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Four paths to reconciliation

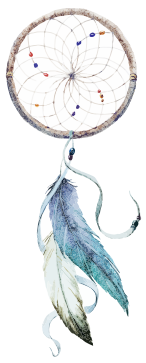

PHOTO: ANASTASIA ZENINA-LEMBRIK/SHUTTERSTOCK

Tali Folkins
STAFF WRITER

A church commission is proposing four ways that Anglicans across Canada can take part in the task of reconciliation between Indigenous and non-Indigenous people in Canada: praying, learning, building relationships and acting.

"Reconciliation is daily individual spiritual practice and communal conversion, the transformation of the whole church," members of the Primate's Commission on Discovery, Reconciliation and Justice say in an open letter to Canadian Anglicans, released December 9. "We know that many of you are on this path, but we hope to link our efforts to yours, so that we as a whole church might embrace the promise of reconciliation, walking together with other churches, and with others of faith and conscience in persistence and in hope."

The letter asks Anglicans to be mindful of the historic struggles of Indigenous communities in their daily and weekly

See Reconciliation, p. 10

PHOTO: JESSE DYMOND

Onward

(L to R): Bishop Linda Nicholls, Bishop Barbara Andrews and the Rev. Meghan Nicholls at the Eucharist celebrating the 40th anniversary of the ordination of women in the Anglican Church of Canada. See story p. 3.

▲ **Catholic Church of Sainte-Bibiane in Richmond, Que.**

PHOTO: ANDRÉ FORGET

See related stories, pages 6 and 7.

In Quebec, ecumenism a matter of survival

André Forget
STAFF WRITER

According to a story often repeated in the diocese of Quebec, when the first Anglican bishop, Jacob Mountain, arrived in Quebec City in 1793, he was greeted on the dock by his Roman Catholic counterpart, Bishop Jean-François Hubert.

"Your people are waiting for you," said

See 'We need,' p. 8

'Giving with Grace' to focus on Healing Fund: Primate

▲ **Logo of the Anglican Church of Canada's annual fundraising appeal**

Tali Folkins
STAFF WRITER

The focus of "Giving with Grace," the Anglican Church of Canada's annual fundraising campaign, in 2017 will be to replenish the church's fund for Indigenous healing, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has announced.

In a five-page pastoral letter to Canadian Anglicans on the Feast of the Epiphany, January 6, Hiltz first discusses the meaning of Epiphany, which, he notes, means literally a manifesting or showing forth, and is meant to suggest the glory of Jesus as it was revealed to the nations of the world.

In Epiphany, Hiltz says, we trace the steps of the Holy Child's growth through childhood and adolescence, and into adulthood. In these stages, he says, "we come to know the power of his love to heal and reconcile, to re-set our relations, one with another, in the wondrous grace of God."

In 2017, Hiltz continues, Epiphany lasts until the end of February. In these two months, he says, "if we listen carefully we will hear his invitation to show forth that same gospel in the manner of our living, particularly through the vows of our baptism."

Hiltz's letter notes a slew of anniversaries that will be commemorated in 2017. One, he says, is the 150th Anniversary of Confederation. Citing the Prayer for the Nation in the *Book of Alternative Services*—"Make us who come from many nations with many different languages a united people"—Hiltz says there is now great hope that the contributions of First Nations, Métis and Inuit people to the fabric of Canada will be recognized, "and that where that fabric has been torn, we will have more resolve than ever to mend it."

The 94 Calls to Action of the Truth and

See 2017, p. 11

PM# 40069670

KINGFISHER LAKE, ONT. ▸

Mishamikoweesh spearheads own Bible translation

Tali Folkins
STAFF WRITER

In what is being hailed as a break from patterns of the past, the Bible is being translated into a Canadian Indigenous language entirely on the initiative of Indigenous people.

Since mid-2015, a team of five translators has been working on rendering the Bible into Oji-Cree, a language spoken by Aboriginal people across northwestern Ontario. A range of organizations have helped with funding, but most of the translation team is Aboriginal and the project is ultimately owned by the Indigenous Spiritual Ministry of Mishamikoweesh.

"I'm glad that we're doing this project on our own, using our own mother tongue translators, whereas before it was the missionaries from the outside who did the translations for us," says Mishamikoweesh Bishop Lydia Mamakwa. "We're happy that we have the ownership of this project."

In 2007, after 25 years of work, Bill Jancewicz, of Wycliffe Bible Translators and its Canadian affiliate, Wycliffe Bible Translators Canada, and the Rev. Silas Nabinicaboo, a Naskapi deacon, completed a translation of the New Testament into Naskapi, a language spoken by Aboriginal people in eastern Quebec and Labrador. That Bible translation project, which is still ongoing, is owned by the Naskapi Nation Development Corporation, but was begun by the corporation in conjunction with St. John's Anglican Church, Kawawachikamach, Que. It also received considerable support from outside sources such as Wycliffe Bible Translators, Jancewicz says.

The Oji-Cree project was one of the first priorities of the Indigenous Spiritual Ministry of Mishamikoweesh. It had been talked about for some time, but did not begin to take concrete form until a meeting in early June, 2014, only days after the establishment of the spiritual ministry, Mamakwa says.

Until now, Oji-Cree-speaking people have had to use hymnals and prayer books in Cree, Mamakwa says. That means they're hard to understand for Oji-Cree speakers, especially younger people.

"We want something in our own language...It's our God-given language, and we use it every day...We'd like to use it in our worship services, too," says Mamakwa.

> **"I'm glad that we're doing this project on our own, using our own mother tongue translators.**
>
> —Bishop Lydia Mamakwa, Indigenous Spiritual Ministry of Mishamikoweesh

▲ Members of the Oji-Cree Bible translation team and assistants from Wycliffe Bible Translators Canada (L-R): Theresa Sainnawap, Ruth Morris, Zipporah Mamakwa, Bill Jancewicz, Norma Jean Jancewicz, Jessie Atlookan, the Rev. Ruth Kitchekesik

PHOTO: USED BY PERMISSION OF THE OJI-CREE BIBLE TRANSLATION PROJECT

These texts are also often sorely out of date, because they haven't been revised to keep up with changes made to the English versions over the past few hundred years. For example, she says, the version of the *Book of Common Prayer* used in Mishamikoweesh is a Cree translation, made in the 1800s, of the 1662 edition.

"We're stuck with a 1662 prayer book," she says.

In fall 2014, Mamakwa invited Bill and his wife, Norma Jean, also of Wycliffe Bible Translators, to help her set up the project. A committee of elders, leaders and community members in Kingfisher Lake, Ont., was formed to pick the translation team and support it. In January 2015, the team began training, and by July of that year, their translation work had begun.

Translating the Bible, of course, is no mean feat, and complete translations can take several decades. Because of this, project leaders decided they would need to prioritize, focusing first on the readings from the gospels and epistles in the prayer book lectionary. The first draft of these passages—nearly 2,500 verses as of press time—is now finished, Jancewicz says.

Mishamikoweesh clergy have already started using freshly translated passages in their services—to appreciative congregations. "There was a young person who was in church on Sunday, and she said, 'It was so good to hear the gospel in my own language,' " says the Rev. Ruth Kitchekesik, of St. Matthew's Anglican Church in Kingfisher Lake, and co-ordinator of the team.

To complete the entire New Testament might take another eight or nine years, although timelines for such projects can be hard to estimate, Jancewicz says.

The team of translators all work in Kingfisher Lake; two are working full-time on the project; the rest have other jobs and do the work when they can. The Jancewiczes live in southern Ontario, but visit a few times a year to help the team, Mamakwa says.

