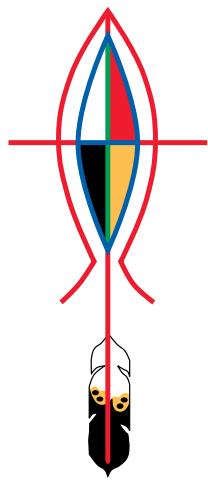


‘Barriers’ to native ministry remain



The Anglican Council of Indigenous Peoples is asking the church for greater self-determination.

André Forget
STAFF WRITER

Indigenous Anglican leaders stated at a recent meeting of the Anglican Council of Indigenous Peoples (ACIP) that they hope their most recent call for greater self-determination will be the last one needed.

“My hope is that this document will be the ultimate document that will help us to arrive where we need to be and where we want to be,” said Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh. “We hope that there will be no need for another statement to address our concerns, our needs.”

The statement, titled “Where Are We Today: Twenty Years after the Covenant, an Indigenous Call to Church Leadership,” was presented to Council of General Synod (CoGS) in November and has already led to some discussion among the council and at the House of Bishops. Feedback from those discussions has led to a second draft, which ACIP presented to Archbishop Fred Hiltz, primate of the Anglican Church of Canada, during ACIP’s annual meeting March 20 at the Six Nations territory in Ohsweken, Ont.

See HAVE, p. 11



PHOTO: STEVE WADDEN/REUTERS

John Gnatiuk with his son, Landon, in Sydney River, N.S. Gnatiuk, a long-distance commuter to the oil sands, was laid off last December from his job as a heavy equipment operator and truck driver in Fort McMurray, Alta.

Oil downturn hurts the most vulnerable, say Alberta clergy



André Forget
STAFF WRITER

While the dramatic downturn in oil prices that has occurred over the past six months has had a wide-ranging impact on economic prospects across Canada, those who have been hit hardest are people who were already on the margins, according to the Rev. Dale Neufeld, priest-in-charge of the parish of Fort McMurray, Alta.

“There’s an impression that Fort McMurray is a city paved in gold,” said

Neufeld, “and people do make a lot of money here, but a lot of the people who came here [did so] because they needed work. They came from hard scenarios in many cases, from economically depressed areas in the country and in the world.”

He also noted that many of these workers, especially those from the Maritimes, are sustaining their communities back home through their wages, and that layoffs in Alberta could have wide-reaching

See NOT, p. 9

Church sees new life as homeless teen shelter



▲ Ashley has spent weeks couch-surfing among friends and acquaintances.

PHOTO: MARTIN WIGHTMAN

By Martin Wightman

The site of a shuttered Anglican church in Saint John, N.B., is finding new life as a shelter for at-risk homeless youth in the city and region.

Safe Harbour Transitional Youth Services opened March 17 in the city’s south end. The land was home to the historic 140-year-old St. James Anglican Church on Broad Street—until, in 2005, the decision was made to close.

“The folks who worshipped at St. James, when their vestry decided to dissolve the corporation, one of their last requests was that the site, if possible, should be used for the benefit of the community,” said the bishop of Fredericton, David J. Edwards.

They hired the Rev. Paul Ranson, then an Anglican minister for the city’s south end, to see what that might look like.

See A SAFE, p. 8

Anglicans must ‘face the lion’



André Forget
STAFF WRITER

On the international stage, conversations about Canada and climate change tend to focus exclusively on the oil sands of Alberta, but this was not the case at the Anglican “eco-bishops conference” held Feb. 23 to 27 in Cape Town, South Africa.

Mark MacDonald, National Indigenous Bishop of the Anglican Church of Canada, shifted the focus slightly to shed light on the impact that climate change is already having on Indigenous Canadians living in

the Arctic. (See related story, p. 6.)

“I think they had anticipated that a Canadian voice would be focused on Alberta and oil development,” he said in an interview. “Although I said things about that, I wanted them to understand the unique situation of Indigenous peoples in Canada, and that unique impact of climate change.”

MacDonald said that the bishops were very attentive to this message, to the extent that “by the end of the meeting, people were referring to Indigenous peoples in the

See CLIMATE, p. 10

INSIDE



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Dear Pope Francis

PHOTO: NENEO/SHUTTERSTOCK



7

‘We shall overcome’

PM# 40069670

THE INTERVIEW ▶



PHOTO: ART BABYCH
Major the Rev.
Canon John Organ

I have been given a front-row seat to experience up close religious and political leaders.
— The Rev. Canon John Organ, chaplain to Archbishop Suheil Dawani, Episcopal Diocese of Jerusalem

See related story, 'Well done,' p. 4.

