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Interfaith leaders sit in front of empty food trays during a public action promoting the Fast for the Climate campaign, at the Council of Parties (COP21) UN Climate Change Conference in Paris.

PHOTO: RYAN RODRICK BEILER/LWF

New details about missing children in TRC final report

By Art Babych

Ottawa

The six-year mandate of Canada's Truth and Reconciliation Commission (TRC) ended December 15 with the release of a multi-volume report that commissioners said ushers in a "new era of reconciliation for Canada."

"The journey to reconciliation has already begun, and it is ours to achieve," Justice Murray Sinclair, chair of the TRC, told hundreds gathered at the Shaw Convention Centre for the release of the final report, among them Prime Minister Justin Trudeau and some members of his cabinet. "We owe it to each other to build a Canada based on our shared future, a future of healing and trust."

The report includes new details about missing and unmarked burials, the Métis experience in residential schools and the path to reconciliation. The TRC identified 3,200 deaths at Indian residential schools, but Sinclair believes the toll may be as high as 6,000 because the government stopped recording the deaths around 1920.

The report noted that, in many instances, the government and the schools did not record the names, gender and cause of death of the students. It noted, "Aboriginal children in residential schools died at a far higher rate than school-aged children in the general population." The practice was to not send the bodies of students who died at the schools back to their home communities, and they were buried in cemeteries that today are either

See On reconciliation, p. 2



▲ Prime Minister Justin Trudeau says he is committed to renewing Ottawa's relationship with Canada's Indigenous people: "I give you my word that we will renew and respect that relationship."

PHOTO: ART BABYCH

A time of 'crisis and opportunity'



▲ A "climate angel" stages a protest.

PHOTO: SEAN HAWKEY/WCC

Tali Folkins

STAFF WRITER

In the wake of the climate change agreement reached in Paris December 12, Anglican and ecumenical leaders in Canada say they're looking to the future with new hope—as well as concern that the deal will be translated into action.

While in England to meet Archbishop of Canterbury Justin Welby, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, travelled by train to Paris to take part in a special climate change-themed ecumenical service. The occasion gave him the chance to talk with people in-

involved in the Paris conference, he said, and hope was a big theme of these discussions.

"What we were hearing from people who were around the conference...was that there was a spirit of hopefulness—that the leaders had arrived not prepared to argue over whether we had a crisis at hand, but how we're going to deal with that crisis," he said.

Indeed, now is undeniably the time to deal with climate change, Hiltz said.

"Those who say, 'You know, we don't really need to be talking about climate change'—they need to open their eyes," he said, pointing to the impact of climate

See Paris, p. 7

Qu'Appelle diocese helps displaced families in strife-torn Burundi

We are now seeing an escalation of violence.

— Canon Isaac Kawuki Mukasa, Africa relations and dialogue consultant, Anglican Church of Canada

Tali Folkins and André Forget
STAFF WRITERS

Donations from the diocese of Qu'Appelle have recently helped feed at least 200 families displaced by fighting in strife-torn Burundi, according to its Burundian companion diocese.

As violence mounted in Burundi late last year, the diocese of Qu'Appelle provided an initial grant of US\$2,250 to help the diocese of Musinga support families fleeing from Bujumbura, capital of the east



▲ Kenyans show solidarity.

PHOTO: REUTERS/NOOR KHAMIS

African country. This was followed, said Qu'Appelle diocesan Bishop Robert Hardwick, by a second grant of US\$2,500 sent in mid-December to support another wave of families in serious need.

With the original grant money, the diocese of Musinga purchased 2,000 kg of beans and 2,000 kg of corn for the families—10 kg of beans and corn per family—as well as paying for the necessary transport.

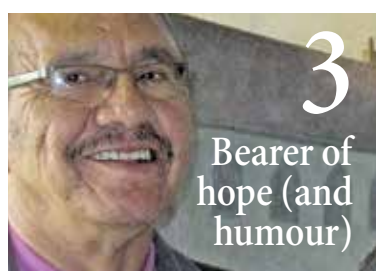
"The beneficiaries were overjoyed and

grateful to the diocese of Qu'Appelle for the support," a report from the diocese of Musinga reads. "These days we see some of the recipients come to worship in our churches."

The number of displaced families now being provided for by the diocese of Musinga has likely grown to more than 200 since the time the report was prepared, Hardwick said.

His diocese, he went on to note, held

See Burundi, p. 6



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Bearer of hope (and humour)



The key to love 9



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What does it mean to be human?

PM# 40069670

OBITUARY ▶

Former Cariboo bishop's impact 'incalculable'

André Forget
STAFF WRITER

After a career that spanned more than 50 years of ordained ministry in the Anglican Church of Canada, James David Cruickshank, seventh bishop of the diocese of Cariboo, died December 30 in the presence of his family. He was 79.

"His impact on the Canadian church is incalculable," said Dean Peter Elliott, of Christ Church Cathedral in Vancouver. "Because of his amazing capacity to share the gospel, he was a much-loved person across the Canadian church and across The Episcopal Church as well."

Consecrated bishop in 1992, Cruick-



PHOTO: CONTRIBUTED
Bishop James Cruickshank was "much loved."

shank shepherded his diocese through its troubled last years, when lawsuits related to St. George's Indian Residential School in Lytton, B.C., drained its coffers and ultimately forced it to shut down in 2001.

He made ministry to the diocese's large Indigenous population a priority, offering an apology in 1993 for the pain caused by the Indian residential school system and encouraging Indigenous leaders, both lay and ordained.

Cruickshank was educated at the University of Minnesota, the College of Emmanuel and St. Chad, and the University of Chicago. Ordained to the priesthood in 1963, he served as the founding director

of the Sorrento Centre from 1965–1973 before becoming director of continuing education and, later, vice-principal and professor of pastoral theology at the Vancouver School of Theology (VST).

In 1983, Cruickshank was appointed dean of Christ Church Cathedral. Elliott noted that during his tenure the cathedral became a much more welcoming place for the gay, lesbian, bisexual and transgendered community.

After Cruickshank resigned as bishop of Cariboo in 2001, he taught at the VST and served as honorary assistant at St. Mary, Kerrisdale, while also attending Christ Church Cathedral. ■



For a full version of this story, visit www.anglicanjournal.com/more

CANADA ▶

On reconciliation: 'Much work lies ahead'

Continued from p. 1

"abandoned, disused [or] vulnerable to accidental disturbance," the report said. "Much work lies ahead on the path to reconciliation, including the reclamation of your names and the reconsecration of your resting places," said TRC commissioner Marie Wilson in her remarks.

More than 150,000 Indigenous children attended the 139 schools. The last one was closed in 1996.

During its mandate, the TRC heard from about 7,000 residential school survivors. Some—who were present for the release of the report—shed tears, especially as they listened to the three commissioners, Sinclair, Wilson and Chief Wilton Littlechild, recall their experiences of attempting to identify and commemorate students who died at the schools. Beside the podium on the stage were two empty chairs in remembrance of the children.

Trudeau, who was seated in the front row, was seen wiping away tears. In his remarks, he said, "The Indian residential school system, one of the darkest chapters in Canadian history, has had a profoundly lasting and damaging impact on Indigenous culture, heritage and language. As a father and a former teacher, I am overwhelmingly moved by these events."