There are several stages involved in translating a biblical passage. The Indigenous translators are each assigned sections of an English Bible to translate into Oji-Cree. As they translate, they check their translations with one another, and also with community members to make sure they sound natural. Jancewicz and other project helpers who know Greek and other biblical languages then check these translations against the Bible as it was originally written.

Asked how she finds the work, Kitchekesik says, "It's interesting. It's exciting. And it's very stressful sometimes." One of the stresses, she says, is trying to translate words for which Oji-Cree has no equivalent—palm tree, camel and shepherd, for example.

Aboriginal Bible translators might try different ways of tackling tricky cases like these, Jancewicz says. They may make up new words, like "sheep-caretaker," or they might simply borrow the original words without trying to translate them, as English does with words like "apostle" (from the Greek *apostolos*) and "angel" (from the Greek *angelos*). The Oji-Cree word for God is *kishemanito*, literally "Great Spirit."

The total cost of the project, organizers say, is hard to estimate, especially given that no one knows how long it will take. A number of organizations are supporting it financially, including the Anglican Healing Fund, the Anglican Foundation of Canada, Wycliffe Bible Translators Canada and Wycliffe Bible Translators U.S.A. The Canadian Bible Society, Jancewicz says, has provided computers and other equipment.

National Indigenous Anglican Bishop Mark MacDonald says enabling people to read Scripture in their own language is critical for their spiritual well-being. "Beyond this very special group of Christians, it is a vital sign that Indigenous languages can and are moving in a positive direction. This is very good news." ■

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• *Safe Harbour to reopen March 1*

CANADA

40 years of achievements, challenges

Tali Folkins
STAFF WRITER

Stratford, Ont.
Four decades after the first women were ordained in the Anglican Church of Canada, much progress remains to be made, say female priests who profess to have struggled with everything from unequal pay to inappropriate touching by some parishioners.

From November 28-December 1, more than 40 female priests from the Anglican Church of Canada gathered at St. James Anglican Church for "Unmasking the Feminine," a conference marking the 40th anniversary of the ordination of women in the church. For participants, the event seemed an occasion both for celebrating the achievements made in advancing the rights of women and being mindful of the challenges many say yet remain.

"The progress we've made over those years has made life significantly better than it was for our mothers and grandmothers, but oh my, it has been a very hard row to hoe," said Canon Judy Rois, executive director of the Anglican Foundation of Canada, in a keynote address opening the event. "All of us know the strain of a white collar around our neck, and all of us know the sting and the pain of opposition. But thank God, thank God, we also know the indomitable spirit of hope."

"We have much to be grateful for in Canada," Linda Nicholls, installed as bishop of Huron November 26, said in her introduction to a conference workshop. "It doesn't mean we're finished, but it means we're on the way."

Asked what they felt were the continuing challenges for women in the church, some noted that female priests are still being paid less than their male counterparts.

For example, said the Rev. Trish McCarthy, of All Saints Anglican Church in Regina, many locally-ordained priests are women. Such priests, she said, are normally compensated for their mileage, and they're entitled to other benefits, but otherwise their positions are unpaid.

"In the west, that's pretty dominant," she said. "There's a major pay equity problem."

One participant said that female priests are more likely to be working part-time, in small parishes, and another said that women priests tend to lose out because they're less inclined to negotiate salary than men.

In a brief interview with the *Anglican Journal*, Nicholls voiced similar concerns.

"I think some of the women do find that in places, there's been the experience that women serve in smaller churches, and more women are in non-stipendiary roles," she said. "That's also true for Indigenous communities and others, so we've got a lot of work to do to have equality in terms of those kinds of things."

Many parishes in Canada, some participants said, still will not accept women priests. The Rev. Karen Laldin, of St. Andrew's on the Red Anglican Church, Man., said she came close to leaving the Anglican church after what she calls a "terrible experience" priesting for an especially resistant parish in the 1990s.

"They made no bones about it—they wanted a man," she said. After serving the parish for five years, she decided to quit. The announcement of her imminent departure, she said, was greeted with jubilation by some in the congregation.

▲ **More than 40 female priests gather at St. James Anglican Church in Stratford, Ont., for the 40th anniversary of the ordination of women in the Anglican Church of Canada.**
PHOTOS: JESSE DYMOND

"There was a certain amount of applause and the comment was, 'Now we'll get a man,' " Laldin said.

As it turned out, Laldin was succeeded not by a man, but by several female priests in turn, before a male priest finally arrived.

"God, in her infinite wisdom, has a fabulous sense of humour," said Laldin.

Nicholls, who, like Rois, was ordained in 1985, told conference participants she was spared some of the "absolutely atrocious" behaviour of some people toward the first female priests, such as heckling and walking out during sermons. But she's still had to endure sexism, she said.

"Things like clergy jokes about what you were wearing," Nicholls said. "Sexist comments. Inappropriate hugs," she said with a wince, to murmurs of agreement from numerous participants.

Nicholls cautioned participants, however, against focusing on gender equality to the exclusion of God. As priests, she said, they ought to try to work out conflicts "in a way that does not make gender the battleground, but makes the gospel the place that we're heading for.

"I think that's ultimately what we want—we want a church where that is at the core, not where women have won," she said.

In an interview, Rois said she believed it would be a long time before the church reaches full gender equality.

"I think lots of people still don't feel that a woman can stand in the place of Christ—that Christ had 12 disciples, and they were men," she said. "I think a lot of people still feel just a little more comfortable if a man is in charge…Women can do this and be just as capable, but a lot of people don't want to take that chance."

Rois is also the co-author of a 2013 study, Why is the Stained Glass Window a Stained Glass Ceiling? Organizational Perspectives on Female Bishops in the Anglican Communion. The study explores how gender bias has worked against female priests becoming bishops.

According to Anglican Church of Canada statistics, 406 out of 1,139 active clergy—35.5 per cent—are women; of retired clergy, females number 369 out of 1,750, or 21.1 per cent.

The first ordination of women as priests in the Anglican Church of Canada took place in 1976, following the approval by General Synod of a resolution authorizing the ordination of women in 1975. Six women were ordained in four dioceses: Cariboo, Huron, Niagara and New Westminster. By 1991, every diocese in Canada had permitted the ordination of women. ■

EDITORIAL

Your money and your life

Marites N. Sison
EDITOR

WHETHER WE admit it or not, money dominates our daily lives.

Much of our waking hours revolve around the pursuit and use of money. Most of us have to work in order to afford the basic necessities of life.

Nothing, it seems, is left untouched by money, and our relationship with it often depends on our circumstances. Money, or the lack of it, often dictates the big and small choices we make: where and how we live, the food we eat, the clothes we wear, the way we get around, the company we keep, and yes, even the way we feel about ourselves. Money often determines whether one can have access to quality education and adequate health care, both of which are critical to human development.

And yet, when it comes to money, most of us operate on autopilot, mindless consumption now being the dominant response in Western societies.

Beyond worrying whether there's going to be enough to pay for mounting bills or for one's impending retirement, and preparing one's income taxes, most of us don't give much thought to money and its wider impact.

Some of us may wonder why a select few can live in the lap of luxury or why there are homeless people in our midst, but we may not necessarily question the economic conditions that give rise to these situations. Or, we may chalk it up to life being unfair.

It's time to think more deeply about money, according to the Anglican Church of Canada's faith, worship, and ministry committee in the 2013–2016 triennium, which released *On the Theology of Money: A Resource for Study and Discussion* last fall. (See http://www.anglican.ca/resources/theology-of-money/.)