Jerusalem ministry transforms Ottawa priest

Leigh Anne Williams
STAFF WRITER

Three years ago, Major the Rev. Canon John Organ left behind his 20-year career as a military chaplain to serve as chaplain to Archbishop Suheil Dawani in the Episcopal Diocese of Jerusalem. Now at the end of his term, he and his wife, Irene, are preparing to take leave of people and a place they have come to love in order to return to Canada, where Organ plans to take up parish ministry in Ottawa. Excerpts of Organ's e-mailed responses to questions from the Anglican Journal:

How did you approach your new role?

That first year...both Irene and I...embraced completely the Palestinian community, which is predominantly the community our church here is made up of. From eating Palestinian food to sleeping in Palestinian homes, from travelling throughout the West Bank, Gaza, Jordan, Lebanon and Israel, we gave ourselves fully and completely to the diocese and the wider, especially Palestinian, community. That first year, I personally suspended all judgment and bias and attitude of any kind and simply observed, listened and learned.

What were you most surprised or struck by?

The resilience of the people, and also, the capacity to enjoy family gatherings and fun-filled times despite all the suffering and hardships. There is very much *joie de vivre* among the Palestinian people, as well as tremendous generosity, hospitality, warmth and welcome. Right beside that would be the seemingly endless patience with suffering and oppression. There is a capacity to put up with such extraordinary disadvantage, cyclical military conflict, loss of life—mostly of young people—and seemingly endless destruction. Palestinians are literally locked down and locked up, especially in Gaza, but also in the West Bank. They are the only people I know without a state, with-



out basic human rights protection, without a strong enough government to fully care for them and without real prospects for any resolution anytime soon.

How has your understanding of the place changed?

What has changed is my understanding of the people's leaders. I have been given a front-row seat here to experience up close religious and political leaders. I am moulded by the biblical prophets' cry for justice on behalf of the poor and the oppressed, often pointing the finger and blaming their leaders. I am somewhat there. Servant leadership could do so very much for the people here.

Is there a moment that you will always remember?

Some months ago, there was a fatal attack on Jewish worshippers in a synagogue in Jerusalem. The heads of churches in Jeru-

▲ **The hardships Palestinians endure have not diminished their *joie de vivre* and their capacity to be generous, warm and hospitable, says Organ.**

PHOTO: ANGLICAN VIDEO

salem, including Archbishop Suheil as well as Muslim leaders, went to this synagogue to bring condolences, to stand against violence—especially religious motivated violence—and to pray for peace. The religious leaders were all seated in a...square, and standing behind them were many Orthodox youth, who were religious students at this synagogue. One young boy, maybe 12 years old or so, was standing immediately behind Archbishop Suheil, and he would often lean into the archbishop's shoulders. Here was a Jewish kid, leaning on the shoulders of a Palestinian Christian leader, with great interest and seeming comfort. I took a picture of that moment in time. It will always be [an example] for me of what is possible between Israelis and Palestinians—it was a truly human and also holy moment when all barriers were gone. ■
See full interview at anglicanjournal.com: 'Jerusalem ministry transforms Ottawa priest'

Walking with the Sisterhood of St. John the Divine

Leigh Anne Williams
STAFF WRITER

Lynne Samways Hiltz first visited the Anglican convent of the Sisterhood of St. John the Divine (SSJD) after she moved to Toronto from Nova Scotia when her husband, Archbishop Fred Hiltz, was elected as primate of the Anglican Church of Canada in 2007. "I walked through the doors and I thought, 'Hmm, this is a really calm, very beautiful kind of haven,'" she recalled. The peaceful atmosphere appealed to her so much that she began volunteering there, and worked in the convent's guest-house, where people from outside the SSJD can go for meetings or stay for retreats. When a position in the fundraising department opened up about three years ago, Samways Hiltz was hired as the fundraising assistant, but still she felt called to another role. In September, she was received into the SSJD as an oblate. "I just felt there was something more for me...in the Sisterhood of St. John the Divine," she said in an interview. Of the roles available to people who do not want to live in the monastic community as the sisters do, she felt most called to be an oblate. Becoming an oblate is a self-offering to a life of prayer and service, she explained, adding that it means she walks in a partnership with the sisters.



PHOTO: SSJD
Lynne Samways Hiltz is received into the SSJD as an oblate at the convent in Toronto.

