Nelson Small presented a donation of \$378 to Rose Mark, a representative of Harvest Share in Parry Sound. The donation was from a free-will offering received from a recital held in celebration of the 145th anniversary of the church. The recital was held at the church by Trinity's good friend Angus Sinclair.



SCOTTY’S KITCHEN: Scott Wood’s mother Glenda is pictured with daughters Natalie and Kelly following the Sunday service on September 28, 2014. Glenda Wood is holding a plaque dedicated to her son Scott and the opening of “Scotty’s Kitchen”.

A generous gift for St. Alban’s, Capreol

By Valerie Tryon

On Sunday, September 28, 2014, the congregation of St. Alban’s, Capreol, gathered to remember Scott Wood and to give thanks for his generous gift to the parish. A much loved and active member who participated actively in worship and fellowship, Mr. Wood lost his battle with cancer in February, 2014. It was his wish that a commercial dishwasher be purchased on his behalf to make the work easier for those who continue. In his memory, and as a gesture of appreciation, St. Alban’s kitchen has been renamed ‘Scotty’s Kitchen’. Future mission and outreach activities will operate

under this name. During the morning service of Holy Eucharist, Fr. Doug Prebble blessed a plaque which was hung at the entrance to the kitchen. During the reception which followed, Scott Wood’s mother, Glenda Wood, cut a cake and a ribbon to declare Scotty’s Kitchen open. The formalities ended with a toast to Scott offered by Fr. Prebble and were followed by a delicious lunch served by the ladies of the church. All hope Scott Wood’s smile looking down on them and was as broad as theirs as he was remembered. The people of St. Alban’s look forward to using his wonderful gift.

English resistance to change

By the Rev. Peter Simmons

As we recall, William the Conqueror acknowledged the spiritual supremacy of Rome, but he remained firm in his conviction that he was head of the nation. William would have oversight and jurisdiction of things temporal. It was during this time the role of civil and ecclesiastical authority was clarified. Civil and ecclesiastical courts were separated. Problems had been prevalent in this area for some time as both authorities had become so intertwined. Cases concerning religious matters would be judged by a particular bishop, while civil officials would oversee public matters. Tension continued to exist as Norman bishops were filling vacancies, leading to the loss of a sense of national feeling. Old customs, ways of worship and other practices were being set aside, even suppressed. One incident in particular is illustrative of this angst. Egelnoth, Abbot of Glastonbury, was deposed on 1078 A.D. and succeeded by Thurstan who was a monk from Caen. Thurstan was very strict and severe, almost tyrannical in his enforcement of the Benedictine Rule. He ordered the cessation of the use of Gregorian chant by the monks

and its replacement with those used at Caen. It is suggested he even changed the substance of the various offices used at Glastonbury. The monks would have none of it. Their angry increased and open disputes became common. Thurstan responded with a heavy hand. The men-at-arms, soldiers were ordered to use coercive force to make them conform. The monks

Anglicanism

resisted, grabbing whatever was at hand; benches, candlesticks and other objects to defend themselves. A number of the soldiers were injured, while three of the monks were killed and eighteen wounded. All involved were brought before the king. Thurstan was sent back to Normandy and the monks removed from their house. Such tension and conflict lead one bishop, Osmund of Salisbury, to revise the offices used in his diocese. This was very successful, and the use of the Sarum Rite spread throughout southern England. Although other coercive actions were taken by the Normans in other places, the tone of the English Church was el-

evated during this time. A revival of religious faith also took place. A new king would bring about further change. William Rufus, son of the Conqueror, succeeded his father on the throne in 1087 A.D. Rufus could be violent and stubborn in his use of kingly authority. His father, though firm in his view of his authority versus that of the Church, did have some reverence for the institution. Rufus really had very little. We might remember from a previous column the practice of kings to bestow episcopal sees, or bishoprics upon persons lacking the qualifications to hold such an office. This practice had become known as simony. William the Conqueror never sanctioned this behaviour. It prospered under Rufus, allowing him to further increase his personal wealth. Rufus did not shy away from further disagreements with the Church including an issue which arose on many occasions, that of the right of investiture of a bishop. Was investiture to be done by the state, the king, or the Church? The Archbishop of Canterbury would be forceful in his views regarding this issue. Enter Anselm. To be continued.