▲ **"What is money within the present economic system? What is money within God's economy of salvation?" These are the main questions raised by the report of the Task Force on the Theology of Money.**

PHOTO: BRIAN TAN/ SHUTTERSTOCK

The core of the report is *Non Nobis, Domine* (Not to us, Lord), a theological reflection written by the Rev. Maggie Helwig, which evolved out of many discussions, reflections and study by the Task Force on the Theology of Money. The committee, struck by some of the questions around economic and social inequality raised in 2011 by the Occupy Wall Street movement, created the task force. The movement began in New York City with the political slogan "We are the 99%," highlighting how wealth and power are concentrated in just one per cent of the U.S. population. It spawned similar movements in 80 countries around the world, including Canada.

The responses of the churches to the movement were varied, the document notes, "from welcome to wariness to warrants to keep off property." However, it adds, "Many in the church leadership immediately recognized that, though many Occupiers were not attached to any particular faith tradition, they and the churches had a common vision, and, to some degree, a common cause—namely, to give life to Isaiah's vision." Isaiah's vision, it states, was one where "people from very different backgrounds shared living space and resources, and food was served generously to anyone who needed it."

The main questions the task force sought to answer were: "What is money within the present economic systems? What is money within God's economy of salvation?"

The task force was also mandated to produce resources "to help the church to reflect on the nature of money and the church's relationship with money." The bottom line, the document states, is that "we are called everywhere and always to the work of discernment regarding our stewardship of all that God provides."

In attempting to "map out our current relationship with money through the lens of our faith," Helwig drew on various sources: the Bible, early and contemporary Christian theologians, and political theory. The result is an essay that is not only thorough and thought-provoking, but gracefully written.

The document, among other things, looks into what the Bible says about money, analyzes the modern/global economy and expounds on the vision of "enough."

Some of the questions it raises: What is money? What is our relationship with money? How do we use money? What role does money play in our lives and in our world? How should we view money as Christians? And, according to its author, the necessary question: What is "enough" for me/for us?

The document includes guides for group discussions, questions for reflection and discussion on the following themes: On the authority of Scripture, On idolatry, On defining money, On interest, On inequality and consumerism, On market values versus gospel values, and Call to Action.

These reflections are ideal for discussion in groups or for personal reflection, and can even be helpful tools for sermons and lend themselves to other creative forms, says the task force. There are also worship resources, including prayers, hymns and meditations.

Too often one hears complaints that the church is not offering much in terms of theology these days. Well, folks, it's time to study this document and put your money where your mouth is. ■

Email: tsison@national.anglican.ca

LETTERS

Open full communion talks with Moravians

It is now nearly 16 years since the Waterloo Declaration established full communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada. Through that covenant, we recognized one another as Western Catholic churches of the Reformation with episcopal-synodical polities.

It's time now to open the conversation on how to extend that relationship to our brothers and sisters in the Moravian Church Northern Province, who share a similar inheritance.

Geoff McLarney
Montreal

A true spiritual leader

I must assume that the three priests who have written to the Archbishop of Canterbury concerning the election of Canon Kevin Robertson to the episcopate have not considered him as a loving Christian or perhaps do not even know him as a person (*Election of gay bishop spurs complaint to Canterbury*, Dec. 2016, p. 10).

The statement that his election is "contrary to the teaching of the historic and universal church on chastity and marriage" only implies to me that these clergy are not keeping up with the changing attitudes of most Christians.

I have had the privilege of working with Kevin at Christ Church Deer Park. He is a compassionate and caring person. His energy, enthusiasm and ability to thank and praise people have been reflected in the outpouring of love for him in our church. He has been a true spiritual leader to our congregation. And all these characteristics will define him as a bishop.

David Moore
Toronto

God's word today

Re: *Bishops to focus more on mission*, Nov. 2016, p. 1: I think if we were doing this all along, our church would be very different today. I suppose the empty pews are proof enough.

My church does not even have Bibles in the pews. I know other denominations are full, but they have embraced the Scripture as God's word for today and made them personal for each one of us. Church Army are the folks to ask for direction in this area.

Bonnie Buchan
Hamilton, Ont.

Picture Your Faith

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

Please send them by email to pictureyourfaith@gmail.com.

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Canada

COME AND SEE ▸

Anna, the evangelist

By Fred J. Hiltz

COMING INTO February, the church celebrates one of the loveliest of all festivals, The Presentation of the Lord in the Temple (Luke 2:22–40).

As this story is told in sacred text, song and art, Simeon is always in the foreground. We see him reaching out to receive and cradle the Child in his arms. We hear him utter those words we know as his Song, declaring the Child to be the glory of Israel and a light to all nations. As Mary and Joseph "marvel" at the things said about him, Simeon "blesses" them. Then he turns to Mary and speaks words that for a young mother are hard to bear—words about the destiny of her child and the fall and rising of many because of him; and of a pain she will bear, "a sword that will pierce [her] soul" (Luke 2:35). Years later at the foot of the cross, she would know the anguish of which Simeon speaks in this moment.

Luke writes, "There was also a prophet, Anna…" (Luke 2:36). Like Simeon, she was righteous and devoted, never leaving the temple, "but worshipping there with fasting and prayer night and day" (Luke 2:37).

It has always been a challenge for artists to capture Anna standing still. I suppose it is because she is busy scurrying about the temple and chatting up the Child to "all who were looking for the redemption of Jerusalem" (Luke 2:38). One can just imagine her beckoning people, "Come and see. The child of whom the prophets spoke is here. Come and see him." One can just imagine the buzz of conversation as they gather around the Child, some filled with awe and wonder and some questioning, "Can this really be the Messiah of God?" Whatever their responses, Anna just keeps on announcing the Child. She does the work of an evangelist.

PHOTO OF REMBRANDT'S PAINTING, THE PROPHETESS ANNA: WWW.RIJKSMUSEUM.NL/WIKIMEDIA COMMONS

▲ **Luke: Like Simeon, Anna was a prophet.**

In every generation, the church has been wonderfully blessed by women who, like Anna, have invited everyone to come and see the Child of Light, the Lord of Peace, and it still is. I meet them everywhere I go in my travels throughout our church.

This year, as we keep this feast, I will be remembering with intent the Annas in my own life and ministry—past and present, and I invite you to think of the Annas in yours. Let us thank God for the grace and goodness of their living, and for every word—spoken and unspoken—by which they call us to the joy of a life in Christ. ■

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

WALKING TOGETHER ▸

How do we act like a church?

By Mark MacDonald

UNTIL VERY RECENTLY, it was widely accepted that models of governance, administration and decision-making used in government were also appropriate for the church.

Today, this assumption is being questioned. The struggles over human sexuality and other matters that challenge the church's sense of community have revealed the weaknesses of modes of decision-making that follow the legislative practice of democratic governments. People, in general, appear to be longing for a way of decision-making that is more reflective of the Christian reality that underlies our identity, hope and destiny.

That does not mean that an alternative is quickly or easily available. Though Indigenous churches have successfully used culturally-appropriate consensus procedures to make decisions for a number of decades, they have not transferred smoothly elsewhere. The Council of General Synod, for instance, has tried to use consensus in some of its decision-making, but its application is still experimental and uneven. The World Council of Churches uses consensus for decision-making, along with other means of equalizing the power dynamics between different churches with different cultural backgrounds. While it seems to be working well generally, it is not without complaint.