There is a required period of discernment before anyone takes the step of becoming an oblate. Samways Hiltz said it is usually one to two years, but in her case, it was three. "I used to joke I was going to write the *Oblates for Dummies* handbook," she said, with her typical self-deprecating humour. But more seriously, she acknowledged that the journey is different for everyone. Samways Hiltz said that her commitment to prayer and service is really an

extension of her life before becoming an oblate. "I can remember from a little girl being that kind of a person, wanting to help...but also saying prayers...They may not have been very sophisticated, but they certainly were prayers." Those traits have stayed with her throughout her life, she said, but one of the challenging aspects of becoming an oblate for her is making both prayer and service more intentional. "The optimum for me would be to have a daily regime of prayer. I sometimes fall down in that regard," she said. "I'm one of those people that kind of prays whenever I'm doing anything." And since oblates live out in the world and not in the convent, they are called to serve their own community, which could be a church community, neighbourhood or city, explained Samways Hiltz. When asked what was rewarding about being an oblate with SSJD, she said that she has found that her commitment to prayer and service enriches her own spiritual life. Each oblate is asked to make an individual rule of life, she said. "You aren't supposed to make it so challenging that you can't attain it or live it, but I throw a few little things in there that will challenge me to be the kind of person that I do want to be, and if I can actually do some of those

things, I do...feel more fulfilled. "I feel that I am living out more of a calling in the world to be a little bit more of an activist...or somebody that can help change some of the injustices in the world," Hiltz said, though she quickly added that her efforts to fight injustice are small. "I'm always on the lookout for things that I might do, even if it is just writing letters or talking to somebody who might not have known about something that was going on," she said. Last year, Samways Hiltz attended a rally in support of the Bring Back Our Girls campaign calling for the extremist Islamist group Boko Haram to release kidnapped Nigerian schoolgirls. Samways Hiltz said she has long felt a calling to work for the preservation of the natural environment. When she lived in Lunenburg, N.S., she worked with a group of women to start up a recycling depot in the town, and went to schools to speak with school children about the importance of the issue. "Preservation of the earth is one of the big ones for me," she said. Becoming part of SSJD is just one of many ways of "heeding the call of God," she said. "For me it was the peacefulness... It is a refuge. I think many people are looking for that in their lives." ■

WORLD ▶

Cubans vote to return to Episcopal Church

Leigh Anne Williams
STAFF WRITER

Members of synod for the Episcopal Church of Cuba narrowly voted in favour of returning to the church's former affiliation with The Episcopal Church at their meeting in Cárdenas, Cuba in February.

The move came two months after the historic decision by the United States and Cuba to re-establish diplomatic relations after a 54-year hiatus. The Cuban church had been part of a province in The Episcopal Church until the 1959 revolution, which made travel and communication between the two churches difficult. The Metropolitan Council of Cuba (MCC)—which includes primates of the Anglican Church of Canada, the Province of the West Indies and The Episcopal Church—was created in 1967 to provide support and oversight.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Archdeacon Michael Thompson, general secretary, attended the synod—which ran from Feb. 19 to 22—as MCC chair and secretary, respectively. Also present was Andrea Mann, the church's global relations director.

Hiltz said the vote on that resolution, which was 39 in favour and 33 against, showed that the synod was divided on the issue. "When the results of the vote were announced, there was just absolute silence," he said. "There were some people [who] were feeling a sense of victory and others who were feeling a real sense of loss."

He explained that the diocesan council had prepared a resolution that would have established a commission to study the future relationship of the diocese of Cuba with a province in the Anglican Communion (without specifying which one). It also made reference to a diocesan-wide consultation on the matter.



▲ (Ret.) Bishop Antonio Ramos, Episcopal diocese of Costa Rica, and Archbishop Fred Hiltz

PHOTO: ANDREA MANN



▲ Episcopal Church of Cuba crest

PHOTO: CONTRIBUTED

But before that resolution could be put before the synod, a substitute resolution, which called for a return to The Episcopal Church, was presented, and according to the chancellor's interpretation of the rules of order, the substitute resolution was to be dealt with first.

With the bishop's permission, Hiltz said he spoke to the synod before the vote, to point out the differences between the two resolutions, noting that the one from council "opened all kinds of doors," including considering a return to The Episcopal Church, while the other closed doors to other options and to a diocesan-wide consultation. Hiltz said he also mentioned that a resolution from diocesan council would normally be dealt with first. "I said what I could. I'm not the chair of their synod. I'm just there to represent the MCC and provide a bit of guidance."

At the Sunday service, before his sermon

was read in Spanish, Hiltz addressed synod members to say he was sorry they were divided on the issue and that this was "a particularly difficult moment for [Bishop Griselda Delgado del Carpio] because she has to minister to everyone." When contacted by the *Anglican Journal*, Delgado declined to comment on the matter at this time. The Journal also contacted the presiding bishop of The Episcopal Church, Katharine Jefferts Schori, who was not able to comment at press time.

The MCC is scheduled to meet in April to hear from Delgado about how the diocesan council is handling the synod decision.