Seven years earlier, Harper issued an apology on behalf of the Canadian govern-



▲ **Drummers prepare for the Walk for Reconciliation at last summer's closing event of the Truth and Reconciliation Commission.**

PHOTO: ANDRÉ FORGET

ment, Trudeau noted. "The apology is no less true, and no less timely, today," he said. "The Government of Canada 'sincerely apologizes and asks forgiveness of the Aboriginal peoples of this country for failing them so profoundly.'"

Trudeau said it is his "deepest hope" that the report's findings will help heal some of the pain caused by the Indian residential school system and begin to restore the trust lost so long ago. He restated his commitment to renew the federal government's relationship with Canada's Indigenous people: "I give you my word that we will renew and respect that relationship."

The primate, Archbishop Fred Hiltz, represented the Anglican Church of Canada, which administered 30% of the schools, at the event. He thanked the TRC "for helping me and for helping all Canadians to listen, wake up and learn about this sad chapter in our history as a country."

Hiltz also thanked the TRC for calling the government and the churches to account for their participation in "an arrogant and flawed policy of assimilation to address the so-called 'Indian problem' and for every form of abuse experienced by survivors from those schools." ■

Art Babych is the former editor of Crosstalk, the newspaper of the Anglican diocese of Ottawa



PHOTO: ANGLICAN VIDEO
The Rev. Nancy Bruyere and granddaughter

Suicide prevention resources to be launched

André Forget
STAFF WRITER

A new initiative that will provide Indigenous clergy with resources to help fight what has been called an epidemic of suicides in some Indigenous communities will be launched this year.

"We're hoping and praying that it will help our communities—that people will be able to talk about why people attempt suicide, and that we can reach out to them," said the Rev. Nancy Bruyere, the Anglican Church of Canada's suicide prevention co-ordinator for western Canada and the Arctic. "We're here to help."

The resources include a booklet containing practical information about how activities such as prayer walks, sharing circles, music and sports can be used to prevent suicide and foster healing, and a DVD featuring discussions of the suicide crisis and personal stories of survival and healing from Indigenous Anglican leaders. Bruyere said the resources will be distributed to Indigenous Anglican churches across Canada and in parts of the United States as well.

Bruyere, herself a survivor of two suicide attempts as a young woman, said it is important that Indigenous people see the church as a place they can go to for help.

"I'm hoping...that people will know that the Anglican church is a safe place for our people," she said, explaining that coming to faith was a pivotal part of her own journey toward healing.

The Centre for Suicide Prevention, a branch of the Canadian Mental Health Association, reported in 2013 that suicide and self-inflicted injuries were the leading cause of death for First Nations youth and adults up to the age of 44. Bruyere noted that it is also a serious problem for Indigenous people living in urban contexts. "A lot of our people move into the city because of [better health care and employment], and sometimes they just don't know where to turn to—they have that fear of reaching out," said Bruyere. ■



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PROFILE ▶

Bishop in a Chevy pickup

By Diana Swift

Bishop Adam Halkett is so good with numbers that Mary Brown, diocese of Saskatchewan bookkeeper, once teased him about it, saying, “What are you doing here? You could make a lot more money in the business world.”

Despite his gravitation toward mathematics in high school—and he still likes to check the numbers—the pull of the gospel was stronger. Halkett, since 2012 the first Anglican Indigenous bishop of Saskatchewan and a principal architect of Indigenous self-determination within the Anglican Church of Canada, attended James Settee College for Ministry in Prince Albert, Sask. He was ordained in 2000, serving as priest-in-charge at St. Joseph’s, Montreal Lake. He was made an arch-deacon in 2005, and in July 2012, he was elected bishop of the diocesan area of Missinipi (the Cree name for the region of the Churchill River and its basin).

Each year, the 61-year-old bishop drives thousands of kilometres in his trusty Chevy Colorado pickup, bringing the balm of his ministry to his people.

Halkett gives others the credit for his quick rise to prominence in the church and his leadership. “I feel it was passed on to me by my elders and also by Indigenous youth wanting to move forward from all the pain endured at the residential schools,” he said. He himself attended Prince Albert Residential School, but not till age 16 and only for a few months. “I didn’t suffer abuse...but I saw the pain of those who did,” he said.

The affable Halkett has an infectious grin—and a wicked sense of humour to match. “I get it from my parents. And I sometimes use humour in my sermons to break the ice.” According to the diocesan bishop of Saskatchewan, Michael Hawkins, “Bishop Adam has a profound humility and sense of humour that are distinctly Christian and Cree.”

But his humility and gift for lightening heavy situations have not hindered him from taking a strong leadership role in Anglican First Nations’ autonomy. “Adam sees the dynamics of the future better than anyone else,” said National Indigenous Anglican Bishop Mark MacDonald. “He’s one of our great visionaries in terms of the



▲ Since January 2015, Bishop Adam Halkett has put almost 20,000 km on his truck, driving from reserve to reserve.

PHOTO: MARY BROWN

self-determining Indigenous church.”

Born in 1954 in Swan River, a remote trapline in northeastern Saskatchewan, Halkett grew up in Red Lake and also on the Montreal Lake Cree Nation reserve, where his father was a band member. Imbued with a deep respect for the land, he followed the autochthonous hunting and fishing way of life. Although he now lives in downtown Prince Albert, he still feels close to the land and maintains the family home in Montreal Lake, about an hour’s drive north of the city.

His parents, Alice and Isaiah, were staunch Anglicans, and baptized their five children in the church. Halkett, however, grew away from the church in his teens and began using alcohol and drugs. He still considers himself to be an addict in recovery. He met Theresa, his wife of 29 years, while she was serving as an addiction worker at Montreal Lake.

Halkett finds it healing to talk about his struggle with substance abuse. “People really cared about me and prayed for me, especially Theresa’s dad, who was an Anglican priest,” he recalled. In 1982, he committed his life to Christ and became a lay reader for 17 years. He also became

a devoted husband and the father of two sons and two daughters, now all grown. “He’s been a very good husband and father,” Theresa said.

Like many Indigenous clergy, Halkett faces Herculean tasks, with far-apart parishes carrying more than their share of social problems—poverty, school non-attendance, teenage pregnancy, poor health, domestic violence, substance abuse, and suicide, which he said affects not just youth but a growing number of people of middle age. Since January 2015, he has put almost 20,000 km on his truck, driving from reserve to reserve.

Halkett strives to counteract the anger and despair rampant in some Indigenous communities. For this task, he reaches back into the remembered strength of his parents’ support when he was struggling with drug use. “They taught me the power of fellowship and communal prayer and hymn singing to give hope,” he said.

“Adam attends the funerals and wakes of people who have died by suicide,” said Russell Ahenakew, a former rector’s warden on the Ahtakakoo Cree Nation reserve.

Halkett notes that his fellow clergy play essential roles in strengthening communities’ response to endemic ills. Working bilingually in Cree and English, they’re often limited in their ministry by the need to hold outside jobs since half of them are non-stipendiary.

He hopes to see more partnership between Native and non-Native members of the church. “I am experiencing some of this already,” he said. “My co-bishop, Michael, encourages me to go to parishes where there are no First Nations people, and I am connecting and making friends.”

Going further, Halkett envisions the development someday of an independent Indigenous church paralleling the main church and having its own primate.

In the meantime, he continues to walk with non-Native Anglicans in a partnership known as *Mamuwé Isi Miywachimowin* (Cree for “together in the gospel”). And he returns to Montreal Lake as often as he can to fish and to commune with the ancestral land. ■

Diana Swift is a regular contributor to the Anglican Journal.

“He’s one of our great visionaries in terms of the self-determining Indigenous church.”