The Indigenous churches have used consensus within a context that involves five basic communal assumptions: 1) that consensus is the culturally appropriate and traditional way of Indigenous decision-making; 2) that decision-making is submitted first to the gospel—that reading and praying through the gospel of the day is an essential part of the decision-making process; 3) that consensus is also an appropriate way to act within a Christian context and identity; 4) wherever two or three gather together in the name of Jesus, Jesus is present and guides decision-making; and 5) the spiritual authority of the elders is recognized—they can speak when they want and for as long as they want.

While consensus may not be the answer for the future, a future answer will have to involve some of the Indigenous communal assumptions, particularly 2 – 4. They will help, I think, to form the heart of whatever means evolve to make our church's governance more reflective of the spiritual reality we are attempting to embody as followers of Jesus, as the Body of Christ. ■

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

LETTERS ▸

The Anglican Journal *welcomes letters to the editor. Letters go to* Marites (Tess) Sison*, editor, and* Meghan Kilty*, General Synod director of communication.*

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

In our town, 'we are one'

It is disheartening to begin reading an article that headlines "collaboration," but then immediately launches into the fact that we have differences (*Anglican-United Church dialogue recommends more collaboration in mission*, Nov. 23, 2016, anglicanjournal.com).

I live in a very small community with a very active ministerial association. The fellowship exists because we pointedly ignore those differences, and constantly remind ourselves that we are one church, united by our similarities.

Want to see collaboration? Come to my town, and witness our "Living Nativity" or our "Good Friday Walk." Left to right, high to low, evangelical to papal, we are one.

And I give thanks.

Richard Moore
Holy Trinity Parish
Cochrane, Ont.

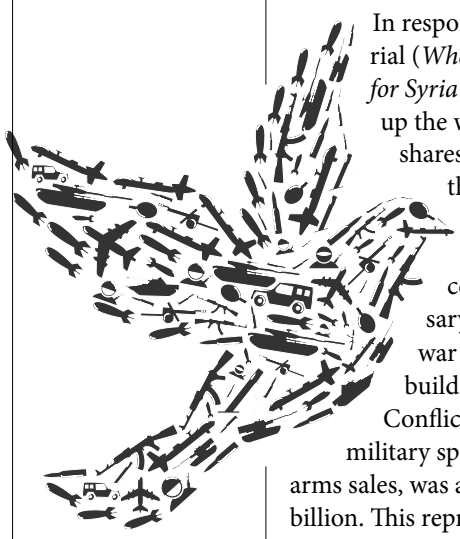


IMAGE: SGVN/SHUTTERSTOCK

Follow the money

In response to your strong editorial (*Where's the world's outrage for Syria?*, Dec. 2016, p. 4), I raise up the work of Project Ploughshares, an operating agency of the Canadian Council of Churches.

Ploughshares, which celebrated its 40th anniversary in 2016, seeks to prevent war and armed conflict and build peace. Its annual Armed Conflict Report tells us that world military spending in 2015, including arms sales, was approximately US$1,563.3 billion. This represents a one per cent increase over 2014.

Syria, by far the most tragic, haunting and bloodiest of the 29 armed conflicts Ploughshares reports on, is fuelled by the global arms trade. As we watch, unbelieving and feeling helpless at the level of destruction and human tragedy, we have to ask: where are all these weapons coming from? Who is making money from the sales of the thousands of assault rifles, mortar shells, rocket launchers, anti-tank weapons, heavy machine guns and other weapons of unfathomable suffering, death and destruction?

Peace cannot be won on a battlefield. Military force may achieve tactical victories, but conditions for a durable peace are built through human development and non-military institutions. In addition to expressing our outrage and calling for renewed diplomatic efforts for peace, we need to follow the bloodied trail of money created by the sale of these weapons.

Debbie Grisdale
Anglican Church of Canada representative to Project Ploughshares' governing committee

PROFILE OF A DIOCESE ▸

DIOCESE OF QUEBEC

On the cusp of change

Diocese of Quebec vital statistics

FOUNDED: 1793

SEE CITY: Quebec City

BISHOP: Dennis Drainville (diocesan), Bruce Myers (coadjutor)

CONGREGATIONS: 68

CLERGY: 34 active; 32 retired; 5 on leave

MEMBERS: 4,000

AREA: 720,000 sq. km

Source: Anglican Church Directory 2017

This is the first of a two-part series that will provide an in-depth look at the current state of the Anglican diocese of Quebec, as well as its hopes and plans for the future. See related story, page 1.

Stories and photos by **André Forget**, *staff writer*

A church out of its comfort zone

Quebec City

IN MANY WAYS, the diocese of Quebec contains, in microcosm, the whole diversity of the Anglican Church of Canada, and the tensions and challenges that come with it.

While its headquarters are in Quebec City, the diocese includes the rural farmlands of the Eastern Townships, the fishing outports of the Lower North Shore, Gaspé and Magdalen Islands, the remote Naskapi community of Kawawachikamach in the northern part of the province and the growing university city of Sherbrooke.

Though it covers a territory the size of France, its Anglican population (4,000, according to the 2017 *Anglican Church Directory*) would fit comfortably in a small town. It includes 68 congregations, many of which have a regular attendance of fewer than 10 people on a Sunday. Those who do come may worship in Naskapi, French, English or a combination of languages.

The diocese also contains within its history many important moments in the development of Canada. The first Anglican mass in Quebec City was held to celebrate the British conquest of the city in 1759. The diocese itself was founded in 1793 with the arrival of Bishop Jacob Mountain, at which time its territory stretched from the Labrador coast to Lake Superior. It was the mother diocese of what are now the dioceses of Toronto, Huron, Ottawa, Algoma, Niagara and Montreal.

And because the story of the diocese of Quebec is, in some ways, the story of Canada—with all the pain, sectarianism and outright bigotry that are part of it—the diocese is both a cause and product of the sometimes strained relationships between the Indigenous, French and English cultures that laid the groundwork for the nation.

"We bring with us a lot of historical baggage, having arrived as a church the same year as the English conquest," says Coadjutor Bishop Bruce Myers. "I've lost track of how many times I've been asked by French-speaking tourists at the Cathedral, 'Is the Queen the head of your church?' "

Myers says he believes the diocese's history "can also be an asset rather than something we need to be apologetic for." As someone whose first career as a radio journalist brought him to Ottawa and then Quebec City around the time of the referendum on Quebec sovereignty in 1995, he is aware of how deeply the diocese's fortunes have been tied to those of the English population.

When asked where the current demographic struggles of the diocese began, every single Quebec Anglican the *Anglican Journal* spoke to cited two factors, both of which have a common root in the Quiet Revolution of the 1960s: secularization, the speed of which has been unrivalled in the Western world, and the out-migration of hundreds of thousands of English-speakers following the rise of Quebec nationalism and the passing of the Charter on the French Language in 1977, which made French the province's official language.

"I believe that what we have in the church is something that would draw people, but if there's nobody to draw… you can't create English-speaking people. They have to be there, or they're not. And they're not," says diocesan Bishop Dennis Drainville.

Attempts have been made by the diocese to reach out to French-speaking Quebecers, including an increasing number of churches that offer bilingual services.

But the extent of these ministries is limited by the reality that one of the main attractions of coming to church for many English-speakers is precisely the fact that it is one of the few institutions that still functions in English.

Speaking of his own region, the archdeaconry of St. Francis in the Eastern Townships, Jim Sweeny, the diocese's archivist and property manager, notes that many faithful Anglicans in his region "wouldn't go [to church] if it was in French."

For these people, the small remnant of what was once a significant population, the church is a link to a cultural heritage that is quickly disappearing. For this reason, they are even more resistant to change than Anglicans in other parts of the church.