One of the significant factors behind the drafting of the substitute resolution is "the frustration of a number of people in the church in Cuba with the fact that since the break with The Episcopal Church and the political situation between Cuba and U.S., the pension fund for clergy has just basically been frozen [in the U.S.]," explained Hiltz. Clergy who were contributing to a pension fund before the U.S.-Cuban political split are able to get their pension via an arrangement with the Anglican Church of Canada, but newer clergy have not had any fund to which they can contribute.

Hiltz noted that the 2009 General Convention of The Episcopal Church passed a resolution to build up a pension fund for Cuban clergy, but that the fund has not materialized yet. The MCC has also discussed what it could do to create a separate pension fund, he said, but the council does not have any funds of its own, only what belongs to its respective provinces.

Other news from the synod came from the bishop's charge, in which Hiltz said Delgado reported good progress toward the goals set in the diocese's 2014 to 2016 strategic plan, particularly in leadership training. ■

“There were some [who] were feeling a sense of victory and others who were feeling a real sense of loss.”

— Archbishop Fred Hiltz, primate of the Anglican Church of Canada and chair, Metropolitan Council of Cuba

Faith groups invite Pope to visit Vancouver's poor

By Ben Graves

A multi-faith group in Vancouver, B.C., has issued a formal invitation to Pope Francis to tour the city's Downtown Eastside and two First Nations reserves.

The grassroots initiative, spearheaded by Vancouver residents Tom Beasley and Judy Graves, was created in hopes of addressing the intransigent poverty that has marred Vancouver for decades. It involves representatives from the Jewish, Muslim, First Nations, Anglican, Catholic, United and Alliance Church communities.

Beasley, a lawyer and member of the United Church of Canada, first presented the idea to Graves over coffee. Graves, who has worked with Vancouver's homeless since 1974 and lent her name to the invitation as the Anglican signatory, said she was taken with its clarity of vision.

The compassion that the Pope has shown for the poor has strengthened Graves' belief that he is "speaking into the hearts of everyone." It is the Pope's unique access to the most powerful elements of society, however, that Graves said could make the most difference. "The Pope... [can] speak to the hearts of the powerful, the people who actually have the ability to end homelessness in Canada."

Dean Peter Elliott, rector of Christ Church Cathedral in Vancouver and dean of the diocese of New Westminster, oversaw the official signing of the invitation letter at St. James' Anglican Church in



the Downtown Eastside. Elliott said there was widespread support for the invitation because of the Pope himself. "He has, by his actions, reached out to some of the more vulnerable people in society, and has demonstrated that he's not bound by some of the formal strictures of tradition of his office," he said.

Faith groups also saw the initiative as an opportunity for "common action" around an important issue, Elliott said. A visit to the Downtown Eastside from the Pope would represent a concrete opportunity for members of various Christian denominations to "walk side by side with sisters and brothers from Muslim and Jewish traditions, as well as others," he added.

Cheryl Bear-Barnetson, a member of the Nadleh Whut'en First Nation and

▲ Pope Francis greets a child during a public audience in St. Peter's Square.

PHOTO: MARTIN PODZORNY

signatory to the letter, believes a visit from Pope Francis would bring hope to a community in which it is desperately lacking. His presence would shed light on the plight of those First Nations communities mired in "third-world conditions," she added.

In its letter, the group noted that while Vancouver may be one of the world's most beautiful cities with abundant wealth, its urban core has a sizeable number of people who are homeless and have mental disabilities. "Many are Indigenous peoples from remote reserves, often from communities of great despair," said the letter, published by the *Vancouver Sun*. "Our governments, churches and social agencies have not struggled hard enough to find solutions."

The group said it would also like the Pope to celebrate mass from a barge in English Bay, where he would be transported by an Indigenous canoe and accompanied by other canoes. The event is meant to symbolize "a moment on the journey of reconciliation between Indigenous peoples and Christians," whose relationship has been fractured by the legacy of colonialism.

The invitation, which was sent Feb. 19, has not yet received a response. Graves said that a lag in response time is to be expected with an administration as vast as the Vatican. ■

Ben Graves is an intern for the Anglican Journal.

“The Pope... [can] speak to the hearts of the powerful, the people who actually have the ability to end homelessness in Canada.”

— Judy Graves, an Anglican and homeless advocate

EDITORIAL ▶



Marites N. Sison
EDITOR

MANY INDIGENOUS Anglicans have noted that this question has been the reflex, sometimes caustic, response of some in the church whenever they air a concern or ask for change in order to address historical injustices, or even simply to make their ministries work better.

One hopes this will not be the reaction when the Anglican Council of Indigenous Peoples (ACIP) presents a new draft of its statement calling for greater self-determination within the church. (See page 1.) ACIP has suggested setting in motion a consultation process that would develop a plan for an Indigenous ministry in the whole church—one that reflects “Indigenous ways of thinking about leadership and power” and allows Indigenous Anglicans to plan, use and account for their own resources.