— National Indigenous Anglican Bishop Mark MacDonald, referring to Missinipi Bishop Adam Halkett



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EDITORIAL ▶



“Much attention and money have been devoted to the ‘war on terror,’ to the detriment of those who struggle simply to survive.”

Marites N. Sison
EDITOR

THE PRIMATE, in his New Year’s Day address delivered at Christ Church Cathedral in the heart of the nation’s capital, put the spotlight on the plight of vulnerable children and youth in Canada and around the world. (See p. 3.)

Archbishop Hiltz reminded the faithful of the images of The Child, found in the gospels of Saints Luke and Matthew: Jesus, nursed by Mary, guarded by Joseph, adored by angels and shepherds, honoured by the magi, clutched closely by his frantic mother as they fled Herod’s fury and sought refuge in Egypt, feared to be lost at age 12 but later found in the company of teachers. He was also The Child, said Hiltz, who increased “in wisdom and years, in favour both human and divine.”

The emphasis on children is crucial. Much attention and money have been devoted by world leaders to the “war on terror,” to the detriment of those who struggle simply to survive.

Consider some startling statistics from UNICEF and the World Food Programme: about 5.9 million children under age five die each year—about 11 every minute—because of poor nutrition. One in four of the world’s children are stunted by poor nutrition; in developing countries, it is one in three. About 66 million primary school-age children in the developing world attend classes hungry—23 million in Africa alone. Between 500 million and 1.5 billion children endure violence.

At home, poverty among Canadian children has increased, despite a commit-



▲ There are currently about 1.8 billion young people (ages 10 to 24), the largest youth population the world has ever seen, according to the United Nations Population Fund.

PHOTO: UN PHOTO/AMANDA VOISARD

ment in 1989 by the House of Commons to eliminate this injustice by the year 2000. By 2012, child and family poverty had increased to 1,331,530 children (19.1%)—up from 1,066,150 children (15.8%) in 1989, according to Campaign 2000, a report released in 2014 by Family Services Toronto.

It is “most disturbing,” the report adds, “that 4 in 10 of Canada’s Indigenous children live in poverty.”

It is not by accident that the first five Calls to Action of Canada’s Truth and Reconciliation Commission (TRC) address child welfare in Aboriginal communities. The TRC, in its final report, called for an overhaul of Canada’s child welfare system, where, it says, the dark legacy of the Indian residential schools endures.

Indigenous people make up 4.8% of Canada’s population, but they represent almost half (48%) of children age 14 and under in foster care, says Statistics Canada.

In 2013, there were 14,225 Aboriginal children under age 14 in foster care, ac-

cording to the *Ottawa Citizen*. “By comparison, at the height of the residential school era, 10,112 were in the schools at a given time.” It also noted that “Aboriginal youth between the ages of 10 and 29, living on reserves, are five to six times more likely to die by suicide than are non-Aboriginal youth.”

In 2013, the UN Committee on the Rights of the Child urged Canada to reduce the “high number of Aboriginal and African-Canadian children in jails, and in out-of-home care.” Canada must do more to prevent child sexual abuse and to solve the disappearance and murder of Aboriginal girls, it added.

The list of disparities faced by children around the world—whether from poverty, civil war, economic and political instability and climate change—is long. But the enormity of the challenge should not be a reason for inaction.

While much more remains to be done, some progress has been made in advancing child rights. One of the UN Millennium Development Goals was to reduce the under-five mortality rate by two-thirds, between 1990 and 2015. By 2015, the rate declined by more than half, from 90 to 43 deaths per live births and from 12.7 million deaths in 1990 to almost 6 million.

This momentum—due to unprecedented efforts of governments, civil society and the private sector—must not be derailed.

Anglicans can do their part by redoubling advocacy for the well-being of children—through initiatives that fund programs here and overseas, and lobbying all levels of government. ■

LETTERS ▶

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

Church must be ‘nimble and flexible’ about lay presidency

Re: *Bishops address concerns about ‘lay presidency’* (Dec. 2015, p. 1): In response to the Evangelical Lutheran Church in Canada’s decision to allow lay persons to officiate at the eucharist in extraordinary circumstances, the Canadian House of Bishops of the Anglican Church of Canada took a firm stand against such practice—however, it seems, without firm footing. “For a lot of Anglicans, this is a no-go,” said Archbishop Fred Hiltz, which is hardly a good reason to disallow the contemplation of such a change.

Archbishop Gregory Kerr-Wilson goes even further in suggesting that he discourages Anglicans from participating in services where a layperson is presiding at the eucharist. Really? Is he saying that four years at a theological school followed by ordination somehow changes the effectiveness of the remembrance of Christ’s sacrifice?

I rather like the fact that Canadian and American Lutherans and The (American) Episcopal Church have adopted a more

flexible stance on the issue. As our primate noted, “in spite of Anglican angst... this issue has not been detrimental to the full communion relationship between TEC and the ELCA.” One would hope that the Canadian bishops might muster the courage to express themselves with a bit more thought and in-depth analysis without worrying too much about a “departure from the small ‘c’ catholic order of the church.”

Willem Hart
Toronto

Overcome obstacles

“Lay presidency ‘not an option’ for Anglicans” ... “For a lot of Anglicans, this is a no-go” ... “It’s just not in keeping with our understanding of sacrament and ordained ministry” are quotes from the *Anglican Journal*, Dec. 2015, p. 1 article, *Bishops address concerns about ‘lay presidency’*.

I find this stance a tad hypocritical. In the past 50 years or so, a number of changes have been made not in keeping with our

traditional understanding.

The Five Marks of Mission are the criteria we have chosen to guide us. “To proclaim the Good News of the Kingdom” is the first. This was Jesus’ focal proclamation. What elements in our Anglican way are hindrances to promoting the Kingdom as manifest in Jesus? Is lay presidency one of them or not?

John Serjeantson
Cowansville, Que.

What about the homeless?

Tell me something, Canadian Anglican bishops: are you going to talk/push/force the prime minister of Canada to spend as much on the homeless of Canada as they are going to spend on refugees?

Honestly, I don’t think so, as I haven’t seen/heard a word from any of them or the head of the Anglican church.

I challenge all you bishops to speak up and be heard!

Warren Thwing
Kingston, Ont.



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Do you have photographs that illustrate “Faith”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is February 24.

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COME
AND SEE ►



God bless you, Odette

By Fred J. Hiltz

SHE MET US as we arrived in Terra Firme, a very poor neighbourhood in the city of Belém in Brazil, where the diocese of Amazonia has had a steadfast witness to the gospel for many years. She was so delighted we had come—her parish priest Marcos, her Bishop Saulo and his wife, Ruth, her Archbishop Francisco, Archdeacon Paul, and me. She was excited to show us the new Church of St. John the Baptist. Replacing the old wooden structure that had been falling down through dry rot, it is made of brick. The walls are up, and the roof is on. The temporary door is made of seven slats of rough wood, nailed to a couple of pieces of two-by-four.

Odette had a bundle of keys in her hand, but none matched the padlock on the door. Exasperated but undaunted, she shifted the conversation from a view of the interior of the church to the ministries it would house. Speaking with a passion of heart and hand, Marcos interpreted for us. Here the com-



▲ The temporary door of the Church of St. John the Baptist in Terra Firme, Brazil

PHOTO: FRED HILTZ

munity will gather to hear the Word of God and celebrate Holy Communion, to sing and pray. Here they will know God's love and care for them in the midst of the poverty that besets them, the lack of sanitation services evident everywhere and the alarming increase in acts of gang-related violence. From this

church, people will be fed and clothed and counselled according to their need. In the little patch of green in front of the building, children will be able to play safely under the watchful eyes of those committed to their protection and well-being. Here is a church that truly is bread for the people, salt for their piece of the Earth and light for their crowded world of overwhelming despair.