"It's that sense that they've lost everything else," says Sweeny. "And so I think there is a sense of, [at least] I can control my church."

The diocese has struggled through some difficult times financially, and has only recently begun to stabilize, following an effort to be more strategic with diocesan investments and the sale of a large number of properties.

While Sweeny anticipates fewer closures in the coming years, due to the fact that most of the churches that were going to close have already done so, he stresses that there has been a fundamental shift in how the diocese provides ministry. "Lay leaders have taken a greater role—there is much more of an acceptance that you don't have a parish priest," he says. The new model in his own region, the archdeaconry of St. Francis, is to have a team of priests and lay readers who share responsibility for the entire jurisdiction.

"When you go to the hospital and somebody comes to visit you, it'll be someone that you probably know, but it won't be your parish priest necessarily," he explains.

While the adjustment has not been an easy one, especially for older Anglicans whose identities, going back generations, are sometimes tied up in their church buildings, others see the struggle as having the potential to revitalize the church.

"We are on the cutting edge. The one real benefit of being here in Quebec, and being a remnant community, is we do not have the luxury of pretending that we matter, that people think we're important, that we can rest on our history or our influence in communities," says Archdeacon Edward Simonton, who serves the St. Francis archdeaconry.

For priests like Simonton, the very secularism that has nearly extinguished Anglicanism in the province also pushes the church to be a better version of itself. ■

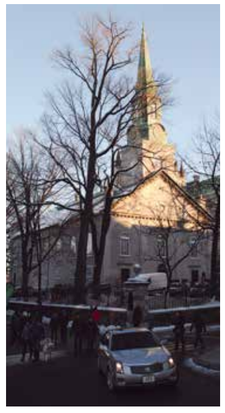
▸ **Clockwise from top: Jim Sweeny, diocesan archivist and property manager, looks at the letters patent from King George III establishing the bishopric of Quebec in 1793.**

Quebec City, one of the oldest cities in North America, is the diocesan See.

Quebec's Cathedral of the Holy Trinity was the first Anglican cathedral outside the British Isles.

Archdeacon Edward Simonton and Ruth Sheeran, deanery council chair for St. Francis, set up a new Christmas crèche.

Parishioners during a service at St. Michael's, Sillery



Quebec bishop goes on medical leave

On December 13, Bishop Dennis Drainville, of the diocese of Quebec, announced that he will "step aside" from episcopal ministry for an unspecified period of time due to health reasons, and that Coadjutor Bishop Bruce Myers will serve as commissary in the interim.

In a letter to his diocese, Drainville, 62, says that "as the months have passed it has been increasingly difficult to continue to put in the hours and continue travelling throughout the diocese," and that his doctor has recommended he take this action.

While the letter does not disclose the nature of Drainville's medical leave, in an interview with the *Anglican Journal* earlier in December, he noted that he was suffering from a degenerative illness.

The news comes more than 16 months after Drainville announced his plans to retire, and more than a year after Myers' election.

During his interview with the Journal, he spoke about the challenges the diocese has faced since his election in 2008. "What I'm happiest about is the fact that there is still a diocese of Quebec. Because it is not hyperbole for me to say to you that there have been several times when that issue has been on the table," he said. When he took over the reins, the diocese was hemorrhaging hundreds of thousands of dollars a year, he said. "The diocese, because of the lack of numbers of English-speaking Quebecers, will never be out of the woods; we're always going to be hard-pressed," he added. He noted that while the diocese is engaged in ministry to French speakers, and has French speaking-congregations, they remain a small minority in what is already a small church. "But there is a difference between being hard-pressed and lurching from catastrophe to crisis—we're not doing that anymore."

Drainville said that the diocese is much more financially stable—pooled funds have grown from $9.2 million in 2008 to $17.5 million in 2016, in large part through the sale of church buildings. Restructuring parish ministry and closing churches has also allowed for growth in other areas, he added. ■

Will francophone ministry bring Quebecers to Anglican pews?

Ministry by the Anglican Church of Canada in the French language may seem innovative to some, but francophone ministry has a surprisingly long history: the first attempt was in 1768.

In a curious footnote to the history of Anglican Church in Canada, the first Anglican priests appointed to Quebec City, following the British conquest of New France, were French-speakers. They were sent not, primarily, to minister to the local garrison but to proselytize the local Roman Catholic population.

They were not, as history has shown, particularly successful.

Almost 250 years later, however, many Anglicans in the diocese believe their churches' survival depends on their ability to reach out to the French-speaking population.

Given that French is the first language of the overwhelming majority of the population in Quebec, Coadjutor Bishop Bruce Myers says pursuing growth means looking beyond the traditional anglophone communities.

"If we are to grow numerically, [we have] to have more French-speaking Quebecois clergy and parishioners and members of our church," he says.

While ministry to anglophones will always be an important part of the work of the diocese, Myers, who will take over as diocesan bishop when Bishop Dennis Drainville retires, believes demographic changes in recent decades make francophone ministry essential.

The rise of Quebec nationalism in the 1960s and 1970s—along with the Charter of the French Language, which established French as the province's official language in 1977—precipitated a massive out-migration of anglophones. In Quebec City, English speakers made up 40 per cent of the population at the high point in the 1860s, but they constituted a mere 1.4 per cent in 2011, the most recent year for which data is available.

English is the mother tongue of most local Anglicans, but they also need a working knowledge of French; among the younger generations, bilingualism is almost a given. This has meant significant changes to ministry in the diocese. Of the four Anglican congregations in Quebec City, only two are fully English-speaking; the two others, Tous les Saints, which meets at the Cathedral of the Holy Trinity, worships in French, and St. Michael's, Sillery, is bilingual.

Archdeacon Pierre Voyer, priest-in-charge at Tous les Saints, is one of three francophone priests serving in the diocese. In a diocese where many churches struggle to attract more than 10 parishioners on a Sunday, Tous les Saints has about 70 members, around 45 of whom come regularly.

▲ **The Rev. Darla Sloan serves the fully francophone Église Unie Saint-Pierre, a United church in Quebec City. She is also interim priest at St. Michael's, an Anglican church in Sillery.**

Nonetheless, Voyer, who oversees francophone ministry in the diocese, is skeptical about the degree to which francophone ministry can turn around the diocese's demographic decline. "In the Roman Catholic church, and in the different Protestant churches, we are losing our people," he says. The problem, he says, has less to do with language than with the Quebecois' indifference to organized religion. "I don't know about the future," he says. "Religion…is no longer part of their lives."

Drainville is also uncertain about the degree to which francophone ministry will provide a lasting solution. He notes that while the diocese has been putting more resources into ministry to French-speakers in the last decade, there are only four francophone parishes across the diocese and just two of which are strong.

He also voices skepticism regarding the efficacy of bilingual ministry.

Bilingual parishes neither offer an authentically French-Canadian form of Anglicanism nor preserve the anglophone heritage some English-speaking parishioners cherish, he says. "…It is neither fish nor fowl."

The Rev. Darla Sloan, a United Church minister who serves as interim priest at St. Michael's, Sillery, agrees that bilingual ministry can at times be awkward. But she maintains its importance. "To be truly intercultural and ecumenical as a church means everybody being equally uncomfortable," she says. The move to bilingualism, while it caused some people to leave the church, has also allowed francophones to participate more fully, she says. "I think that's a wonderful testimony to the world, that we need to be able to say, 'Look, we're doing this: it's not natural, it's not first nature, but it is not [in] nature for the sheep to lie down with the lion,' " she says. ■

PROFILE OF A DIOCESE: QUEBEC ▸

See related stories, pages 6–7.