The statement recognized that “great progress” has been made in the last 20 years, including the creation of ACIP, the appointment of a National Indigenous Anglican Bishop, the establishment of an Indigenous area in Saskatchewan, the creation of the Indigenous Spiritual Ministry of Mishamikoweesh and “critical ministries” in the Council of the North. But, ACIP noted that Indigenous people are “still hindered by the effects and structures of colonialism.”

Mishamikoweesh Bishop Lydia Ma-

makwa has expressed the hope that the new statement would be “the ultimate document that will help us to arrive where we need to be and where we want to be.” The level of frustration is already high among Indigenous Anglicans. Some have declared: “Have we not talked long enough?”

The frustration is understandable. For a long time, Indigenous clergy and laity have spoken of a “pastoral crisis,” of not having enough resources to minister to Aboriginal communities, many of which are mired in poverty, high rates of suicides and addictions, and other consequences of the Indian residential school system and the lingering effects of colonialism. Often, these same priests are non-stipendiary: they have to earn a living on the side in order to have the means to serve the church and their community. Surely there is something wrong with this picture.

The need for Indigenous ministry is urgent, and not just in reserves: in Canada’s urban areas, a growing population of Aboriginal people lack access to pastoral care. Some dioceses have responded by establishing urban native ministries, but others have not filled the gaping hole.

Indigenous self-determination has been a long time coming. Its first stirrings were articulated 150 years ago by Cree priest Henry Budd. In 1967, General Synod commissioned sociologist Charles Hendry to examine the relationship between the church and Aboriginal people. Two years

later, Hendry’s report, *Beyond Traplines*, offered a scathing assessment of the church’s involvement in residential schools. It also urged the church to foster a new partnership with Indigenous people based on solidarity, equality and mutual respect. The last two decades have seen the church’s remarkable commitment to healing and reconciliation—from the apology for its role in residential schools to the establishment of a healing fund, participation in the Truth and Reconciliation Commission, the repudiation of the Doctrine of Discovery, and the creation of a primate’s commission to continue the journey of reconciliation and to address injustices in Indigenous communities, among others. But, as ACIP has noted, it needs a comprehensive strategy for its growing Indigenous ministry.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has promised to take the group’s call to the House of Bishops and to the Council of General Synod (CoGS). Hiltz went beyond that by asking ACIP to identify the concrete steps needed to move forward: “Who takes the lead, how do we go about the work, who should be at the table?”

This is a good start. But, in order for this dialogue to bear fruit, both sides must have a willingness and commitment to trust, respect and listen to one another, and—when the going gets tough—to remain at the table. ■

email: editor@anglicanjournal.com

LETTERS ▶

Hospice volunteer gives new meaning to dying well

A good death

Colin Proudman (*Dying Well*, Letters, Feb. 2015, p. 4) correctly points out that the root meaning of the word “euthanasia” comes from the Greek, meaning “dying well” (sometimes translated “good death”). And “who would not wish” that?

He also correctly points out that euthanasia has commonly come to mean terminating life or assisted suicide. Here are some other definitions:

Hospice: a guesthouse for travellers, from French and Latin roots *hospitium*, *hospes* (a stranger treated as a guest).

Palliative: to alleviate symptoms of a disease without curing.

I volunteer on a hospice unit alongside nursing staff and other specially trained volunteers. A highlight of the week is the weekly tea party. Tablecloths and bone china cups are brought out, cookies are donated, and tea and coffee made ready for our guests: family, friends and patients well enough to participate.

Strangers who have become friends and “family” return to remember a loved



PHOTO: WINS LIU

one who died several years ago, sharing tears and laughter, hugs and a deep joy that a loved one “died well.”

Maureen Bedford
Edmonton

Beautiful hymn

Thanks to the primate for telling us about the inspiration he has received from the beautiful hymn by Henry Ernest Hardy—not Handy, as in the typo in the article itself (*‘O Dearest Lord,’* March 2015, p. 5). The hymn is notable for having integrated

into modern Anglicanism a modest level of devotion to the Sacred Heart (verse 4).

Hardy is better known as Father Andrew, SDC (Society of the Divine Compassion)—the first Franciscan community to be founded (in 1894) among Anglicans since the Reformation. He wrote many popular books of spirituality, and was respected as an outstanding spiritual director.

I heard about the SDC from my dear colleague, Mark Kemp, at different times a parish priest in Ontario, Michigan and British Columbia, where we worked together in Trail, in the diocese of Kootenay. Mark (his Franciscan name—his birth name was Eric Nelson Kemp) was the last novice in the SDC.

The spiritual energy of the SDC, which closed mid-20th century, has been taken up into the Society of St. Francis, now a vigorous Franciscan presence in the Anglican Communion, with many members of its Third Order living in Canada.