As we got back into our car, Odette made her way home. When word reached her that we had been robbed shortly after our visit [see related story, p. 11], she quickly reappeared, her once sparkling eyes now filled with tears. Devastated by what had happened, she was, nonetheless, thankful that no one had been harmed. After a brief exchange, she and Fr. Marcos embraced, and we were on our way.

The church is so very blessed by the compassion, courage and unwavering commitment of people like Odette. Holding her in my prayers, I hope that, in the mystery of God's way of knitting us together in one communion and fellowship in Christ, she knows of my admiration of her witness to the gospel and how it summons me to a discipleship that is more joyous and generous, more centred and sacrificial—a good challenge as I make my way into Lent.

God bless you, Odette. ■

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.

WALKING
TOGETHER ►



By Mark MacDonald

THOUGH IT IS hard to get an exact count, we suspect that a few hundred men and women serve as unpaid or non-stipended ministers in the Anglican Church of Canada. The majority of them are in rural and bush Canada in Indigenous communities, and most of them are Indigenous members of the communities they serve.

These ministers serve in challenging conditions: far too many minister in situations where they are accessible 24-7 to their whole community (not just the active or inactive members of their congregations), and very few are able to have time off from these tasks and demands. Though we know that this work can only be done in a livable way together with a circle of people—with two or three elders, other clergy or recognized lay ministers—far too many of them serve alone under devastating stress. They live in communities with death by



▲ Many unpaid ministers serve in communities where "soul-numbing poverty" is the norm, says the author.

PHOTO: DHOUI CHANG/WYCLIFFE COLLEGE

violence and accident rates that are some of the highest in the world; with young people threatened by despair and suicide; and with the soul-numbing poverty that means that life is always in a state of chaos and upheaval.

What is amazing is how few of these people fall to the stress of their work. They rarely complain about inequities and don't notice that they are often considered second-class to the more highly trained and paid ministers who serve in other places. We often hear that priests are ordained for "the whole church," but it is clear that many of us who are paid for our work would find it difficult or impossible to function given the cultural and social demands of this sacrificial ministry, whether we were paid or not. I have met many of our non-stipended clergy and, in my opinion, all but a few could serve well in the positions with stipends. The majority are capable, dedicated, devout and sacrificially committed in a way that compels respect and co-operation.

The ministry of sacrifice that is undertaken every day by these unpaid ministers demands our daily prayers and mention in our parish prayers every Sunday—at the very least.

Isn't it time for us to find a way to share the resources of our church with them? Should we not see in them a vital lesson for us: they learned this spirit of sacrifice from Jesus, the gospel and the inspiration of the Holy Spirit; they witnessed their style of ministry in many of the clergy who first served among them—many of them non-Indigenous—who broke trail and suffered and served for the gospel and Christ's love of the world. Is it not time that we re-learn, re-inspire and re-dedicate our church in the vision of our ancestors in the faith and the sacrifice of those who serve today in the most challenging parts of our land? ■

Bishop Mark MacDonald is national Indigenous bishop of the Anglican Church of Canada.

LETTERS ►

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

A blessing

I am writing to express appreciation for the column *Walking Together* by Bishop Mark MacDonald.

His monthly reflections on both the anguish and the healing joy in the journey of faith are profound. He is helping me, and our whole church, to understand what it means to be reconciled and reconciling—particularly as we deepen our understanding of walking together in the implementation of the Calls to Action of the Truth and Reconciliation Commission.

We are privileged to have a national Indigenous bishop whose wisdom and vision are such a blessing to us all.

Diane Marshall
Toronto

What 'unconditional love'?

Robert Wild claims that Jesus "affirmed the unconditional divine loving for everyone" (Letters, 'Radical revision' of church's traditional missionary theology is needed, Dec. 2015, p. 4). I don't know where he gets his

image of Jesus. It certainly does not square with the one I find in the gospels: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15). "Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath" (Mark 4:24-5). "For the son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matthew 16:27).

Does that sound like "unconditional love"? The meaning is quite clear to me. God loves only those who do his will and keep his commandments. He shows no love to unrepentant sinners. "For judgement is without mercy to him that hath shewed no mercy" (James 2:13).

It is high time that clergy and Christians in general stopped rabbiting on about God's "unconditional love."

William Cooke
Toronto



COMMENTS FROM THE WEB

Harm done

Re: *Now is the time for honest engagement*, Nov. 25, 2015, anglicanjournal.com (Editorial; also published in print edition, Nov. 2015, p. 4).

No one needs to go through a process of discernment or discuss which side they are on when considering discrimination against Aboriginal peoples. Would that Anglicans understand the harm done to gay men and lesbians subjected to discrimination by the Anglican church.

Jackie Manthorne

God's purpose

Another thoughtful reflection from the Rev. Rhonda Waters (*Answering God's call*, anglicanjournal.com).

It is so true that when God calls us, many times it is in a direction we do not want to go or it means letting go of something we do not wish to lose. This has been the case for me. But once God's purpose is revealed, we are thankful that God called us and led us to that place.

Abigail Wright

CANADA ▶

Hiltz: ‘Children deserve our very best efforts’

By Art Babych

Ottawa
In his annual New Year’s Day address at Christ Church Cathedral, the primate of the Anglican Church of Canada, Archbishop Fred Hiltz, said the church must ensure that the interests and well-being of children, in Canada and around the world, are upheld.

Hiltz said he was struck by the number of times that it has been a little child who has “moved the heart of the world, the heart of the church, the heart of each and every one of us in some way or another.”

He recalled the “gut-wrenching moment” on September 3, when the lifeless body of three-year-old Alan Kurdi washed up on a beach in Turkey.

Countries, including Canada, came forward to receive refugees, and in that “massive sponsorship effort,” the church is playing a significant role, he said. A number of dioceses are Refugee Sponsorship Agreement Holders and parishes are receiving refugees and helping them settle in Canada, he noted.

However, Hiltz said, “as huge as the Syrian crisis is, it is, in fact, but one among many in which some 60 million of our brothers and sisters worldwide are refugees.”

The Primate’s World Relief and Development Fund (PWRDF), the church’s relief and development arm, has been helping refugees in other places, including



▲ In 2015, it was a little child who “moved the world, the heart of the church, the heart of each and every one of us,” notes Archbishop Fred Hiltz in his annual New Year’s Day address.

PHOTO: ART BABYCH

Lebanon, Jordan, Egypt, Kenya and South Sudan, he said.

Closer to home, Hiltz said, high-profile political matters should not be allowed to overshadow necessary actions related to the well-being of Indigenous children as recommended by the Truth and Reconciliation Commission of Canada (TRC). “We cannot allow that to happen,” Hiltz said. “The children deserve our very best efforts, and nothing less will do.”

The TRC, which released its final report on December 15, offered 94 Calls to Action on the part of governments, churches, public institutions and non-Indigenous Canadians as a path to reconciliation with Canada’s Indigenous citizens.

“It is of some great significance, I think,

that the first of these calls addresses child welfare,” Hiltz said. The first Call to Action includes an affirmation of the right of Aboriginal communities to set up and maintain their own child welfare agencies.