‘We need each other,’ says cardinal

Continued from p. 1

Hubert, welcoming Mountain to his new home.

While relations between French Catholics and English Protestants in Quebec have not always been so cordial, the leadership of the two churches have long understood the practical need to work together in a province where religion historically has played an outsized role in public life.

When the newly refurbished Notre-Dame de Québec Basilica burned to the ground Dec. 22, 1922, the Anglican bishop invited the congregation to worship at the nearby Anglican Cathedral of the Holy Trinity. Decades later, Catholic Archbishop Maurice Roy provided the Anglican bishop’s residence with firewood from a woodlot owned by the Catholic church.

But for Mountain’s and Hubert’s most recent spiritual descendants, Roman Catholic Archbishop Gérald Lacroix and Anglican Coadjutor Bishop Bruce Myers, the relationship has moved beyond simply “working together.” When Myers arrived in Quebec City to take up his new position in May 2016, Lacroix invited him to live at the archevêché, the official residence of the Catholic archbishop of Quebec.

“[Myers] is welcome here like a brother. We pray together, we eat together, we have fun together—it’s life. That brings bonds,” says Lacroix. When Myers is not travelling the diocese, he joins them every morning at 7 a.m. for the Eucharist, which he refrains from taking out of respect for Catholic teaching on the matter.

▲ Coadjutor Bishop Bruce Myers (left) has been living with a group of Roman Catholic clergy at the archevêché, the official residence of Cardinal Gérald Lacroix (right) in Quebec City.

PHOTO: ANDRÉ FORGET

For Lacroix, this is what ecumenism really looks like. “Ecumenism will not happen, and unity will not happen, between churches. It will happen between people of those churches,” he says. “It is not a decree that we are going to get from some authority. It’s going to be…walking together, praying together and living together.”

Myers, who served as the co-ordinator for ecumenical and interfaith relations at the Anglican Church of Canada from 2012–2016, agrees. The welcome and hospitality he has received “speaks louder than any common declaration he or I could make about our goodwill as churches toward each other,” he says.

It is an approach to ecumenism that Lacroix had also cultivated with diocesan Bishop Dennis Drainville.

In 2014, Drainville joined Lacroix on a pilgrimage to Rome and France, following the canonization of Quebec’s first Roman Catholic bishop, François de Laval, and Mother Marie of the Incarnation, who established the first community of nuns in North America.

Recently, these friendships found an even more concrete expression in the Anglican Cathedral of the Holy Trinity, which formally dedicated a chair for the Catholic archbishop’s ongoing use at a service in November 2016.

While Lacroix and his predecessors have had a seat set aside for them in the Anglican cathedral for decades, Lacroix said the dedication marks a significant milestone in the church’s history of working together.

But while the Catholic church is the diocese’s largest ecumenical partner, it is not the only one. Following the dramatic out-migration of English-speaking Quebecers that began in the 1970s, the Anglican church has also begun to work more closely with other historically English-speaking Protestant churches, such as the United and Presbyterian churches.

Ecumenism is already a part of daily life in some parishes.

The dean of the Cathedral of the Holy Trinity, the oldest Anglican cathedral outside of the United Kingdom, is Christian Schreiner—a Lutheran from Bavaria. And at St. Michael’s, Sillery, an Anglican church in the Quebec City suburbs, the minister, the Rev. Darla Sloan, is also the incumbent at Église Unie Saint-Pierre, a francophone United church.

Sloan, who served as an interim pastor at St. Michael’s in 2012, presides over a communion service twice a month using the United Church rite. She says she hasn’t heard any concerns from Anglicans about receiving communion from a United Church minister—in part because the congregation of St. Michael’s and Saint-Pierre have a history of joining each other for worship and special events. “I think it feels natural to me and to them,” says Sloan. “I don’t think anybody raises an eyebrow.”

In talking about ecumenism, Sloan, Myers and Lacroix all acknowledge that differences—sometimes deep differences, as in the case of human sexuality—exist among the different denominations active in Quebec. In some cases, people have switched denominations because of these differences.

But they also say these realities have not placed a significant damper on ecumenical work. For example, Archdeacon Pierre Voyer, who studied to be a Roman Catholic priest before leaving the church in the 1970s due to its teachings on social issues (contraception and the ordination of women, in particular), remains very active in ecumenical dialogue as an Anglican priest.

Myers believes the willingness to work together is, in large part, due to the Anglican church’s decreased ability to serve its small but widespread population unaided. “I think we’re too small a church to be doing this alone. No church should be doing it alone, regardless of its size, but I think we really are stronger together and more effective together with our ecumenical partners,” he says.

While the Catholic church is still a much more significant force in Quebec society than the Anglican church, Lacroix agrees with his fellow bishop.

“When everybody is rich, we don’t look to the neighbour; it’s not right, but we do our own thing. We live like silos right next to each other, self-sufficient,” he says. “But now we need each other…we have a world we need to evangelize.”

Lacroix says he isn't worried about “sheep stealing,” or competition between churches for parishioners. “Every church has a different perspective on evangelization, and we can learn from each other,” he says.

Myers likewise resists the notion that ecumenism can get in the way of growth. “I think ecumenism is a gospel imperative. Everyone in any church should be working to help reveal the visible unity of the church in practical and concrete ways.” ■

VANCOUVER

Newly renovated cathedral draws hundreds

Tali Folkins
STAFF WRITER

It was standing-room-only for some at Christ Church Cathedral, Vancouver, as a celebration of the end of major building work November 17 drew nearly three times the number of people organizers expected.

"It went very, very, well—beyond our expectations, in terms of the number of people who came, the excitement," said Dean Peter Elliott. "We're thrilled."

Organizers had planned for 300 people to attend the event, marking the end of the latest phase of a 20-year repair and renovation project, Elliott said, but 850 showed up.

The event was to begin at 4:30 p.m., but the church's nave, which can hold 500-550 people, was already almost full by 4 p.m., reported *Topic*, the newspaper of the diocese of New Westminster. By the time the ceremony began, many were standing wherever they could find space.

Audrey Siegl, from the Musqueam First Nation, began the event by formally welcoming participants to traditional Musqueam territory. Siegl, Elliott said, told the gathering that it felt like Christmas morning in the church because of the sense of excitement and anticipation.

With a cost of $9 million ($1 million of which came from the B.C. government), the latest 18-month phase is one of the most important elements of the decades-long project, which has a total budget of $20 million. One of the main goals of the project, a "seismic upgrade" meant to make the building more resistant to earthquake damage, is now complete. But there were many other important elements of the work on the cathedral, a Vancouver landmark since 1894. The old shingle roof has now been replaced with a zinc one, and the kitchen was more than doubled in size, to allow the church to better serve about 100 homeless people it feeds every day, Elliott said.

The most recent phase also saw the construction of a new bell spire of stained glass, containing four bronze bells custom-cast in France—to the knowledge of church officials, the only stained-glass bell spire in the world, Elliott said.

Asked by a CBC reporter about what the bells would be used for, Elliott said, they will ring each day at 8 a.m. and 6 p.m. before church services. But, he said, the cathedral will seek out its "interfaith neighbours" about the possibility of ringing them at the beginning of Ramadan, Diwali, Rosh Hashanah and other religious celebrations "to show we're a peaceful city and we respect each other."

The event began with a one-hour service featuring reflections by, among others, former cathedral dean Canon Herbert O'Driscoll and former B.C. minister of finance Carol Taylor, who reminded guests that the cathedral narrowly escaped being demolished and replaced by a new church and office tower in the 1970s. Taylor reminded people that "the perseverance of many Vancouverites outside of the membership of Christ Church Cathedral" helped to ensure that "[the church] is here for the community."

