

To be fed with both wonder and bread

BY LISKA STEFKO

CAN you live on bread alone? My friend Rosie loved bread. Especially Wonder Bread. If Rosie had her way, she'd have eaten Wonder Bread, and only Wonder Bread, every day, for breakfast, lunch and dinner. Well, she liked other bread-like products, too: French toast made out of Wonder Bread, her favourite goldfish crackers and all forms of pasta. One year for her birthday, a good friend of hers made a birthday card out of dried, curly pasta stuck on construction paper, spelling out "Happy Birthday, Rosie." To accompany the gift itself: an elegantly wrapped loaf of Wonder Bread.

Rosie was a force to be reckoned with: a diminutive woman in her early 40s, with a wiry frame about four feet tall. Rosie had lived the first 20 years of her life in an institution for children with disabilities. There is much that we don't know about those hidden years, but I imagine that they were a time of deep hardship and desolation.

When Rosie was welcomed to the L'Arche community at the age of 22, she was so tiny that she didn't even need a wheelchair. She just sat in an umbrella stroller. She didn't walk or talk. She showed little interest in food. She shrank away from human touch.

But, little by little, she emerged from her shell. She began to spend more time with others. She discovered foods that she liked to eat. She discovered water and loved to swim. She grew stronger and taller. At the age of 24, she began to walk for the first time.

During the second half of her life, Rosie fed the rest of us with her embrace of life, her sense of humour and her iron will. Through the simple daily routines of our life together—sitting at table, soaking in a bath, getting ready for bed—we learned to stand more confidently, feel more honestly and try more earnestly.

In the last months of her life, Rosie was very sick. She had surgery, and became very thin and weak. It

was clear that if she was going to get better, she needed to start eating again. The process was very slow and frustrating. At first she took tiny sips of thick liquids, then tiny bites of soft food, like applesauce. Then she moved on to solid food: a bit of pasta chopped up, and finally, after days and weeks of effort, bread. I've never been so excited to see someone eat a piece of bread! Watching Rosie eat a piece of bread was like watching Rosie come back to life.

When Rosie came home from the hospital, the race was on to help her regain her strength. And, unfortunately for Rosie, Wonder Bread can't actually meet all the dietary needs of the human body. So we put our heads together to consider all the nutritious things she needed and turn them into a form that she would like to eat. That is, into the form of bread. For example, Rosie wouldn't eat a bowl of oat bran hot cereal, but she would eat muffins with oat bran and peanut butter baked in...you get the idea. You wouldn't believe how many things can go into bread: vegetables, fruit, protein powder, nuts, you name it.

Rosie loved bread. And when I think of her love for life, the incredible life force that kept her going through those last precious months, I think of Rosie reaching for a piece of bread. Rosie's love for Wonder Bread reminds us that to be human is to be hungry. And that to grow and to thrive, we need to be fed with both wonder and bread.

When Jesus says that he is the bread of life, I believe that this is what he meant: that he was sent by God to satisfy our hunger for life and for love. Each time we share in the eucharist, we open our hearts to the one whom God has sent. Not just Jesus, but Rosie, and each one of us—sent by God to be bread to each other, in whatever form we can receive. This Thanksgiving, may we receive this gift in a spirit of wonder.

THE REV. LISKA STEFKO is assistant curate at The Church of the Redeemer in the diocese of Toronto.



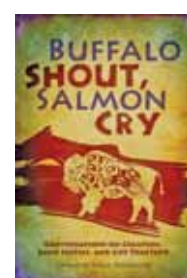
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'Let the little children come to me'



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'Gather up what is left, that nothing may be lost'

BY GORDON LIGHT

At the heart of John's story of the feeding of the multitude is Jesus' thanksgiving over the loaves. Then, after the crowd has been fed, John adds a word not found in the other gospels: Jesus says to the disciples, "Gather up the fragments left over, so

that nothing may be lost"

(John 6:12). The fragments are precious. Broken life is precious. Jesus declares this a little further on in the chapter: "And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day" (John 6:39). We give thanks that the broken life in us is cared for and mended, redeemed by the one who is bread of life for us.

Jesus' birth took place in Bethlehem, which means "house of bread." And he was laid in a manger, a feeding place. Right from the beginning, Jesus came as bread. God knew how hungry the world was, and is. In the dark and hostile place (where there was no room), a loving God offered the bread of life. It is a great wonder that we are offered such bread. When we seek to follow him, we discover that our following takes us into every broken place where people are hungry for bread, for peace, for freedom, for spirit. Our giving of thanks is lived out when, with those early disciples, we gather up the fragments of life and offer the living bread that is in us.

The poetry of Wendell Berry,

an American farmer-poet, shows a beautiful understanding that this offering stands at the heart of faithful living. In a three-line poem entitled February 2, 1968, he wrote this:

In the dark of the moon, in flying snow, in the dead of winter, war spreading, families dying, the world in danger, I walk the rocky hillside, sowing clover.

I think only a profoundly grateful person can face the darkness this way. What hope is there of life rising in such conditions? Many would say, "Wait for more suitable weather, wait for a favourable season, wait..." But one who trusts God to make whole what is broken approaches all life in gratitude, and offers back an open heart and open hands. Thanksgiving is an act of graceful resistance that allows us to admit to the fragility of life, but also realizes that every fragment is of infinite worth. Jesus speaks to us again: "Gather up what is left, that nothing may be lost."

This Thanksgiving, remember that in Christ you are living bread. Remember, too, the fragments. Love finds a way on the rocky hillsides of our lives, gathers us in and holds us forever in God's hands. As a favourite hymn puts it: "For the wonders that astound us, for the truths that still confound us, most of all, that love has found us, thanks be to God" (*Common Praise*, 259).

GORDON LIGHT is the retired bishop of the Anglican Parishes of the Central Interior. He lives in Meaford, Ont.

ALEKSANDR MARKIN

Gift annuities – a wonderful way to say "we are grateful" – and increase income at the same time!



Richard and Sue want to support the *Anglican Appeal*—in response of God's generosity to their extended family over the years. They have taken to heart Cicero's famous quotation, "Gratitude is not only the greatest of virtues, but the parent of all others." Richard and Sue are interested in supporting the ministries of General Synod, especially in Canada's north, which is why they have chosen the *Anglican Appeal* for their gift.