The TRC recommendations included many references to Aboriginal children, concerns about their health, the pandemic suicide among teens, the high rates of incarcerations of young Aboriginal men and women and the tragedy of missing and murdered Aboriginal women and girls, he added.

Around the world, the primate said Canadian Anglicans are helping to promote the welfare of children through “All Mothers and Children Count,” the maternal newborn and child health care initiative. The five-year program—funded through a \$17.7 million agreement between PWRDF and Global Affairs Canada—will focus on Mozambique, Tanzania, Burundi and Rwanda.

Hiltz also revealed that he and his wife, Lynne Samways Hiltz, are anticipating holding their first grandchild in a few weeks. “I wonder what kind of a world she will grow up in, and will we so live out our lives as to help her ‘have an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and love God, and the gift of joy and wonder in the works of God’s hand’” (from the liturgy for Holy Baptism, *Book of Alternative Services*, p. 160). ■

AJ
For a full version of this story, visit www.anglicanjournal.com/more

Burundi is ‘at bursting point, on the very cusp of a civil war,’ says UN envoy

Continued from p. 1
a day of fasting and prayer for world peace on December 16.

“We pray that this and the raising of more funds over the Christmas period for our companion diocese of Musinga will bring peace and comfort to those in need,” he said.

In an interview with the *Anglican Journal*, Hardwick explained that Musinga and Qu’Appelle’s companion relationship dates from 2009, and has involved a number of projects, including micro-banking, education funding and most recently a plan to raise \$50,000 toward a hospital in Musinga.

Musinga diocesan Bishop Paisible Ndayisaba did not ask for financial support following the influx of displaced people into his diocese, but requested prayers for Burundi.

Hardwick said that following prayer and reflection, the diocese decided to ask Ndayisaba how much money was needed to help all of the people who had sought refuge in his diocese. Ndayisaba said it would cost US\$9,000.

“We’re not financially flush as a diocese—we are to the bone in a lot of respects—but we’ve been able to send two installments so far from monies that churches or Anglican Church Women have already raised for the hospital,” said Hardwick, adding that Cdn\$9,000 had already been raised for that purpose.

Hardwick also noted that his diocese is thankful to The Primate’s World Relief and Development Fund (PWRDF) for its advice to give money directly to the African diocese. (Archbishop Fred Hiltz, primate of the Anglican Church of Canada, visited PWRDF projects in Burundi in 2009.)

Violence erupted in Burundi when



PHOTO: REUTERS/NOOR KHAMIS

People light candles during a street concert organized to highlight the crisis in Burundi.

President Pierre Nkurunziza flouted mandated term limits in the country’s constitution and announced in April that he was seeking a third term. A failed military coup in May resulted in a massive crackdown that, according to CNN, left the country in a “bloody chaos.” Nkurunziza won the July election, but the opposition has refused to back down.

In December, Zeid Ra’ad Al Hussein, the UN high commissioner for human rights, warned that the country was “at bursting point, on the

very cusp of a civil war” with at least 400 people killed and 220,000 displaced since April, and that the conflict has “ethnic overtones” that harken back to the nation’s “deeply troubled, dark and horrendously violent past.”

Burundi emerged from a 12-year, ethnic-based civil war a decade ago, when Hutu-Tutsi violence claimed more than 300,000 lives.

Isaac Kawuki Mukasa, the Anglican Church of Canada’s Africa relations and dialogue consultant, says that although it is currently very hard to get firsthand information about the situation in Bu-

rundi, it is now “very worrisome indeed.

“A viable solution has eluded everyone involved and we are now seeing an escalation of violence,” he says. “The fear right now is that the situation may deteriorate into genocide.” ■

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WORLD ►

Paris climate deal ‘hopeful beyond hopeful’

Continued from p. 1

change on the Arctic, where scientists and residents report that warming is threatening animal species and leading to the disappearance of traditional ways of life for many people.

However, he added, “It’s not going to be easy to implement the agreement—that’s the other thing I hear.”

In Paris on behalf of the Canadian Council of Churches (CCC) was Joy Kennedy, chair of the CCC’s commission on justice and peace.

“After many years of attending [climate conferences] that resulted in empty promises, dashed hopes and seemingly unanswered prayers, I am greatly encouraged that we finally have an international consensus to move strongly and purposefully on climate change,” Kennedy said.

Among other things, the deal commits countries to reduce the burning of fossil fuels to the point where the increase in the world’s average temperature since the start of the Industrial Revolution will be held to “well below” 2 degrees Celsius, and to “pursue efforts” limiting that increase to 1.5 degrees Celsius.

Canada, Kennedy said, played a “very constructive” role in the negotiations; Canadian diplomatic work resulted in the emphasis on the 1.5-degree Celsius limit and the inclusion of a clause protecting the rights of Indigenous peoples, among other things, she said.

The Rev. Karen Hamilton, general secretary of the CCC, said the level of international consensus shown in Paris was “hopeful beyond hopeful,” but added that how we all now act on the deal is “where our faithfulness and witness has to show itself.”

Members of faith groups, she said, must play a major role in ensuring the Paris agreement has a lasting effect.

“We live in a world that sometimes



▲ **Top: People's Pilgrimage participants during a welcome service at Paroisse Saint-Merri, Paris. Left: Activist provides colourful contrast to the grey suits in the negotiating room at the UN climate summit. Right: Climate justice activist calls for action.**

PHOTOS: RYAN RODRICK BEILER/LWF AND SEAN HAWKEY/WCC

errs on the side of the quick fix. What was decided in Paris, what needs to be done going forward, is not in the quick fix category. How are we in local communities, local parishes, going to go forward with the long-term solutions?”

Moreover, the agreement is not legally binding, said Henriette Thompson, director, public witness for social and ecological justice at the Anglican Church of Canada. Among some activist groups there is “a sense...that the conference fell short, that it won’t translate into the will that is needed by governments as well as private sector and civil society,” she said.

In each country, the onus may be on people and organizations to keep up the pressure to make sure their leaders stay

on track, Thompson said. It may also require some personal sacrifices, and one important role for the church in the time to come, she said, will be to allay people’s anxiety, “especially as members of our own church in Canada will be suffering directly the economic impact in the form of the loss of jobs” that is likely to follow in this country’s energy sector.

“I think it’s a time of both crisis and opportunity,” Thompson said. “It’s not going to be an easy shift. People do naturally want to look after their own communities and families first, but I think we will have to have a much more expansive outlook.”

The days since the deal was struck have seen some energy stocks fall—especially those of a number of coal companies. Shares in many renewable energy companies have risen, however.

The times now call every Christian to be an environmentalist, Hiltz said.

“We’ve got a couple of bishops in our church that are known as eco-bishops,” he said. “In my opinion, every bishop has to be an eco-bishop. Every church leader has to be an eco-person. Every baptized Christian in the Anglican tradition now needs to be a person that cares about the environment and is doing their bit.”

Hiltz said he had recently been reading the writings of a young scholar from Africa who speaks of the Earth itself as a kind of sacrament.

“I love it. I just love that image—the Earth itself as sacrament of the glory of God,” he said. “And just as we reverence every other sacrament in the life of the church, there is a real invitation and challenge for us to reverence this Earth, this mystery of the glory of God at work.”