There was choral music and Bible readings, followed by a blessing and dedication by Melissa Skelton, bishop of the diocese of New Westminster. Attendees then stepped outside to view the new bell spire, lit from within by 200 lights, Elliott said. ■

—with files from Randy Murray, editor of Topic, *the newspaper of the diocese of New Westminster*

▲ **The new stained-glass bell spire of Christ Church Cathedral, Vancouver**
PHOTO: RANDY MURRAY

PHOTOS: RANDY MURRAY
Dean Peter Elliott and Musqueam First Nation's Audrey Siegl, at the celebration

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CANADA ▸

Reconciliation must be 'a daily individual practice'

Continued from p. 1

prayers, and to include territorial acknowledgments and "Indigenous voices, teachings and ceremonies" in their worship services. It also asks Anglicans to reflect on their church's apology for residential schools and repudiation of the Doctrine of Discovery, and on its commitments to the 94 Calls to Action of the Truth and Reconciliation Commission (TRC) and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), in their services.

▲ **Primate's Commission members**

PHOTO: ART BABYCH

It proposes that Anglicans commit to learning about Indigenous experiences through activities such as talking circles, Bible studies and the Blanket Exercise, an interactive way of learning about the history of colonialism in Canada developed by the ecumenical justice group, KAIROS. It asks them to read the 94 Calls to Action, the summary report of the TRC, and The Survivors Speak, in which former residential school students speak of their experiences. It also asks that they learn about the history of their congregation, family or community as it relates to land.

The letter also asks Indigenous and non-Indigenous Anglicans to work on forming better relationships with each other—both on the individual and church levels. It proposes that churches in Indigenous and non-Indigenous communities collaborate with one another, "reaching out pastorally to support one another or prophetically to engage in worship and action together." Even urban churches, the commission says, can build relationships with Indigenous communities, by working, for example, with local friendship centres.

The letter outlines a number of ways Canadian Anglicans can take more practical action. It asks, for example, that congregations make three-year commitments to adopt one of the 94 Calls to Action."The courage of residential school survivors and the clarity of the TRC Commissioners have given 94 answers to the question—'What can we do?' "

the letter states.

The commission proposes taking part in Indigenous rights struggles in their communities or joining campaigns aimed at boosting reconciliation. It also suggests supporting Indigenous self-determination within the Anglican Church of Canada.

Finally, the letter invites Anglicans to contact commission members [via email] to let them know about their reconciliation work, and offers Anglicans their support if they need it. (See bit.ly/2iatljaY)

The commission was created in 2013 by Primate Fred Hiltz to identify ways the church can put into practice its 2010 repudiation of the Doctrine of Discovery as well as address reconciliation and injustices to Canada's Indigenous people. ■

CANADA ▸

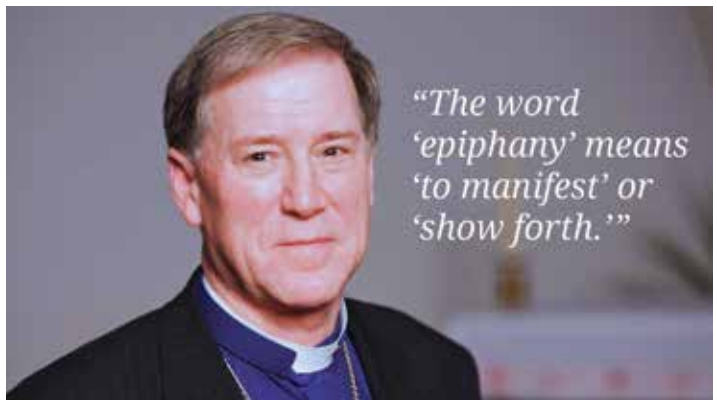
2017 a year of church anniversaries, notes Hiltz

Continued from p. 1

Reconciliation Commission on the legacy of the Indian residential schools, Hiltz says, declare what Canada needs to do as a country. He asks for Anglicans to pray that the prime minister, Parliament and churches of Canada respond adequately to these calls.

For its part, Hiltz says, the Anglican Church of Canada expects to appoint, in a few weeks, a full-time staff person who will be entirely dedicated to fostering reconciliation work between Indigenous and non-Indigenous Canadians.

Hiltz also notes that both Giving with Grace (formerly known as the Anglican Appeal) and the Anglican Fund for Healing and Reconciliation—established to fund programs that promote healing and reconciliation between Indigenous and non-Indigenous Anglicans—will be 25 years old in 2017. This convergence of anniversaries, he says, presents an opportunity for the Anglican Church of Canada to renew its commitment to the fund by using money raised by Giving with Grace to replenish it. "In 2017, the generosity of Canadian Anglicans will allow a renewal and continuation of that ministry," says Hiltz.



▲ **Archbishop Fred Hiltz, primate of the Anglican Church of Canada**

PHOTO: THE GENERAL SYNOD, ANGLICAN CHURCH OF CANADA

The Healing Fund was founded in 1992. Since then, Hiltz says, it has made grants totalling more than $7 million to 654 projects—language and culture recovery and healing circles, for example—across Canada. Money for the fund was originally raised by Canadian Anglicans as part of the Indian Residential Schools Settlement Agreement. But the fund is about to be depleted, because, according to the agreement, money allocated to it was to be spent before 2018.

In 2015, Giving with Grace raised $611,721, according to unaudited figures released at Council of General Synod last spring.

This year, Hiltz continues, will also mark the 10th anniversary of the installation of Mark MacDonald as National Indigenous Anglican Bishop.

Hiltz says he and MacDonald plan to host an Indigenous Ministries Consultation this June—a time for Indigenous and non-Indigenous people in the church to "celebrate some achievements, note disappointments and acknowledge failures" in the church's partnership with Indigenous people. The consultation will also be a time for discerning next steps in the movement of Indigenous Anglicans toward self-determination, he says.

Hiltz notes that the Anglican Foundation of Canada, which awards grants for ministry to dioceses, parishes and individuals across the country, will be marking its 60th anniversary this year.

Turning to the national church's office of global relations, Hiltz mentions that 2017 will mark the 10th anniversary of a resolution by General Synod to strengthen its ties with the Episcopal Diocese of Jerusalem, a member of the Anglican Communion, with parishes in Israel, Palestine, Jordan, Lebanon and Syria. He notes that Suheil Dawani, archbishop of the diocese, and his wife will be making an extended visit through Canada this fall.

The primate writes that he is pleased that the Anglican Church of Canada has been able to rebuild relationships with a number of churches in Africa. He also praises work done by The Primate's World Relief and Development Fund in that continent, especially its efforts in maternal, newborn and child health.

An anniversary of significance in many countries, Hiltz says, will be the 500th Anniversary of the Reformation—an event, he adds, that Lutherans around the world have been careful to say they will be commemorating rather than celebrating, on account of the divisiveness the Reformation gave rise to. He notes that the three sub-themes of the commemoration—"Salvation not for sale, human beings not for sale, creation not for sale"—speak to contemporary issues such as religiously-motivated violence, human trafficking and climate change.