This active Anglican couple also would like to increase their monthly income and lighten their tax obligations. Their GIC's (fully taxable) do not produce the yield they would like...and a charitable gift annuity would—along with tax benefits. So here's what they learned when they asked for an illustration:

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Richard and Sue are delighted they are able to show their gratitude to God in this way and to help make a very significant difference in the ministries and programs of General Synod.

For more information about gift annuities, bequests, and other forms of gift planning, please contact:

Archdeacon John M. Robertson, Senior Gift Planning Officer, Resources for Mission

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Just say ‘non’

A. PAUL FEHELEY

Page six of this issue of the Journal features an inspiring story of hope, tolerance and understanding. (*Changing the World*) highlights Ralph Singh, a Sikh leader, educator and pioneer in interfaith work who has written a book called *Stories to Light Our Way: Journey to the World of Good*. The book is intended to help children appreciate what different faith traditions hold in common. “Prejudice starts young,” Singh says, but he goes on to say that if children can learn stories from one another’s traditions, they will understand that they “share values.”

The same word “values” also appeared in recent news reports that emanated from the office of the premier of Quebec, Pauline Marois, but there is an enormous gulf between her definition and that of Singh’s. According to media reports, the Parti Québécois leader and her minority government are planning a Charter of Quebec Values, which paradoxically will ban public employees from wearing Sikh, Jewish and Muslim headwear, and Christians from wearing visible crucifixes, in the workplace. Some have suggested that Christians may wear crosses, as long as these aren’t too big! The mind



width of this sacred symbol. To add to the confusion and lunacy of this proposal, the premier has made an exception for the crucifix that hangs in the legislature, explaining that it is a “cultural artifact from Quebec’s past.” No wonder Charles Taylor, the co-chair of the 2007 provincial government commission on how far society should go to accommodate requests for religious and cultural differences, suggested that the justification of leaving religious symbols on buildings while denying individuals the right to wear them is reminiscent of Vladimir Putin’s Russia. As a Christian committed to learning and working with my interfaith sisters and brothers, I take great exception to the proposed charter. No doubt one can look into Quebec’s past and

“We need to learn from the past and not replicate the intolerance and bigotry of our forebears.”

boggles imagining inspectors needing to measure the length and see the negative and abusive control that the Roman Catholic Church exerted over people’s lives especially in health care and education, prior to the “Quiet Revolution” of the 1960s. We need to learn from the past and not replicate the intolerance and bigotry of our forebears. A charter of values needs to hold as its foundational principle respect for people’s beliefs. Canada, including Quebec, is a society that has flourished through tolerance and understanding. Implanting religious intolerance into such a document is divisive and exclusionary, creating second-class citizens, who the Quebec government is now proposing, must give up who they are so they can look like everybody else. How does telling a Jewish person that in the workplace he cannot wear a yarmulke—or a Muslim that headscarves are forbidden or a Sikh that turbans and kirpans are not allowed—further the kind of country

that we strive to be? Will clerical collars as a visible symbol be next? In 1987, U.S. president Ronald Reagan, commemorating the 750th anniversary of Berlin, stood at the Brandenburg Gate near the Berlin Wall (also known as the Iron Curtain) and challenged Mikhail Gorbachev, general secretary of the Communist Party of the Soviet Union, to “tear down this wall.” The challenge was issued to increase freedom tolerance and understanding in the Eastern Bloc. Premier Marois, through this charter, is attempting to do the opposite: to build walls that will not serve the people of Quebec in any fashion that is consistent with those values that we hold as sacred for all Canadians. People have died in wars for these values and many others have travelled through hardship, distress and persecution to come to this country because of its belief in justice and liberty. To the Quebec premier, I say just say *non*—no to intolerance, no to discrimination, and no to prejudice. Build a charter of values that reflects the principles that I trust the people of Quebec truly believe in.

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.

LETTERS

GROWING NEED

We’re a small Anglican parish, but we’re growing. And that has created a problem on Sunday mornings—our one little chalice and paten have become too small. Of course we can (and do) replenish them as the communion is being distributed, but I am wondering if there may be a parish that is sadly having to divest itself of its communion ware, and would like to bless another parish with that from which they have received spiritual strength and nourishment? If so, we would be deeply grateful if you would consider donating your chalice and paten to us. Please contact us at rillasom@shaw.ca.

The Rev. Rilla Sommerville
St. Mary’s and St. Timothy’s Sylvan Lake, Alba.



MAGDALENA KUCOVA

HOMELESSNESS: ROOT CAUSES

With regard to the Anglican-Lutheran Joint Assembly’s declaration on the issue of homelessness [*Declaration highly supported*, Summer, 2013, p. 8], one has to look at the root causes of homelessness. This brings us to the issues of alcohol and gambling, which are provincially controlled. However, the provinces are very dependent on those financial resources. It is right that they should be handled by the provinces. The provinces should be curtailing their expansions. Let’s have faith that the province will do this.

Mary Rohde
Victoria

DIALOGUE URGED

The article *Mid-East resolution stirs reaction* [Sept. 2013, p. 6] indicates that, in July 2013 in Ottawa, the General Synod passed a resolution recommending that Anglicans, among other things, “educate

themselves” about a 2009 document titled *A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering*. The author of the article then mentions concerns expressed by Shimon Fogel, the CEO of the Centre for Israel and Jewish Affairs (CIJA). To comply with the General Synod resolution, I suggest that, in the very near future, officials of the Anglican church meet with Mr. Fogel with a view to (a) establishing a dialogue with the CIJA on the issues and (b) permitting Mr. Fogel to explain why the CIJA has expressed concerns. I urge the Anglican church to reach out to the CIJA to get its views on this important matter.