Donald Grayston
Vancouver



Picture Your Faith

Do you have photographs that illustrate “Charity”? We invite you to share them by sending to Picture Your Faith, our monthly online feature. Deadline for submissions is May 22.

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

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.

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EDITOR: Marites N. Sison
ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: Leigh Anne Williams
André Forget
Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Cynthia Herrera,
Mirella Ross

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CONCERNS AND COMPLAINTS:
[Anglican Journal Editor: editor@anglicanjournal.com](mailto:editor@anglicanjournal.com);
The Rev. Canon Robert Towler, Chair of the Anglican Journal Co-ordinating Committee: towler@rogers.com;
Archdeacon Michael Thompson, Acting Director of General Synod Communications and Information Resources:
mthompson@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.
ADVERTISING:
Larry Gee
499 Balmy Beach Rd., Owen Sound, ON N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
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COME
AND SEE ▶



‘Well done and welcome home’

By Fred J. Hiltz

AS OUR CHURCH observes Jerusalem Sunday on May 17 (the Seventh Sunday of Easter), we will give special thanks to God for the ministry of Major the Rev. Canon John Organ, who has served as chaplain for Archbishop Suheil Dawani in Jerusalem for the past three years. To this ministry, John brought the experience of many years of service as a chaplain with the Canadian Armed Forces. Well-grounded in the Anglican tradition, John is also deeply committed to ecumenical and interfaith relations. He has a passion for nurturing strong diplomatic relations and has been enormously helpful in this regard to Archbishop Suheil.

The Episcopal Diocese of Jerusalem encompasses Israel, the West Bank and



For a background on Jerusalem Sunday, May 17, see *Journey to Jerusalem Sunday*, anglicanjournal.com.

PHOTO: SHUTTERSTOCK

Gaza, Jordan, Lebanon and Syria. John has travelled extensively, sometimes accompanying the archbishop, sometimes representing him. On behalf of all the faithful in Christ, affectionately known as “the living stones,” John has welcomed many visitors to St. George’s Cathedral, College and Guesthouse, and helped them see their time there as pilgrimage. He has helped all of us to gain an appreciation for the priorities in the ministry of the diocese—hospitality, education, health care and reconciliation toward a lasting peace. He has been exceptionally supportive of Archbishop Suheil’s efforts to raise the profile of the diocese of Jerusalem in the wider Anglican Communion.

Archbishop Suheil has expressed deep gratitude for John’s ministry and for Irene’s as well. She has worked with the students at St. George’s School in Jerusa-

lem. In their respective ways, John and Irene have represented our church and served the church there with such distinction and devotion as to make us all glad and grateful.

I am convinced that their face-to-face, heart-to-heart, hand-in-hand ministry has done more than we could have asked or imagined in strengthening the ties between our church and the church in the land of Christ’s birth, death and resurrection.

In our resolve to be steadfast in this companionship, we will surely be enriched by the learnings and insights John and Irene have to share.

In the meantime, we happily say, “Well done, good and faithful servants. Welcome home.” ■

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

WALKING
TOGETHER ▶



Returning to a Christian way of life

By Mark MacDonald

THE CHURCHES THAT have been a part of the European and North American cultural framework have played a unique and important role in the colonization of our planet over the past five centuries. At times, it should be recognized, they calmed down some of the excesses of colonization. Unfortunately, as we have begun to see more clearly in recent years, church silence and, too often, complicity with colonization has tainted the reputation of these churches. Providing a pretext and the proof texts for colonization, they bent the dominion passage of Genesis 1:28 enough to obscure the many texts that command an ethical framework for human development, political and economic.

We may be surprised to find that the most important aspect of this story may be in what is to come: can the churches develop the ability to discuss the moral and theological issues related to an advancing second phase of colonization? In the first phase of colonization, a time of spreading—and often crude—political and eco-

nomic control, the churches were intimate with the advance forces of colonization. In this second phase of vast economic, cultural and environmental control, the churches are not so prominent, yet their silence has contributed to the widespread notion that there is very little that the Christian faith has to say about the environmental crisis, very little about climate injustice.

Unlike scripture, modern society generally views economic development and its impact on human and environmental life as morally neutral. In this way, it has gradually become a moral absolute, meaning that we allow the narrow category of economic development to become the judge of what is best for humanity and the planet.

This way of living has led us to a global culture that is both unsatisfying and threatening. It arrogantly treats the design of God as optional or a subject for improvement, almost always on a narrowly economic basis. We now see human culture organized toward a new Tower of Babel, a denial not only of God’s design, but in its moral presumption—that eco-

nomic life rules all other life—a denial of the sovereignty of God.