The current climate crisis, Hiltz said, now gives Christians a unique opportunity to collaborate with people from other religions. “Our care for the Earth—that call is not exclusive to Christian witness.” ■

2016
GENERAL
SYNOD
July 7–13

Preparations underway for General Synod 2016

André Forget
STAFF WRITER

General Synod 2016 might seem far off, but preparations for the meeting of the Anglican Church of Canada’s governing body are well underway, according to Dean Peter Wall, chair of the planning committee.

“We’re just about where we should be,” said Wall in an interview. “We’ve got lots of work done on the site and on the physical requirements.”

From July 7-13, delegates from across the Anglican Church of Canada will meet in Richmond Hill, Ont., for the triennial gathering, where they will discuss and vote on issues ranging from same-sex marriage to a call from the Anglican Council of Indigenous Peoples for a greater degree of self-determination.

Because the formula to determine membership has changed since 2013, Wall was unable to say exactly how many delegates are expected. He estimated it would be between 275 and 280. Canon (lay) David Jones, chancellor of General Synod, suggested it will be closer to 245-250. Both estimates would be a decrease from the approximately 290 who met in 2013, not including officers of General Synod, directors of various departments, observers and guests.

Wall noted that the new formula would



▲ **Dean Peter Wall, chair of the General Synod 2016 planning committee**

PHOTO: ANDRÉ FORGET

lower the number of delegates from the more populous dioceses, while it would favour those in smaller dioceses.

“A very small diocese could have had, in the past, as few as three members plus a youth member—that is, one lay, one clergy, one bishop, one youth,” he explained. “Now the minimum from any diocese is two clergy, two lay, plus their bishop and a youth.”

With feelings about the marriage canon vote running high, a major concern in planning the synod has been ensuring that discussions and debates around same-sex marriage take place in “healthy and helpful ways,” said Wall. A working group has been set up by Council of General Synod to shape how the discussion leading up to the vote takes place.

Wall said it has yet to be decided how much of the synod will be dedicated to

discussions around the marriage canon.

“My personal opinion is that we’re probably looking at the equivalent of one day’s worth of meeting time, but not all at once,” he said, stressing the importance of giving people breaks between sessions to consider what was discussed.

Another significant issue that has come up in planning the synod, given the presence of Indigenous delegates, is translation.

“We are looking very, very carefully at translation issues and—in a way that is a responsible use of our resources and an appropriate thing to do—how to provide, in the best way we can, translation resources for First Nations peoples,” he said.

“It’s more complicated than it looks because there are so many languages and so many nations, and simultaneous translation is a very different thing from having someone sit beside you and tell you what’s going on,” he said, noting that simultaneous translation involves equipment and translator booths.

It is customary for General Synod to also host observers from across the Communion and from among its ecumenical partners. This year’s special guests, Archbishop Suheil Dawani of the diocese of Jerusalem and Bishop Griselda Delgado del Carpio of the Episcopal diocese of Cuba, have confirmed their attendance. ■

LOVE AND MARRIAGE ▶

Some weddings more ‘special’ than others



▲ Have you been to a “20-Kleenex wedding”?

PHOTO: CRYSTAL KIRK

Tali Folkins
STAFF WRITER

Every wedding is special, priests will tell you—but when things don’t go as planned, some are more “special” than others.

Including children and dogs in a ceremony, frequently requested these days, can lead to unintended consequences, says Canon Judy Rois, executive director of the Anglican Foundation of Canada, and a parish priest for some 30 years.

She recalls, for example, a pair of flower children—one girl and one boy—who came to fisticuffs partway down the aisle. And things just got worse from there.

“They both decided they had had it with this whole idea, and just plopped down,” she says. “I forgot which one of them threw up—threw up badly—and the other one started crying.”

Rois says people will at times dress their doggie attendants in fine style—in special canine tuxedos, for example.

Of course, underneath the finery, they’re still all dog.

“Dogs don’t usually come into a cathedral or church and walk down an aisle perfectly. They’re sniffing and they’re barking,” she says. “The time of a kiss or something—that’s when barking can start or the dog can try to get between the bride and groom.”

Fasting before the event in order to squeeze into flattering attire may seem like a good idea at the time. It seems it doesn’t always work out as planned, however.

Rois recalls a wedding in a beautiful church in an idyllic country setting, in which the bride, decked out in a grand, flowing gown, was to process down the aisle accompanied by music from a live string ensemble.

Unfortunately, the weather was stiflingly hot—and the bride was up against other physical challenges.

“What she had done in order to fit into this very lovely wedding gown was starve, as some brides do, for a couple of days ahead of time,” Rois says.

On the day of the wedding, the bride felt



◀ Children in wedding ceremonies bring joy—and sometimes unintended consequences.

PHOTO: GDRAYSON



▲ Dogs in weddings are no longer unusual. Just remember that underneath the finery, they’re still all dog.

PHOTO: VITALII SMULSKYI

a cold coming on. Her response, Rois says, was to take a hefty dose of Sudafed.

It seems the sedative cold medication was the last straw.

“She looked stunningly gorgeous coming down the aisle, but partway down she just fainted,” prompting a collective gasp from the congregation, Rois recalls. “She sat in the vestry and we waited until she kind of came to.”

The wedding was able to go ahead—though the bride needed to be propped up throughout.

Of course, heat isn’t the only element Canadian wedding parties need to contend with. Archdeacon Paul Fehleley, who is principal secretary to the primate as well as priest-in-charge at St. Chad’s in Toronto, still remembers a wedding day scheduled for a beautiful, clear December day.

It was beautiful and clear, at least, in the morning. As the hour of the blessed event grew nearer, however, a “horrific” and completely unpredicted snowstorm swept in, he recalls.

Fehleley was able to drive through the storm to the church with a few minutes to spare—but the anxiety of everyone mounted as the hours passed without any

sign of the groom.

Groom and best man finally appeared, Fehleley says, almost three hours late, having had to abandon their car, slowed to a standstill, for the subway—only to end up on a subway train blocked in by snow on an above-ground stretch of track.

The nerves of the couple, priests say, can manifest themselves in unpredictable ways—at times causing uncontrollable laughing through the exchange of vows, says Dean Nissa Basbaum of the Cathedral Church of St. Michael and All Angels in Kelowna, B.C.

At the other extreme, recalls the Rev. Allan Higgs, former honorary chaplain at the RCMP Chapel in Regina, Sask., is what he refers to as “the 20-Kleenex wedding,” when the bride was unable to contain her tears of joy from the moment she walked through the church door.

It’s usually only in retrospect, Fehleley says, that he’s able to smile at weddings in which the unpredictable intruded.