John Morrissey
Toronto

‘LAUDABLE’ AND ‘REGRETTABLE’

Another *Anglican Journal* and another disappointing read. That the

Anglican-Lutheran Joint Assembly passed a joint declaration focusing on homelessness [*Declaration highly supported*, Summer, 2013, p. 8] is laudable. However, let’s keep in mind that every town, city, municipality, province and territory is providing the identical focus. My expectation is that the Anglican church will be able, at some point in time, to break out of its shortsighted and limited view of the Christian world and address the main issues of our time; with the greatest and most compelling being the horrible and acute suffering of brothers and sisters in Christ throughout the Middle East and the Muslim world. The ongoing thundering silence on these issues from the Anglican church and the *Anglican Journal* is regrettable. At this moment in the life of the church, interminable interfaith dialogues and feel-good projects do not cut it.

Robert C. Wilson
Picton, Ont.

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Let's talk about food

FRED HILTZ

"For food and friends and all God sends, we give our thanks and praise." That simple but lovely grace is best sung as a round at a potluck supper or a gathering of family and friends. Many of us will be blessed to share in such a meal on Thanksgiving weekend.

Throughout history, including in the scriptures themselves, celebrations of every kind are marked by an abundance of food.

Thanksgiving is a time for us to think about all who are engaged in food production and distribution—all who till and seed and harvest the land, all who package, prepare and present food.

Thanksgiving is also a time to be



stock the shelves and those who cheerfully distribute the food.

Thanksgiving is a time for the whole church to think not only about food aid but also food security. As my friend Simon Chambers, communications coordinator for the Primate's World Relief and Development Fund, has written:

mindful of those who are in want of good and nutritious food; a time to remember all those who rely on food banks to feed their children and themselves; a time to give thanks for all who generously

"Food aid is about giving starving people something to eat...right now, so they will live to see tomorrow... put simply, food security means having enough healthy food for yourself and for your family for the long term."

Next month PWRDF will launch a campaign to raise awareness of issues related to food security and seek funds to address them. I encourage every parish across our church to be engaged in this campaign. We have much to learn and we have much to offer.

As president of the PWRDF board and spokesperson for this campaign, I will be starting conversations around the slogans "It's all about food" and



MARKS OF MISSION

share the good news
teach new believers
help people in need
work to make things fairer
look after the planet

MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

"It's good to be full of beans."

Insofar as such statements invite comments and provoke conversations about food aid and food security, I am glad—for surely that is what Christ calls us to be about: daily bread or beans or rice or corn, not only for a day but for a lifetime.

ARCHBISHOP FRED HILTZ
is primate of the Anglican Church of Canada.

WALKING TOGETHER

Pierced by sorrows, but called to joy

MARK MACDONALD

People my age or older will remember quite a few sayings (and a surprising number of pop songs) that

warned us that life is not about money. It seems long ago and quaint when the biblical

phrase fell quickly off our elders' tongues: "The love of money is the root of all evil." I now believe they should have reminded us of the rest of the verse: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10, King James Version). We now are living into that warning.

Economics, almost always crudely calculated in terms of financial profit and loss, has become the primary field of understanding and evaluating human action. In other words, it has become our morality. Economics ruthlessly designs our daily lives and solely determines the quality of the environment we live in. This reality has become so pervasive that most of us are unable to recognize that, in less than a generation, we have yielded the sovereignty of our lives to



economics. We are hypnotized by its power; we are overcome by its authority; we have lost our joy and dignity to its tyranny.

It seems absurdly obvious to say that this is a spiritual issue, but we need reminding. For Jesus, freedom from the love of money was essential to truly human life. To let money shape our lives is, quite simply, to be unfaithful to God. For us, as individuals and as a society, there is no way back to joy and right that does not involve challenging the lordship of money. As a church, there is no way to faithfulness and renewal that does not include the repudiation—in our own thought, speech and action—of the idolatry of money, otherwise known as greed. In this, the poor cry out to us for hope and justice, and we now know that the land cries with them. If we do not change, they will bear witness against us as a church, in this life and in the world to come.

In contrast, the way of a faithful life is compelling and attractive. As the writer to the Hebrews describes in chapter 13, verse 5, to be free from the love of money, we should be content with what we have. But this contentment is known in God alone; we are reminded that God has said, "I will never leave you or forsake you." The freedom and joy of leaving the tyranny of money are found in trust and obedience to God.

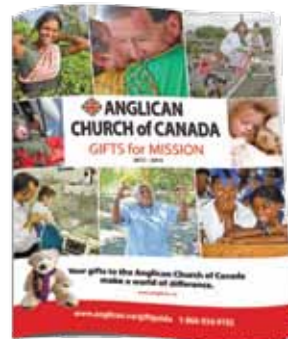
BISHOP MARK MACDONALD
is national indigenous bishop of the Anglican Church of Canada.

LETTERS

POOR STEWARDSHIP

I was disappointed today as I opened the package with the *Anglican Journal* [Sept. 2013] and my diocesan newspaper: bundled inside with the other advertisements was a World Vision gift brochure. I'm certain a number of issues resulted in this insert. I know the importance of advertising funds to the continuing operations of the *Journal* and the diocesan papers across the Anglican Church of Canada. I understand a small portion of what editorial independence means in the reviewing of advertising policies.

The problem I have is that such advertising negatively impacts my ability to help the parish I serve to engage with existing efforts of the Anglican Church of Canada. The church's *Gifts for Mission*



ANGLICAN CHURCH OF CANADA

The Anglican Church of Canada's Gifts for Mission guide

guide is still in its infancy, and is struggling to find support. While PWRDF is well known, a glossy World Vision brochure is going to get more attention when parishioners consider making a Christmas gift.

Accepting advertisements like World Vision's is poor stewardship on our part. We in the Anglican Church of Canada have a compelling story to tell about how we seek to live out God's mission through

our actions and decisions. While the *Journal* is editorially independent of the church, the majority of the parishioners I serve don't experience it that way. When a flyer comes with the *Journal* and speaks about how to make a difference in the world, they see its contents as endorsed by the church.

It is my hope that future issues of the *Journal* will prominently feature the difference that the Gifts for Mission campaign has made, and will make, to our efforts as the Body of Christ to live out the mission that God has entrusted to us. I also hope that discussions can happen about how to best deal with prospective advertising in the *Journal* that impacts our work as Christ's hands in the world.

The Rev. Matthew Griffin
Hamilton, Ont.