Hiltz rounds out his list of anniversaries by mentioning some personal ones. This year, he says, will mark the 60th anniversary of his own baptism. It will also, he notes, be the 40th anniversary of his ordination as deacon, and the 10th anniversary of his installation as primate. ■

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☐	03 Joel 3.1-21	☐	19 Matthew 1.1-17
☐	04 Romans 5.1-19	☐	20 1 Samuel 16.1-23
☐	05 Matthew 4.1-11	☐	21 1 Samuel 17.1-25
☐	06 Deuteronomy 6.10-25	☐	22 1 Samuel 17.26-40
☐	07 Deuteronomy 8.1-10	☐	23 1 Samuel 17.41-57
☐	08 Psalm 91.1-16	☐	24 Ephesians 5.6-21
☐	09 Psalm 121.1-8	☐	25 Luke 1.26-38
☐	10 Genesis 12.1-20	☐	26 John 9.1-17
☐	11 Romans 4.1-12	☐	27 John 9.18-41
☐	12 Romans 4.13-25	☐	28 Ezekiel 37.1-14
☐	13 John 3.1-17	☐	29 Ezekiel 37.15-28
☐	14 Exodus 17.1-16	☐	30 Psalm 130.1-8
☐	15 Psalm 95.1-11	☐	31 Romans 8.1-17
☐	16 John 3.22-36		

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

VOICES

When will I ever learn?

By Nissa Basbaum

WHEN I WAS a student in search of a summer job, I was driven by a fellow student one spring from Ontario to Alberta, where I found employment in Calgary. That same student told me that if I found myself in Canmore, I should dine at a restaurant called Zig's Junction. "It's a dive on the outside, but you won't regret going in," he said.

The day did come when my camping buddy and I, on our way back from Banff, landed in Canmore around suppertime. Although it was pitch-black, Zig's Junction wasn't hard to find; in 1976, Calgary was not the large metropolis it now is, nor was Canmore a bedroom community to Calgary. There was pretty much one main street, and on that one street was Zig's Junction.

"No chance I'm going in there," my friend muttered, and I confess having a similar reaction to what frankly looked like a hole in the wall where no one in their right mind would even dare to drink a cup of coffee, let alone eat a full meal. Nonetheless, brave soul that I was, I responded, "We've got to at least go inside. I was warned to ignore how it looked from the street."

Perhaps my camping partner was starved, perhaps she trusted me more than she should have—whatever it was, she agreed to walk through the door, and when she did, she was as stunned as I was.

Inside were a number of tables laid with red-checkered cloths, each with a small vase of flowers. The room had the appearance of someone's kitchen; it was cozy and homey. We were greeted warmly and asked if we were there for supper.

I looked at my friend and it was clear that both of us had done a complete 180. Yes, we were definitely there for supper, and when we had finished eating, we were anything but disappointed. The food was delicious, classic comfort, right through to the apple pie and ice cream for dessert. The service was wonderful, and the ambience was warm and friendly. The person who chauffeured me to Alberta had been right.

Zig's Junction was a superb place to have a meal, and it's no surprise I have never forgotten the experience of being there. I make a point of remembering this each time I find myself judging yet another book by its cover.

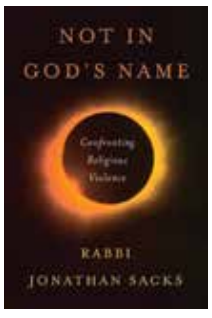
The Very Rev. Nissa Basbaum *is dean of the Cathedral Church of St. Michael and All Angels, diocese of Kootenay.*

PHOTO: MAGLARA/SHUTTERSTOCK

ARTS AND CULTURE

Not in God's Name examines 'altruistic evil'

By John Arkelian



BOOK REVIEW

NOT IN GOD'S NAME: Confronting Religious Violence

By Rabbi Jonathan Sacks

Schocken Books, 2015
320 pages

ISBN: 978-0805243345

"WHEN RELIGION turns men into murderers, God weeps…Too often in the history of religion, people have killed in the name of the God of life, waged war in the name of the God of peace, hated in the name of the God of love, and practiced cruelty in the name of the God of compassion." The poisonous persistence of man's inhumanity to man is inextricably rooted in our propensity, eagerness even, to see the world in terms of "us" and "them." In *Not in God's Name*, Jonathan Sacks examines altruistic evil—that is, "evil committed in a sacred cause, in the name of high ideals"—which turns "ordinary people into cold-blooded murderers of schoolchildren." Hatred motivated by religion may be the most pernicious: it encourages us to demonize the other and to do monstrous things in the name of the good.

As a Jewish rabbi and scholar, Sacks focuses on three great monotheistic religions that claim common lineage to Abraham. It's an apt canvas to reflect on the psychological and sociological origins of evil—and to propose "a theology of the Other," which posits that violence done in the name of religion is sacrilege and that we are instead called upon by our creator to love not just our neighbour but also the stranger: "It is not difficult to love your neighbor as yourself because in many respects your neighbor is like yourself. He or she belongs to the same nation, the same culture, the same economy, the same political dispensation, the same fate of peace or war…What is difficult is loving the stranger."

Why are we so prone to fear and hate the stranger? Man's loyalties originally attached to his blood kin, to his tribe, then to ever-larger units, leading up to the nation state. The glue that bound such large number of peoples together was, historically, often religion. But, in the 20th century, we introduced modern substitutes: allegiance to a nation, race or political ideology—secular idols that spawned the wretched, murderous likes of Nazi Germany and Communism. Today, we try to dampen down the craving for tribalistic identity by embracing either universalism (we are all part of the family of man) or individualism (which seeks to dethrone "the group" entirely). Neither alternative provides satisfying answers to the questions "Who am I? Why am I here? How then shall I live?" But "radical, politicized religion" offers easy answers to those questions: hence its return with a vengeance, and its appeal to those who crave "identity and community." We live in a time of rapid change; change brings disorientation and a sense of loss and fear that can easily turn into hate. And "the Internet...can make it contagious."

Sacks' book covers a great deal of territory, exploring topics such as "dualism" (a pathological conviction that "we" are good and "they" are bad), scapegoating and "mimetic desire," which is "wanting what someone else has because they have it." And the theme of sibling rivalry looms large, with lengthy digressions into Old Testament accounts (Isaac and Ishmael, Jacob and Esau, Rachel and Leah, Joseph and his brothers, Cain and Abel) that seem to depict one sibling displacing another, but that actually have a profoundly deeper meaning: that we are to seek God not only in the faces of our neighbours (those who are like us), but also in the faces of strangers (those who are different from us). In this cause, Sacks says that the Jews have an advantage: they have "memory and history" to remind them "that we were once on the other side of the equation. We were once strangers: the oppressed, the victims…In the midst of freedom we have to remind ourselves of what it feels like to be a slave." The best path to seeing God (and ourselves) in the face of the purported Other is to have been the Other—enslaved, despised and oppressed—ourselves: "for only one who knows what it feels like to be a victim can experience the change of heart…that prevents him from being a victimizer." On this point, Sacks ignores the elephant in the room, with nary a mention of the State of Israel's protracted armed occupation of Palestinians against their will. Despite their terrible suffering in the Holocaust, Jews are nevertheless themselves capable of oppressing the Other. And, so, the fires of mutual antagonism are fuelled.

Sacks tackles these big subjects from a scholarly, occasionally somewhat esoteric, approach. But, even in the midst of his close theological interpretation of biblical stories, he never loses our rapt attention.

This is a deeply fascinating look at a subject that's (sadly) in the news daily. Sacks' message is one that all people of faith should embrace: "Civilizations are judged not by power but by their concern for the powerless; not by wealth but by how they treat the poor; not when they seek to become invulnerable but when they care for the vulnerable." And we must never forget that "we are loved by God for what we are, not for what someone else is. We each [neighbour and stranger alike] have our own blessing." ■

John Arkelian *is an award-winning author and journalist.*