Diocese of Algoma Lay Readers' Training - LRT

Throughout 2014, 2015 Rev’d Richard White and others will offer a series of 1 day workshops on topics of interest to all Anglicans in the Diocese, but most especially to all Lay Readers. Everyone is welcome. These sessions will be offered both live in-person at St Brice’s Anglican Church in North Bay [unless noted], and also live via web conference [webinar] online. Sessions will generally be on **Saturdays** from 9:00 am till noon; 1:00-3:00 pm. BYOL [Bring your own lunch.]

- **22 November – The Creeds Their History and Theology** [Rev’d Richard White & Linda Langdon]
- **13 December – Anglican Church History Part 1** [Rev’d Richard White]
- **10 January – The Old Testament** [Rev’d Dr John Harvey]
- **24 January – Anglican Church History Part 2** [Rev’d Richard White]
- **14 February – The BCP versus the BAS: History & Purpose**
- **07 March – The Jewish Festivals & Jesus** [Rev’d Richard White & Linda Langdon]
- **21 March - Effective Listening & Visitation Skills** [Beth Hewson]
- **30 May - Doctrine & Theology Workshop** [Rev’d Dr Tim Perry]
- **Other dates and locations to be confirmed:**
 - **New Testament Workshop** [Rev’d Dr Robert Derrenbacker]
 - **Liturgy**
 - **Basic Sermon Preparation**
 - **Canons of the Diocese**

For further information please contact Rev’d Richard White rwhite28@cogeco.ca

Register for web conferences by contacting webconferencealgoma@ontera.net or by calling Linda Langdon 705.476.0791. Please include the name of your city/town, and the name of the sessions you wish to attend.

Algoma webinars are available to anyone who registers and who has access to high speed Internet [Java plugin required], and computer speakers. Registering for any or all of these sessions also provides participants with the ability to replay any session at a later day. People are welcome to attend in person and still sign up for the webinars in order to have playback permissions. There is no cost to attend an Algoma webinar.

Because these webinars are on Saturdays, unfortunately, we are not able to book Contact North Centres. However, Linda Langdon and Contact North will be glad to work with any person or any church to set up [almost] any computer for webinars.



Advent Webinar on the Book of Genesis

Tuesday afternoons in Advent (2, 9, 16, 23 December), 4:30-5:30 p.m.

General intro

Philosophers and geneticists tell us that in our beginnings we find clues to our end. Genesis is a book of beginnings, and from time immemorial, Jews and Christians have returned to this book to help them in understanding life's meaning and purpose in the plan of God. This four-session exploration of Genesis will touch on the themes of creation, Sabbath, disobedience and judgement, marriage and family, and the problem of evil. These are fitting themes to reflect on as we prepare ourselves to behold the end of all things in the Advent of Christ.

The discussion will not assume prior biblical knowledge among the participants, apart from having read the text before the sessions.

Sessions

- 2 December
Genesis 1.1-2.3
- 9 December
Genesis 2.4-4.26
- 16 December
Genesis 5.1-6.8
- 23 December
Genesis 6.9-9.29

Algoma Web Conferences [Webinars] are online seminars available to anyone, anywhere with high speed Internet, speakers and microphone [and/or webcam, or headset].

Alternatively, participants may opt to attend the webinar at their local Contact North Centre [with prior arrangement].

Please register by 25 November by e-mailing webconferencealgoma@ontera.net





READY, SET: The turkey and fixings are ready, the tables set and drinks prepared at Orrville Community Centre as members of the community are ready to welcome people to St. Thomas, Orrville’s Annual Turkey Dinner held on Saturday, September 27, 2014.



ALMOST GO: Pictured are some of the approximately 400 people served at St. Thomas, Orrville’s Annual Turkey Dinner held at the Orrville Community Centre on Saturday, September 27, 2014.