FARCICAL ON 'SAME-SEX'

I have to heartily agree with letter writer Peter Iveson (*Studied to death*, September, 2103, p. 5) in his criticism of General Synod's pusillanimous pussyfooting around the infamous issue of same-sex marriage (marriage is the sacramental union of one man and one woman; same-sex variants will require a new name of their own) and the blessing of such relationships by the church.

Apparently they are trying the dubious task of moving forward and backward at the same time—so terrified are they of actually making a decision on this tiresome and divisive issue.

Will the resolution presented in three years time perhaps be a stirring and brave call to action in the form of a bold and courageous direction to the 2019 General Synod to bring the issue to a vote then?

For heaven's sake, people, you were sent to Synod to make decisions—not keep avoiding them.

Synod is posturing—trying to appear to be progressively coming to terms with the issue while in reality terrified of it and avoiding a final decision yet again.

Mike Bryan
Stittsville, Ont.

BIBLE IS INFALLIBLE

I would think and I would sincerely hope that the word of God would indeed be the cornerstone of the Anglican Church of Canada. But, I guess that is not the case for our General Synod and those who lead us [*Same-sex marriage vote in 2016*, Summer, 2013, p. 9].

Each word in the Bible is recorded there by God's inspiration; is infallible in all matters of doctrine, practice, morals and every subject on which it makes an authoritative pronouncement; it does not include the stuff made up by humans, even if those humans have the rank of bishop and two-thirds of the Synod, like sheep, follow his lead.

God says in Leviticus 18:22 that homosexuality is a sin. 1 Corinthians 6:9 tells us homosexuals will not "inherit the kingdom of God." So if homosexuality is a sin, how then can a homosexual marriage be consecrated? I think that Michelle Bull, who "...believe(s) that same-sex relationships are a normal and natural part of God's creation, and are blessed by God..." might be asked to enlighten us as to where she finds her views backed up by scripture.

Doesn't anyone, including Synod members and bishops, read God's word anymore?

Graham Patterson
Innisfil, Ont.



Children should b

changing the world

“Stories have the power to change the world,” Ralph Singh, chair of the Wisdom Thinkers Network, told attendees of the North American Interfaith Network (NAIN) conference held at the University of Toronto in August.

Singh, who is also founding president of the U.S. branch of the Gobind Sadan Sikh community, shared the story of how the September 11 attacks changed how he was perceived and received in the U.S. Children, he said, curious about the turban he wears as a part of his faith, used to point at him and say, “There’s Alladin.”

“Post 9/11, I went from Aladdin...to Bin Laden overnight,” said Singh. And the Gobind Sadan centre, north of Syracuse, N.Y., was the first religious site to be attacked in the backlash, burned by arsonists.

But based on the teachings of Sikh Guru, Guru Gobind Singh Ji, who said that not only all people but all of creation are one, the people in the community quickly responded by offering a prayer of forgiveness. When the media asked if they would rebuild, Singh’s answer was, “This provides us an opportunity to rebuild a community based on love and understanding so that the hatred and ignorance that leads to these senseless acts will be taken away.” This forgiveness had a transformative power, he said, and the story got a lot



COURTESY OF RALPH SINGH



The storyteller, Ralph Singh, engaging children of all ages.

of attention in the local media with headlines such as “Sikhs Welcome the World.” One of the teenaged arsonists was so transformed by Baba Virsa Singh Ji’s message that when the centre held an anniversary service one year later, that same woman brought her whole family and newborn son to celebrate with them, said Singh.

Singh helped to found NAIN, but he feels it is important to have an impact beyond the interfaith community in the broader society. “I felt the key was education,” he said.

So, he decided to create a book of stories that would help teach children to see common values in stories from different faiths and traditions. *Stories to Light Our Way: Journey to the World of Good* includes

stories from 11 different traditions—seven sacred and four secular—and it comes with a recorded CD.

His timing was good because American educators, concerned about issues such as bullying, were introducing character education into the schools. Singh’s book is now used in many public schools, he says, from rural schools with no diversity in their populations to Montessori and inner-city schools in the Bronx, and has been recommended as a resource by the National Association of Episcopal Schools.

“Prejudice starts young,” Singh said, but he believes that if children learn stories from one another’s traditions, they will understand that they share values. —LEIGH ANNE WILLIAMS

Kids Helping Kids



Through the Anglican Foundation’s Kids Helping Kids Fund, Anglican children have been making a positive difference in the lives of other Canadian children.

Emily’s House, a new 10-bed palliative care centre for children in Toronto, recently received a \$10,000 grant to help open its doors to children who need more medical care than can be provided in their homes. Another hospice, Ottawa’s Roger’s House, received a \$5,000 grant for a ceiling lift to help children with limited mobility in and out of bed.

The St. Jamestown Homework Club, run by an ecumenical coalition, also received a \$5,000 grant to help it continue to offer tutoring to about 25 children who gather after school at St. Simon’s Anglican Church, in an inner-city Toronto neighbourhood.



COURTESY OF THE AFC

Caring for children with terminal illnesses is a priority for Kids Helping Kids.

Joshua, a 16-year-old from King’s Cove, Nfld., who has spastic cerebral palsy, had no independent mobility until the fund helped him buy an adapted tricycle. In July, Bishop David Torraville of the diocese of Central Newfoundland blessed the bike.

Anglican Foundation execu-

tive director Canon Judy Rois says that the foundation is actively seeking to fund more projects like these.

The foundation created the fund after Rois asked Anglican children across the country what they would like their church to do and what would they like to raise money for. From their answers, the foundation set four priorities for giving: before-school breakfast programs; giving kids a chance to go to summer camp or choir school; helping kids with homework after school; and caring for kids with a terminal diagnosis.

Anglican children have been raising money for the fund by collecting toonies during liturgical seasons. Others have done outreach projects and plays and donated the proceeds to the fund, says Rois. —L.A.W.



Dear Parents with young children in church

BY JAMIE BRUESEHOFF

You are doing something really, really important. I know it’s not easy. I see you with your arms overflowing, and I know you came to church already tired. Parenting is tiring. Really tiring.