Let us find the heart to proclaim a faith that speaks to all aspects of our life on this planet. We begin by searching both the scripture and our hearts. This is a way toward awakening from the hypnotism of our ever-expanding economic culture. Beyond that, the churches can become a place to discuss these matters.

At first, we need not pursue any particular political, social or cultural agenda. These are urgent things, but simply to talk will begin our road to health. Soon, there will be decisions to be made.

Jesus, who lived, died and rose again to bring all things into unity, has saved us to do the good works that we were created to do (Ephesians 2:8–10). We cannot tolerate a faith that calls itself Christian and separates our salvation, our morality and our world, a faith that is silent in the face of such injustice. ■

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



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LETTERS ▶

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Indigenous people appreciated God ‘from their interaction with the world’

I appreciated the views on freedom of expression between the various religious leaders of different faiths (*Freedom of expression versus religious sensibilities: What’s the balance?* March 2015, p. 3).

Bishop Michael Ingham put all in perspective when he said, “There is no unlimited right to freedom of speech and no absolute right to freedom...democracy requires a consensus...” This was one basic belief of many of our tribes on Turtle Island before contact.

Many hurtful things have been said, written and glorified regarding the traditional beliefs and way of life of my Aboriginal ancestors. Obviously, much damage has been done and there needs to be a lot of work and understanding to bring change to these views and those things that demonized my people. Dialogue as such brings understanding to this issue, and the fact that many peoples share the hurt on the issue of racism.

Bishop Mark MacDonald’s column (*An Indigenous teaching that may surprise*, March 2015, p. 5) gives light to the much-

needed harmony in the understanding of Indigenous conceptions of God and who He is. As we can see, there are many such different conceptions on how we interpret the Creator of the universe. My own “search” for the true God has been long and full of setbacks, including racism. [The scripture] I read in my search, that brings some...peace of mind and takes away 500 years of propaganda, is Romans 1:18–19, which states that we are shown the face of the Creator with the creation of the world around us. My people based their life on this concept and knew the Creator of the universe since time [immemorial]. It was something they knew and appreciated from their interaction with the world around them.

Carl McCorrister
Peguis First Nation

In praise of restraint

I would like to praise most English Canadian media for their restraint in [not] creating a potential backlash against people of Muslim faith. It is vitally important that

we strengthen our interfaith relations at this trying time, when we could easily be tempted to abandon mutual respect and peaceful dialogue. I am a member of one of our Christian denominations, and the onus is on all of us to maintain our traditions of peaceful dialogue.

The Rev. Fletcher Stewart
Winnipeg

Journeys of life

I am not surprised that someone can belong to the church and go off the rails, blow their top, have a nervous breakdown, even commit suicide, because of intolerable inner pain. The church, for the most part, appears to be a group, a society for religious and social extrovert activists.

In practice, so often, the shoulds, musts, oughts, law and judgmentalism come before grace. The inner life, the dark night of the senses, is not acknowledged, just projected.

We need to make the journey inwards, as well as the journey outwards.

John Serjeantson
Cowansville, Que.

CANADA ▶

Fasting for the earth

Leigh Anne Williams
STAFF WRITER

Many people observe Lent with different sorts of fasts, but some Canadian Anglican leaders spent time during the Lenten season participating in a rolling Fast for the Climate that is slated to last a full year.

The Fast for the Climate is intended to be an awareness-raising collective fast. For 365 days, different individuals will participate. The fast runs between the last UN Framework Convention on Climate Change (UNFCCC) meeting, which took place in Lima, Peru, in December 2014, and this year's meeting, to be held in Paris, in December.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, was invited by organizers along with many other faith leaders to participate, and he chose to fast on March 6. Hiltz said he was very aware that his fast was a choice. "I know that the next day I can and will eat. Millions can't and won't," he wrote in a statement published on the website of the Primate's World Relief and Development Fund's (PWRDF) food security program. The staggering number of malnourished people in the world is estimated to be close to one billion—the combined populations of Canada, the U.S. and Europe, according to PWRDF. "It troubles me that in the midst of the world's more than 50 million refugees, a rapidly growing segment is environmentally displaced peoples," said Hiltz. "Climate change has so impacted their lands and waterways that they are forced to be on the move."

Actions such as the fast must be the beginning of the story, not the end, added Hiltz. "I hope my little fast won't just make me feel particularly pious as one participant among so many," he said. He expressed hope that it would compel him and the church to be more committed to caring for the earth, to be good stewards of its resources and "to challenge any and every indifference to the impact of our choices."

National Indigenous Anglican Bishop Mark MacDonald fasted on March 16, and said he was very interested in participating because although climate change is something that impacts everyone, it is disproportionately impacting Canadian Indigenous people. "...The Arctic has



▲ **Bishop Mark MacDonald, who fasted on March 16, shown here with his children, Blake and Brenna (right)**

PHOTO: LEIGH ANNE WILLIAMS

PHOTO: VLADIMIR NELNIK



experienced more in terms of climate change than any place in the world, but it's completely invisible to everybody," he said, speaking of the lack of media and public attention to the issue.