“They’re funny now, but at the time, of course, you’re trying to do everything you can to make it right,” he says. ■



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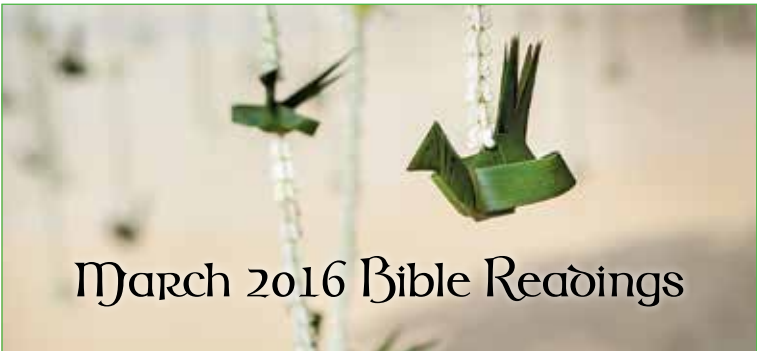
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For a more detailed position profile please contact
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March 2016 Bible Readings

Day	Reading	Day	Reading
<input type="checkbox"/> 01	Zechariah 7.1-14	<input type="checkbox"/> 17	Isaiah 42.1-13
<input type="checkbox"/> 02	Zechariah 8.1-12	<input type="checkbox"/> 18	Isaiah 49.1-13
<input type="checkbox"/> 03	Zechariah 8.13-23	<input type="checkbox"/> 19	Luke 2.41-52
<input type="checkbox"/> 04	Psalms 32.1-11	<input checked="" type="checkbox"/> 20	Isaiah 50.1-11
<input type="checkbox"/> 05	2 Corinthians 5.11-21	<input type="checkbox"/> 21	Isaiah 52.13-53.12
<input checked="" type="checkbox"/> 06	Luke 15.11-32	<input type="checkbox"/> 22	Philippians 2.1-11
<input type="checkbox"/> 07	Jonah 1.1-17	<input type="checkbox"/> 23	Luke 22.1-23
<input type="checkbox"/> 08	Jonah 2.1-10	<input type="checkbox"/> 24	Luke 22.24-53
<input type="checkbox"/> 09	Jonah 3.1-10	<input type="checkbox"/> 25	Luke 22.54-23.25
<input type="checkbox"/> 10	Jonah 4.1-11	<input type="checkbox"/> 26	Luke 23.26-56
<input type="checkbox"/> 11	Psalms 126.1-6	<input checked="" type="checkbox"/> 27	Luke 24.1-12
<input type="checkbox"/> 12	Philippians 3.1-11	<input type="checkbox"/> 28	Luke 24.13-32
<input checked="" type="checkbox"/> 13	John 12.1-11	<input type="checkbox"/> 29	Luke 24.33-53
<input type="checkbox"/> 14	John 12.12-26	<input type="checkbox"/> 30	Isaiah 65.16-25
<input type="checkbox"/> 15	Zechariah 9.1-17	<input type="checkbox"/> 31	Zechariah 10.1-12
<input type="checkbox"/> 16	Luke 19.28-48		

LOVE AND MARRIAGE

Beyond the bunting: Marriages get better with time

By Michelle Hauser

IN THE FULLNESS of time, Reconcile all things in Christ, And make them new... (excerpt from Eucharistic Prayer 3, *Book of Alternative Services*.)

I'd walked from my back door to the car and my bunions were already screaming at me to go back inside the house. The heels I'd chosen were the lesser of several evils, but I was still facing another great battle with fashionable footwear. In a few minutes, my husband and I were belted into our seats, leaning into the curve of the 401 eastbound onramp, embarking on a rare night of being all dressed up with someplace to go.

"You look great," I said to Mark.

"Thanks—so do you," he replied.

Then we stared quietly at the road. I was nervous. We would have to meet new people. I am always nervous about meeting new people.

"Remember," I said, reaching for some CDs to try to find some relaxing music, "you don't want to divest or divulge anything."

My husband has a robust vocabulary, but the mental wires around these two words got crossed somewhere along the line and he can't untangle them: he's always "divesting" what he should be "divulging" and vice versa.

"Roger that," he said, adding, "And you remember: don't try too hard to be funny. Just be yourself."

"Agreed," I said.

It suddenly occurred to me that the ability to tell each other the truth, without getting into a scrap, was one of the fringe benefits of a decade of marriage. In our early days, such a candid pre-game pep-talk would have been out of the question: the glossy finish of pretense made it impossible to acknowledge that we even had faults in the first place, let alone admit to them.

Back then I would have been loath to take ownership for my over-exuberance. Likewise, Mark had no sense of hu-



ILLUSTRATION: KAREN LESLIE HALL

“Did I really say, ‘I can’t stand you anymore?’ Did he really say, ‘Ditto!’?”

mour about the criss-crossing of a small handful of his neurological pathways.

It occurred to me, as we drove to the banquet, how far we'd come as a couple. I had a flashback to one of our marriage therapy sessions—during what was an acute case of seven-year itch—when we first became acquainted with the truth and were none too pleased with the reflection of our unvarnished selves.

Our therapist, who was a champion of enduring pregnant pauses, would offer us a crust of conversational bread every so often, but the car rides home were the worst: the sour odour of fresh truth hung around us like wet dishrags. There was no escape from it and no one to break the interminable silence.

Did I really say, "I can't stand you anymore"? Did he really say, "Ditto!"? The truth had set us free, but to what end?

Having acknowledged how badly we'd disappointed each other left us with no place to hide. We were like Adam and Eve in the garden, naked and afraid. Our knuckles were white, our fingernails were bloody. We were hanging on to our marriage for dear life.

Even though we rarely spoke to each other for several hours after the sessions,

Mark and I were both preoccupied by the same dilemma: could we stay together for our son's sake in spite of our brokenness? Or, was it better to part ways and try to be friends?

The priest who married us, a man who has become a close friend through the years, is very fond of the phrase "in the fullness of time." Whether he's planning a wedding or a synod, whenever difficult questions arise, he falls back on this tried-and-true wisdom. I would often roll my eyes at him, brainwashed as I was by the cultural understanding that time is just too damn slow. In the case of marriage, perhaps most especially, time simply cannot compete with the return ticket to personal freedom that is separation and divorce.

In my darkest hour, when I was ready to give up on my marriage, I never consciously considered the healing power of time—that it might be the magic ingredient that would help me acclimate to the exacting demands of 'til death do us part.

At some point, though, and with no clear answer as to whether or not to hold fast or jump ship, Mark and I decided to "wait it out," and that made all the difference.

These days, while our marriage is far from perfect, it is getting stronger every day. For one thing, we can handle the truth, which is a huge relief because pretense is exhausting. And the truth, together with a newfound respect for what time can do, has given us a safe place to reconcile and rebuild.

As for being made new, that is a work in progress. But our goal is to hang together long enough to experience everything God has in store for us. ■

Michelle Hauser is a former fundraiser turned newspaper columnist and freelance writer. She and her husband, Mark, live in Napanee, Ont., with their son Joseph and worship at the Church of St. Mary Magdalene. She can be reached through her website at www.michellehauser.ca.



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Ex Machina: What makes us human?

By John Arkelian

AT LAST—a movie that got a wide commercial release that’s worth getting excited about! Smart, original and utterly engrossing, *Ex Machina* is both a minimalist exploration of what makes us human and a modern science fiction classic. A bright, and very decent, young computer programmer (Domhnall Gleeson as Caleb) wins a contest to spend several days at the home of his reclusive Internet-billionaire boss (Oscar Isaac as Nathan). If “home” it can be called: the glass and rock research facility is, like an iceberg, mostly underground, on a vast, isolated estate consisting of mountains, forests and glaciers. Caleb gets a card-key (bearing his startled image) that grants him access to some rooms but not to others. Ostensibly, the purpose of his visit is a

ARTS AND CULTURE ▶

MOVIE REVIEW
EX MACHINA
Directed by Alex Garland
Released April 24, 2015
108 minutes
RATED R
Caution: Coarse language; nudity; and some violence.