I watch you bounce and sway trying to keep the baby quiet, juggling the infant car seat and the diaper bag as you find a seat. I see you wince as your child cries. I see you anxiously pull things out of your bag of tricks to try to quiet them.

And I see you with your toddler and your preschooler. I watch you cringe when your little girl asks an innocent question in a voice that might not be an “inside” voice, let alone a church whisper. I hear the exasperation in your voice as you beg your child to just sit, to be quiet, as you feel everyone’s eyes on you. Not everyone is looking, but I know it feels that way.

I know you’re wondering: is this worth it? Why do I bother? I know you often leave church more exhausted than fulfilled. But what you are doing is so important.

When you are here, the church is filled with a joyful noise. When you are here, the body of Christ is more fully present. When you are here, we are reminded that this worship thing we do isn’t about Bible study or personal, quiet contemplation, but coming together to worship as a community where all are welcome, where we share in the word and sacrament together. When you are here, I have

I know I thank you for what you do for me. I know I bring you to church.



hope that these pews in 10 years when you are old enough to sit quietly in worship. I know that how and why we worship is important.

I see them learning the cries, whines and the growing pile of a little girl who insists on pews up to share pews she has never met. I see slurping (quite loudly) of his communion wafers determined not to miss Jesus. I watch a child a cross and point to the front of the sanctuary. I hear echoes of amens just after the rest of the church is together. I watch a boy try to read, try to sound out in the worship book to hymn 672. Even when I can’t see my own child because...well, it’s on the other side of the sanctuary. I know how hard you’re doing. And I

PHOTO OF MOTHER AND CHILD USED WITH PERMISSION FROM THE UNITED CHURCH OF CANADA

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it matters. It matters to me. It matters to my children to not be alone in the pew. It matters to the congregation to know that families care about faith, to see young people. And even during those weeks when you can't see the little moments, it matters to your children.

It matters that they learn that worship is what we do as a community of faith, that everyone is welcome, that their worship matters. When we teach children that their worship matters, we teach them that they are enough, right here and right now, as members of the church community. They don't need to wait until they can believe, pray or worship a certain way to be welcome here, and I know adults who are still looking to be shown that. It matters that children learn that they are an integral part of this church, that their prayers, their songs and even their badly (or perfectly timed, depending who you ask) cries and whines are a joyful noise because it means they are present.

I know it's hard, but thank you for what you do when you bring your children to church. Please know that your family—with all its noise, struggle, commotion and joy—are not simply tolerated. You are a vital part of the community gathered in worship.

JAMIE BRUESHOFF is *that* mom at www.iamtotallythatmom.blogspot.com. A seminary-educated church professional, she is director of a Lutheran/Episcopal day camp and is active in youth, family and outdoor ministries. The article was also posted on thecommunity.anglican.ca

messy BY Design



The mess is spreading—Messy Church, that is. Across Canada, people of all ages are coming together to worship, learn, sing, play, talk and eat together in a family-friendly style of worship. Messy Church “is springing up all over the place,” says Sue Kalbfleish, team leader of Messy Church Canada, a part of the Fresh Expressions team in Canada.

Kalbfleish estimates that there are probably about 100 messy churches across Canada, but she says it's difficult to know exactly how many may be out there—people sometimes buy U.K. founder Lucy Moore's books on Messy Church and start creating one without contacting the Canadian Messy Church leaders. There are now messy churches in every province, says Kalbfleish, noting that the U.K. website has registered 2,000 messy churches, including some Canadian ones.

“Most messy churches in Canada are either in Lutheran churches, Anglican churches or United churches, but there are some in Christian Reform; there might be some Baptists and Presbyterians....”

Kalbfleish and her husband, Andy, who lead Messy Church in the Anglican parish of St. John the Evangelist in Hamilton, Ont., and the Rev. Nancy Rowe of St. George's Anglican Church in Georgetown, Ont., have been leading workshops in this ecumenical movement for about four years. People are contacting them for Canadian Messy Church resources.

Messy Church at St. John's is typical and is designed particularly with the needs



BRADLEY HEBDON

At Messy Church, children learn and worship in many ways.

of young families in mind. Kalbfleish notes, however, that Messy Church is intended to be intergenerational, and seniors are welcome. “Children have to bring an adult, but adults don't have to bring children.”

Sunday services don't work for many people, says Kalbfleish, so St. John's holds its celebrations on the third Thursday of each month from about 5 p.m. to 7 p.m. “We look at the whole time as worship,” says Kalbfleish. “People come and go as they need to... It's hard to get anywhere if you've got a bunch of kids to get somewhere on time, so it is very fluid.”

Snacks are offered along with activities related to a biblical theme such as “the good shepherd” at about eight tables, says Kalbfleish. Table-leaders guide the discussion during the activities. “We just watch our language because Messy Church really strives to reach people who are not in churches.” She says many

clergy prefer this informal role to presiding over the celebration that follows. “They all say that they have more real time with people,” she says.

Most Messy Church leaders are, however, lay people. Kalbfleish says one young mother was impressed that a lay leader was able to explain the notion of salvation to her five-year-old daughter while at a table activity. Parents, too, she says, ask some “heavy duty” questions.

The celebration generally includes a talk, a story that is acted out, a skit or a video. “We try not to always do it the same way,” Kalbfleish says, adding that each occasion also includes prayer and music and a grace before everyone sits down to dinner. At St. John's, organizers try to have something for everyone to take home—a reflection to read, recipes or activities for parents to do with children—something to help bridge the time until the next Messy Church, says Kalbfleish.



DAVID HAMILTON

Children place prayers on the cross.

It's my church, too

Debora Kantor helps organize Messy Church celebrations about four times a year in the Parish of Cambridge and Waterborough in the diocese of Fredericton. “It's a good way to make contact, particularly with families that don't come to church any other time,” she says. Many of the parishioners get involved, bringing food for the potluck dinner and helping in the kitchen. The parish usually has a turnout of 20 to 25 children and 20 to 25 parents, she says. Now, some of the families who attend are offering to bring food and help out, which is a good sign, she says: they feel it really is their church.

—L.A.W.