Let there be light, let there be understanding

By Charlotte Haldenby
This August, 100 years ago, was the beginning of World War I. A Serb nationalist assassinated the Crown Prince of the Austria-Hungarian Empire. Austria took action in Serbia. The Russians jumped in to help their relatives, Austrian allies came in and then Russian allies too. When Great Britain joined in, she spoke for Canada, Australia and New Zealand too, meaning the war did involve people around the world. Many young Canadians joined up, called by the mother country, and went off to seek adventure at the other side of the world, especially as many assumed it would be over by Christmas. On Remembrance Day this month, we recognise the end of the war and the many young lives lost. In some battles Canada lost more brave youth in one day than in the whole recent Afghanistan campaign. But these young men had made their point. Canada could be counted on to assist their allies. And at the peace conference, our contribution was recognised by our being given our own seat at the conference table. However, the peace treaty, along with the high hopes for the League of Nations, did not keep the world from fighting again, in World War II. Canada’s status was, in 1939, recognised as independent in foreign affairs, enough to make our own declaration of war, a week after Britain. This was my parents’ generation, now. You see that first treaty had

Looking at the World
held Germany responsible for the first war, and asked for reparations. This had wrecked the German economy, and with the Depression too no wonder Hitler found an audience. In the Middle East after World War I, the old Ottoman Empire fell apart, and Britain and France had tried to reorganise the area, recognising the new Arab nationalism. However, as an American general Tony Zinni has commented in being interviewed about his recent book *Before The First Shots Are Fired*, they did this without knowing all the complications of ethnic groups and Islamic sects. This meant for example, that now the Kurds are a minority in four different countries, instead of having their own state, and Sunnis and Shiites are in the same country, when maybe they could each have had their own states, which is a definite problem right now. From that time on there have been smaller wars in Korea and Vietnam, that Canada has been interested in. But with Lester B. Pearson’s invention of UN peace-keeping forces in the Suez Crisis, our role changed. It may not be as glamorous to stand between two groups of people who can’t get along, but there still is risk,

adventure and a high purpose. But this does mean the world has to make the UN forces work, and supply them with enough resources to do the job right. Please read Romeo Dallaire’s books on Rwanda or see his documentary on child soldiers. Isn’t this the quality of person we need in our Senate, but he’s retired now. Because we haven’t quite tuned the UN up to its best purpose in looking after human rights, violations inside countries, or because there are permanent members of the Security Council who have a veto power which shut down some actions, we are still called on in “war mode” rather than peace-keeping. Canada still sees circumstances in which there is need for action, but the preferred mode in this century seems to be attack, bombs, and terrorism. But wasn’t our purpose in setting up the UN and the United Nations Emergency Force that those peacekeepers would hold the line between those peoples in conflict while people discussed a reasonable solutions for all sides? In the same week that Prime Minister Harper announced that we would be sending soldiers to give advice to the local troops in

the Middle East fighting ISIS, he also called Parliament to discuss action to help the people suffering or in danger of the Ebola epidemic. As I write, his government is considering more action in Iraq and Syria as requested by the Americans, sounding more like war. But wouldn’t it have been so much better to learn the whole history of all the sides in the Middle East, to sit all local nations involved down in a circle, represented by people of all the ethnic or religious groups in each country and talk it out? Is there a way that we could acknowledge there are differences in certain parts of a country, Sunni/Shiite, and figure out ways of respecting these difference peacefully? If it means redrawing the maps so that Sunnis are in one country and Shiites in another, or at least in separate provinces, why can’t that happen? Scotland just had its referendum. I’m sure many people, English and Scottish, heaved great sighs of relief at the outcome, but the whole issue was dealt with respect. Please acknowledge that we are here, we may have different ideas, and definitely different cultures, and let’s talk things over rather than getting decrees from London. Canada too has had its issues of ethnic diversity, right from day one. And we still need that sitting in a circle, or in Parliament, or

Federal-Provincial conferences, or in meetings for truth and reconciliation, where everyone can see each other face to face and talk freely of what concerns them and their peoples, First Nations, French, refugees. It’s good when we see this working out, with all people considered. This process is not as dramatic, or heroic, or adventurous as going to war, but growing our understanding helps everyone, and keeps them alive, with more homes intact. Imagine if we put as much effort and money as we devote to military missions into responding to the Ebola crisis, or world hunger, or the safety of women and children around the world. Imagine if we spend some time learning about other peoples and their hopes and dreams. Imagine if our young people or the newly retired spent a year off working on projects abroad, learning with and from the local people. That could be an adventure, and world-changing, not just “over there” but in re-examining our lives here. During this year I have opened my morning prayers with a hymn by Francis Wheeler Davis: “Let there be light, let there be understanding. Let all the nations gather; let them be face to face.” It concludes “Let there be light; open our hearts to wonder. Perish the way of terror; hallow the world God made”. Amen.

“Canada too has had its issues of ethnic diversity, right from day one.”