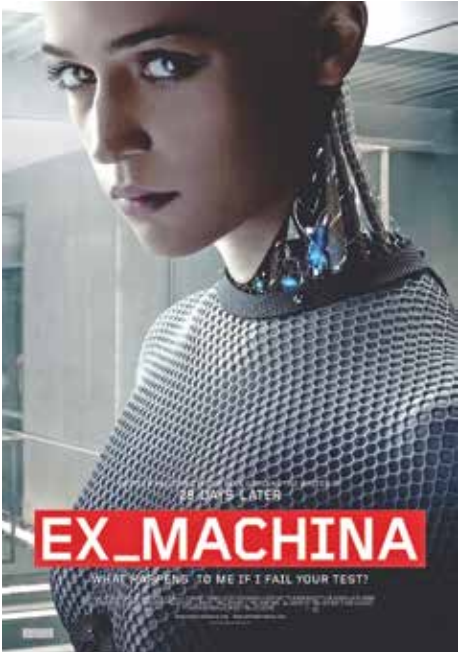


PHOTO: MONGRELMEDIA.COM
Swedish actress Alicia Vikander as Ava, a robot with artificial intelligence

“Smart, original and utterly engrossing.”
— Reviewer

chance to bond with his boss. But the iceberg analogy is apt in two ways—first, Nathan is a bit of an iceberg himself: cold, abrasive, imperious and, we immediately suspect, ruthlessly intent on some hidden agenda; and, second, this is very much a story about what is concealed—in the human psyche and otherwise. It turns out Caleb’s selection wasn’t random at all: he was handpicked for the task of meeting and interacting with an artificial intelligence created by Nathan in the form of a woman. The form she takes is that of Swedish actress Alicia Vikander. “Ava” has the actress’s face and her voice, hands and feet—the rest of her is a transparent automaton whose gears gently whirl (in a nice bit of sound design) as she moves. Caleb is asked to administer the so-called “Turing Test” (named after the real-life computer pioneer and wartime code-breaker, Alan Turing), to determine if an apparent A.I. can truly think independently. The great strength of this film is its quiet conversations between Caleb and Ava, with the two parties separated by a clear wall. There is a riveting elegance about those scenes that leaves us grappling to discern who is testing whom and why. Ava

was made to be attractive to Caleb; but is she attracted to him in turn? Are whispered confidences real? Intent—real, feigned, apparent or disguised—is in question for all of these characters. For instance, what is it that Nathan really wants to learn? He dismisses Caleb’s well-intentioned logical analysis and demands instead a more visceral reaction from his guest. Meanwhile, Nathan’s mute servant (Sonoya Mizuno) tends to his every need submissively and in utter silence. Her silent watchfulness, Nathan’s prickliness, the isolation of the setting, the locked doors, the ubiquitous surveillance, the vaguely unsettling musical score by Geoff Barrow and Ben Salisbury, the mysterious power failures, Ava’s demeanour of lonely sadness—all lend the film a palpable sense of subdued foreboding. We have the sense that something undefinable is very wrong here. Things take a more conventional turn near the end; but that does not diminish the power, the subtlety, the mystery and the beauty of this film. Kudos to writer and first-time director Alex Garland. ■

John Arkelian is an award-winning author and journalist.
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WORLD ►

Church in Canada, Brazil to strengthen ties

André Forget
STAFF WRITER

Upon returning from an end-of-November trip to the Episcopal Anglican Church of Brazil, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that he hopes the two churches are on their way to a “formal, global partner relationship” within the Anglican Communion.

“I think what we’re going to see out of this trip is a re-emergence of a strong province-to-province relationship,” said Hiltz in an interview, noting that the churches share many similarities. “We’re very diverse theologically; we’re very diverse geographically. Both our contexts face a lot of challenges in regards to an increasingly secular society, [and] both churches are being transformed by their work with social justice issues, gender-based violence and climate change.”

Over the course of the weeklong trip, Hiltz and Bishop Francisco de Assis da Silva, primate of Brazil, travelled around the dioceses of Amazonia and Brasilia and



▲ **Archbishop Fred Hiltz and Archbishop Francisco de Assis da Silva**

FILE PHOTO:
ANDRÉ FORGET

met with leaders, clergy and lay people in the Brazilian church, as well as with Canadian Embassy officials.

Hiltz said members of the Brazilian church, which is currently wrestling with questions regarding human sexuality, were very interested in hearing about how conversations around same-sex blessings have happened in Canada.

There was also great interest in learning more about the Canadian church’s experi-

ence with the Truth and Reconciliation Commission. While Brazil does not have the same kind of residential school history as Canada, its Indigenous peoples are still struggling to have their rights recognized, he said. “They have some of the same issues around wanting to be able to express their spirituality, their language, their cultures...but they have not had anything like a Truth and Reconciliation Commission.” Brazil also sees eye-to-eye with Canada when it comes to questions around the unity of the Anglican Communion, Hiltz said.

The Canadian and Brazilian churches have developed close ties over the years. Hiltz noted that in addition to past diocesan companion relationships involving Montreal and Ottawa—and the ones that currently exist between, respectively, the diocese of Huron and the diocese of Amazonia and the diocese of Ontario and the diocese of South-Western Brazil—there has been a lot of interaction between the churches. ■

Primate, principal secretary robbed in Belém

André Forget
STAFF WRITER

Members of a Canadian and Brazilian delegation that visited Belém, Brazil, were robbed at gunpoint November 23.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Archdeacon Paul Feheley, his principal secretary, had just gotten into their car after visiting the Anglican church of St. John the Baptist when a group of young men holding guns surrounded them.

Hiltz and Feheley had visited the church with the primate of the Episcopal Anglican Church of Brazil, Archbishop Francisco de



PHOTO: DMITRY KAMINSKY

Belém is one of Brazil’s largest cities, and the neighbourhood in which the robbery took place, Terra Firme, is one of its poorest.

Assis da Silva, Bishop Saulo Maurício de Barros and his wife, Ruth, and the church’s rector, Fr. Marcos, as part of their trip to the diocese of Amazonia.

“They were excited to show us the church, because that church will represent for that neighbourhood a sense of hope—a place [where] they can worship and gather and do some social-action work,

a little place for the children to play safely,” said Hiltz.

While the robbery left the group shaken, Hiltz quickly acknowledged that these

are risks that people there face every day. “As I step back from that moment, which was terrifying, I think: ‘Yes, I lost my watch; I lost my wallet; I lost a ring. Some folks lost phones. But you know, we all could have been shot,’” said Hiltz. “[And] we’re going to get on a plane and fly away, and these people—this is what they live with.”

Hiltz said it reaffirmed for him the importance of the church’s role among the marginalized. “It just helps me understand even more why the church needs to be present in that community, to bring a sense of hope and calm in the midst of a lot of chaos.” ■

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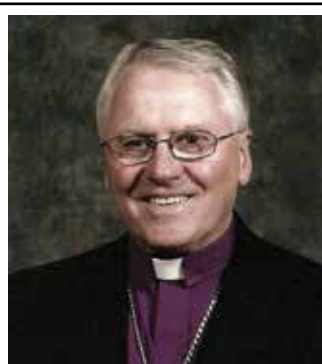
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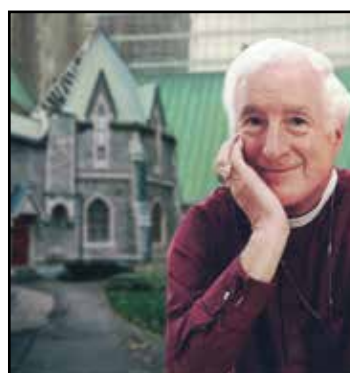
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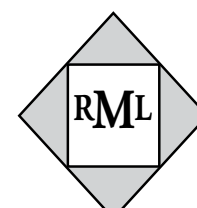
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