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November Bible Readings

DAY	READING	DAY	READING
01	Habakkuk 2.5-20	16	Luke 8.40-56
01	Luke 6.17-36	17	Luke 20.41-21.6
02	Isaiah 25.1-12	18	Luke 21.7-24
03	Luke 19.1-10	19	Luke 21.25-38
04	Luke 19.11-27	20	Psalm 46.1-11
05	Psalm 17.1-15	21	2 Chronicles 29.1-11
06	2 Thessalonians 1.1-12	22	2 Samuel 5.1-13
07	2 Thessalonians 2.1-17	23	Psalm 122.1-9
08	Luke 20.1-18	24	Psalm 93.1-5
09	Luke 20.19-40	25	Luke 18.28-43
10	Psalm 98.1-9	26	Isaiah 2.1-22
11	Revelation 14.1-13	27	Romans 13.1-14
12	2 Thessalonians 3.1-18	28	Luke 17.20-37
13	Luke 4.31-44	29	1 Chronicles 15.25-16.7
14	Luke 5.17-26	30	Luke 5.1-16
15	Luke 6.37-49		

INTERFAITH

RESIDENTIAL SCHOOLS MATTER TO SIKHS

“There’s something that breaks inside of us when we go through a trauma, an atrocity, and we turn for help to people, and they turn their faces away. For years, we Canadians have turned our faces from the reality of residential schools...”

With these words, Canadian Sikhs recently acknowledged that as a faith community they remained silent or paid no attention when about 150,000 aboriginal children were taken from their homes and sent to boarding schools across the country from the 1860s up to 1996.

In a 3:49 minute video, *It Matters: The Legacy of Residential Schools*, released on YouTube last June, members of the World Sikh Organization (WSO) of Canada vowed to help educate Canadian Sikhs about the Indian residential schools legacy.

The idea for a video came after Lori Ransom, the Truth and Reconciliation Commission of Canada’s (TRC) senior advisor for churches and faith communities, contacted the WSO to see if it would be interested in learning more about the residential schools legacy and the TRC’s work.

“When we spoke, it very much resonated in my heart as a Sikh because our faith was started in the crucible of social justice,” said Sukhvinder Kaur Vinning, WSO executive director. “One of our mandates as Sikhs is to assist our neighbours when they are unable to help themselves, to be their voice if they are unable to speak for themselves and to help shed light on very dark situations.”

The video—and four others



The video is available on YouTube.

set to be released—are an opportunity for Canadian Sikhs to practise their value of Sarbath da Bhala, or “working for the upliftment of all,” said Vinning, who also appears in the video.

Like many Canadians, many Sikhs are unaware of the federally funded, church-run schools that were designed to assimilate First Nations people into Canadian society. “...It’s a shock for them [Sikhs] to think that a country like Canada has this sort of history.” (Canadian Sikhs number nearly 470,000 and account for 1.4 per cent of the population, according to a 2011 Statistics Canada survey.)

The video has been shown in *gurdwaras* (Sikh places of worship) and has also been shared with WSO’s interfaith partners. The response has been very positive, said Vinning.

The aboriginal experience

resonates with the Sikhs’ own history of persecution, the video points out. “We’ve had people turn their faces as we share what we’ve been through. We know what it’s like to be unrecognized, whether it’s our mother tongue, our unique identity or our faith,” states the video.

The other videos include *It Matters as a Canadian*, which will feature people from different cultural backgrounds speaking about why the residential schools legacy matters to all Canadians. Two other videos will focus on why it matters to people of faith and to Sikhs.

“I think it’s important for all Canadians, regardless of whether we were born here or have immigrated here, to learn, because when we forget our history, we’re doomed to repeat it,” said Vinning.

—MARITES N. SISON

MULTI-FAITH WORK VITAL TO HEALING

Three indigenous people of faith have extolled the value of multi-faith work in Canada, saying it not only provides opportunities to learn from others but also promotes healing and reconciliation among peoples and communities.

But they also acknowledged the need to do more to develop and strengthen relationships between aboriginal and non-aboriginal faiths and spiritual traditions.

The Rev. Andrew Wesley, Lori Ransom and Dawn Maracle on Aug. 14 spoke about “Indigenous Experience and Diversity” at the North American Interfaith Network conference held at the University of Toronto’s Multi-Faith Centre.

A Cree from Fort Albany in northern Ontario, Wesley attended a residential school for 11 years, and is now an ordained Anglican priest who works with the homeless and



The Rev. Andrew Wesley offers a blessing at Toronto event.

the aboriginal community at the diocese of Toronto’s Urban Native Ministry.

When Europeans first came to Canada, they thought native people worshipped birds and

trees, said Wesley. “It wasn’t so. We worshipped the Great Creator,” he said, but added that native people talked to the birds and the trees because “they’re all our relations.”

Maracle, a Mohawk from Tyendinaga, Mohawk Territory in southern Ontario, underscored the value of having native people on boards of organizations in order to get a balance of perspectives on discussions and decisions.

Ransom, for her part, provided conference participants with an overview of the work of the Truth and Reconciliation Commission of Canada (TRC), where she is senior advisor responsible for churches and other faith communities.

The TRC’s mandate is broader than the residential schools; part of its role is to help Canada discern a path to reconciliation between indigenous and non-indigenous people, Ransom said. —M.S.

NATIVE/SETTLER LEARNING TOGETHER

BY LAUREL DYKSTRA

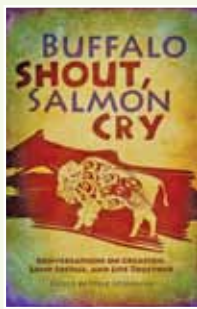
Early European accounts of North American rivers describe salmon runs so numerous and loud that they kept those nearby awake at night.

This summer, I visited fish camps on the Fraser, where men and women use gill nets, drift nets and dip nets—technologies thousands of years old—to harvest the keystone species and core traditional food of this region. Recently, fishing there was banned to preserve the dwindling stock. At the time of writing, the B.C. diocese is scheduled to participate in the Truth and Reconciliation Commission on Indian residential schools. In this context, I am reading a troubling anthology.

The cover of *Buffalo Shout, Salmon Cry* shows a buffalo carrying in her body the bones of the salmon. Carrier-Sekani artist Jonathan Erickson asks, “Will the salmon nation go the way of the buffalo?”

Begun as a Mennonite adult-ed curriculum on indigenous understandings of creation, the project became something much bolder as editor Steve Heinrichs responded to the challenge from a Mi’kmaq elder to explore “two-eyed seeing, Indigenous and Western knowledge teaching together.”

Forty contributors—half indigenous and half settlers—talk about origin stories, indigenous settler-relations and land. The contributor list of those invested in Christian-indigenous conversation in North America includes: Osage academic Tink Tinker; singer-songwriter



BUFFALO SHOUT, SALMON CRY
Conversations on
creation, land justice,
and life together
Edited by Steve Heinrichs
Herald Press, 2013
ISBN: 978-0836196894
360 pages

Cheryl Bear-Barnetson; grassroots biblical scholar Ched Myers; playwright Thompson Highway; poet Rose Berger; and author-theologian Brian McLaren.

In each chapter, a contributor offers a central essay, article or reflection, and another provides an opening and response, often in the form of poetry, prayer or song. Unlike many Christian-initiated projects, indigenous contributions are not window dressing, and poetic, ceremonial and prayer contributions come from both settler and indigenous contributors.

The book retains its strong focus on origin stories—how our answers to the question “Where do we come from?” particularly shape how we interact with people, land and creatures. It is an important book, but it is not an easy book to read, either in style or content.

“The vast majority of good Christians, who want to separate themselves out from those bad Christians of the past and present, want to remain beneficiaries of the colonial occupation, never challenging their participation in the institutions that are foundational to that

privilege.”—Waziyatawin

“Yes, stealing the children was about stealing the land.”—Frances Kaye

If you are disturbed by thinking of the Bible as a resource for subversive action, Christianity as inextricably tied to conquest, evangelicals advocating for indigenous land rights... if you are bothered by atheists, white guilt, father language for God, or suggestions that settlers have a profound and spiritual connection to land... if you find it hard to read footnoted academic writing, plain talk about prison, comics, poetry, untranslated indigenous words—then this book will challenge you. But the gift is this: the very thing that makes it difficult for you is what lets some other conversation partners know there is a place for them.

So I urge you to read this book; read it in groups; read it with people who think and look and believe differently from you.

On page 76, Mennonite professor Neil Funk-Unrau poses the question: “Is authentic dialogue and reconciliation even possible across this Indigenous-settler divide?” The book itself is a solid and dangerous yes to the first element of the question. As to reconciliation, what we diverse conversation partners do—particularly with respect to practical questions of economics and land, holds the answer. The salmon depend on it.

LAUREL DYKSTRA is assistant curate at St. Catherine’s Anglican Church in North Vancouver, diocese of New Westminster.



SAM ROSE

The Rt. Rev. Cyrus Pitman

BISHOP PITMAN TO RETIRE

Cyrus Pitman, bishop of the diocese of Eastern Newfoundland and Labrador, has announced his retirement.

In a letter to members of his diocese, Pitman said that he has informed Archbishop Claude Miller, metropolitan of the ecclesiastical province of Canada, that the diocesan synod scheduled for this November 15 to 16 will elect a new diocesan bishop.

On June 12, 2004, Pitman was elected co-adjutor bishop, and became the diocesan bishop later that year.

At the height of the controversy over same-sex blessings, the quiet and soft-spoken Pitman surprised many when he asked clergy in his diocese to declare their loyalty to the Anglican Church of Canada as they renewed their ordination vows.

Ordained a priest in 1968, Pitman spent his entire career in Newfoundland. —MARITES N. SISON

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ONWARD TO KOREA

Representatives of 345 member churches from more than 100 countries will gather in Busan, South Korea, for the 10th Assembly of the World Council of Churches (WCC) this Oct. 30 to Nov. 8.

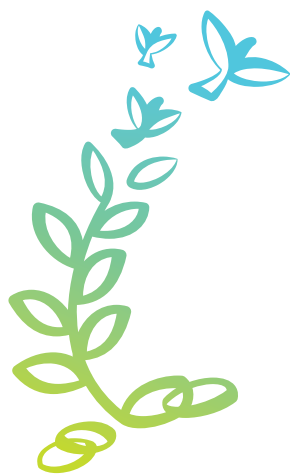
The Anglican Church of Canada—a founding member of the WCC in 1948—will send five representatives to serve in various capacities.

The voting delegates, chosen by the Council of General Synod (CoGS), are the Rev. Canon John Steele, diocese of British Columbia, and Melissa Green, Anglican Parishes of the Central Interior. Nicholas Pang, diocese of Montreal, chosen by the WCC from a pool of delegates, will be a voting member representing youth.

National Indigenous Anglican Bishop Mark MacDonald will assume three roles: as part of the WCC group tasked with writing the Unity Statement issued at the end of every assembly, as a facilitator for a pre-assembly gathering on aboriginal issues and as a “consensus candidate” for president of the WCC’s North American region.

Archdeacon Bruce Myers, the church’s co-ordinator for ecumenical relations with the faith, worship and ministry department, will serve as adviser to the Canadian Anglicans.

The event’s theme, “God of life, lead us to justice and peace” has particular resonance, as the assembly gathers in the Korean Peninsula, where tensions between South Korea and North Korea have threatened to escalate into a



God of life,
lead us to
justice and peace

**World Council of Churches
10th Assembly, Oct. 30 to Nov. 8,
2013, Busan, Republic of Korea**

full-blown military conflict.

Part of the WCC’s hope in going to Korea is that Christians from various traditions who are themselves seeking reconciliation “can somehow serve as a witness to the people of Korea, as many of them seek to be reconciled,” said Myers. “Similarly, we will be looking to the people of Korea and the churches of Korea to tell us as Christians... what lessons they have learned about reconciliation.”

The assembly, which has a wide-ranging agenda, will also discuss governance. Like many churches and ecumenical institutions, the WCC is facing “financial, demographic and structural strains,” said Myers.

—MARITES N. SISON

YOUTH VIEW



GUNTSOOPHACK YUKTAHNON

ANDREW STEPHENS-RENNIE

Before the inevitable autumn crunch, my family escaped to one of the Pacific Gulf Islands for a short holiday. As we meandered through the countryside, slipping in and out of cell coverage, I wondered aloud: “How do people live like this?” And in the same breath, “Isn’t it marvellous?”

Walking through lush forests, it’s impossible not to be awed by trees that are 300, 400 and even 500-plus years old. What’s the youth ministry equivalent?

As I connect with youth ministers across the country, I hear a common refrain: we need a fresh perspective. Youth ministry will not be successful

if it’s rooted in the urgent need to save our church from decline. For our ministries to thrive, we need to recover our sense of awe.

When we step back and take a deep breath, we come to understand that there is much at which to wonder. The Rev. Bill Cliff, Huron University College’s chaplain, is fond of saying, “If the gospel isn’t astonishing, you’re not reading it right.”

If we’re going to engage in Christian youth ministry that matters, we need to reawaken our sense of wonder and astonishment. If we are not captivated by the Christian story, how can we expect our children to find it relevant?

**“If the gospel isn’t
astonishing, you’re not
reading it right.”**

—The Rev. Bill Cliff
Chaplain, Huron University College



Over the past year, I’ve had the opportunity to work with youth workers from across the country to create a resource that will help us become re-enchanted with our story: Trailblazing (trailblazing.anglican.ca). Trailblazing is an online theological formation for youth ministry. Whether we’re active in formal youth ministry or simply looking to engage young people more deeply with the

Christian faith, this resource is for all of us.

Like my walks through the woods of the Pacific coast, Trailblazing reminds me that I’m part of a much larger story—a story filled with awe, wonder and astonishment. Ours is a story that started long before we were born, and will continue long after we’re gone. Reinvigorated by newfound perspective, I find myself ready to deeply engage with young people once again.

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

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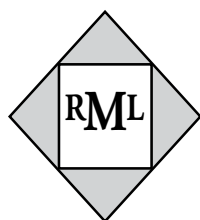
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OBITUARY



GENERAL SYNOD ARCHIVES

The Rev. Dr. Cyril Powles

MISSIONARY AND
EDUCATOR MOURNED

The Rev. Dr. Cyril Powles, an Anglican priest, missionary and university professor who devoted much of his life to working for justice, died on July 26 in Vancouver at the age of 94.

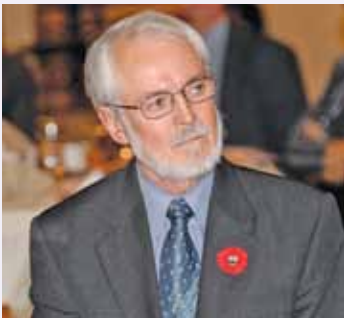
Powles worked with Japanese Canadians to persuade the federal government to offer an apology and financial compensation for their internment during World War II. He was also instrumental in the diocese of New Westminster’s recent public apology for its confiscation and sale during the war of the Japanese Anglican churches.

—LEIGH ANNE WILLIAMS

A CLEAR VISION OF WHAT YOU CARE ABOUT

The Rev. Tim Sale likes the title “the longest-serving honorary assistant in the world,” which he earned at St. Paul’s Anglican Church in Winnipeg. He began there in 1966 as a new priest in youth outreach ministry with a passion for social justice and ecumenism and became the honorary assistant in 1969. “My dean of theology had once told me, ‘We have to find the right place for you because you’re going to have trouble with the church, and the church is going to have trouble with you,’” Sale recalls.

Sale was a science student and a self-admitted “pretty secular guy” at University of Toronto, when, as a scout leader in a Toronto church, he encountered a single working mom about to lose her home. Angered by the rector’s dismissive response to his request to help the woman,



THE PROVINCE OF MANITOBA

The Rev. Tim Sale

Sale questioned his church’s relevance in society.

Nonetheless, he enrolled in the theology faculty, first as an academic student and then as a candidate for ordination.

Now 71 and retired from Manitoba politics but active in his community, Sale was first elected to office in 1971, when, as a member of a three-church inner-city ministry, he ran for Fort Gary’s school board, which, he says, “was mired in the dark ages.” He and four

radical colleagues all won seats. “It was part fun, part grief, but I learned a huge amount,” he says. “Since my first experiences as a scout leader, I had realized that my heart, is about social justice.”

In 1971, Sale became a social planner for an inner-city ministry run by the United Church of Canada, facilitating halfway houses, low-income housing and health clinics.

Sale was also chief executive officer of the Social Planning Council of Winnipeg from 1976 to 1985. In 1985, he joined the Manitoba Department of Finance and served as assistant deputy minister of education from 1987 to 1989.

Sale later set up a public-policy consulting firm and joined an extra-parliamentary group called Choices, which ran parallel budgets to those of Gary Filman’s Conservatives. His first bid for the

provincial legislature happened in 1992, when he ran for the New Democratic Party (NDP), losing by 200 votes. He continued his consulting work, and ran in 1995, this time winning and serving in the NDP opposition of Gary Doer. Re-elected in 1999, he became minister of health.

What does Sale consider his greatest accomplishments in elected office? Implementing a standing committee for children’s health, a provincial prenatal allowance, postnatal and early-childhood support services for high-risk mothers and turning over control of their child welfare system to First Nations and Métis peoples.

Sale was influenced by sermons on the Christian vocation for justice given by the Rev. John Lee, “who bluntly said that the only reason for a Christian to be involved in

public office is to seek justice.” For people of faith considering running for office, Sale has this advice: “Public office is always about compromise; about the solution that is reasonably acceptable, the one that is less worse,” he says.

He adds that you must be ready for the overwhelming complexity of public life, its very broad constituency and competing interests. “There are enormous limitations on what you, as an individual, can do,” he says. He has seen inexperienced people seek office on a single issue that they may not be able to do anything about, and then watch helplessly as it goes away. “You need a clear idea of what you care about,” he says. “You need a set of values but also a broad vision. You need to get lots of experience in the world before you go into elected office.”

—DIANA SWIFT

EDUCATION DIRECTORY

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