He noted that the Arctic has seen the greatest variation in its climate as a centre of global climate change. As a result, people living there have had to cope with issues including traditional and subsistence ways of life that are no longer viable, rising costs due to increased transportation problems that threaten food security and rising sea levels that threaten communities.

"It is so painful to see that the wealth of Canada, a significant proportion of it created by making the problem, is masking the impact on those who were the least responsible for creating the problem. So I think [the fast] is more than timely," he said.

According to the Fast for the Climate website (fastfortheclimate.org), inspiration for the fast came from a speech given by a Filipino delegate, Yeb Saño, at the UN climate change summit in Warsaw, Poland, in 2013. Typhoon Haiyan, the strongest typhoon in recorded history, had just hit his country, and in an emotional appeal to the officials at the meeting, Saño said that the typhoon had caused incredible devastation in his family's hometown. Since scientists maintain that climate change contributes to extreme weather of this kind and will


increase the frequency of such storms, Saño announced that "in solidarity with my countrymen who are struggling to find food back home... I will now commence voluntary fasting for the climate." He pleaded with international delegates to work toward a meaningful outcome and concrete pledges to ensure a mobilization of resources for the green climate fund. "This process under the UNFCCC has been called many names. It has been called a farce... This hurts," he said. "It has also been called 'saving tomorrow today.' We can fix this. We can stop this madness," he said to a standing ovation.

According to Fast for the Climate, hundreds of people from around the world fasted with Saño for the duration of the meeting, but the results were not what they hoped for. Some countries, such as Japan, even began reducing their climate change commitments.

Fast for the Climate, however, grew with participation from environmentalists, youth groups and faith-based groups. Thousands of people from 92 countries now fast on the first day of each month, the group said.

Other faith leaders who have participated in the fast include former Archbishop of Canterbury Rowan Williams and Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada. ■


Committed parishioners establish endowment fund for mission projects



Paul and Heather, ages 69 and 67, feel passionately about outreach projects and the importance of having a clear sense of mission and purpose for their parish church. After consultation with other parishioners and the wardens, they have agreed to make a significant gift to the church to establish a permanent endowment fund for mission projects. They envisage the fund will allocate most of the interest earned each year to specific projects in the local community and beyond, selected by a small task force of the parish council.


Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a very modest return, fully taxable. They have decided to make a contribution to General Synod of \$40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of \$1,712 (\$ 142.66 a month), with a rate of 4.2798 %. 82.51 % of the annual payments (or \$1,412) will be tax free. A donation receipt will be issued for the gift amount of \$10,000. The tax credit earned by making this gift is expected to be \$4,640. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed income investment.

The gift of \$10,000 will be paid immediately to their church and invested according to the guidelines prepared by the parish council and their legal counsel. Paul and Heather are delighted they have the capacity and opportunity to make this gift and hope it will generate additional acts of generosity for vitally important ministry.



For further information about gift planning – for various purposes and through various means – please contact

Ms Monica Patten, CM, Interim Director, Resources for Mission
General Synod of the Anglican Church of Canada
80 Hayden St., Toronto, ON M4Y 3G2
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Selma and the struggle for civil rights

By John Arkelian

“Our lives are not fully lived if we’re not willing to die for those we love, for what we believe.”

Martin Luther King, Jr. might have added that there can be no justice, equality or freedom for any of us, unless everyone can claim those things as their birthright. If some are oppressed, then we are all oppressed. Or so we would know, if we were not so often blinded by our instinct to separate ourselves from “the other.”

For America in the sixties, “the other” most often took the form of black people. Racial tensions were rife across the country. Indeed, *Selma* (which was an Academy Award nominee as Best Film of the Year) opens with the bombing of a Baptist church that killed four young African-American girls. It was just one of many instances of homegrown terrorism rearing its ugly head—without any help from the foreign ideological fanatics who bedevil us today.

The movie takes place in 1965, culminating in three attempts in March of that year to peacefully march along the 54-mile highway linking the Alabama cities of Selma and Montgomery (the state capital) in support of voting rights. The trouble was that some state governments were making brazen use of arbitrary (and discriminatory) administrative hurdles, intimidation

ARTS AND CULTURE

MOVIE REVIEW

SELMA

Directed by Ava DuVernay

127 minutes

Rated PG-13



◀ Oprah Winfrey, who plays civil rights activist Annie Lee Cooper, co-produced *Selma*.

PHOTO: PARAMOUNT PICTURES

and outright fraud to shamelessly prevent blacks from registering to vote. When King and others beseeched the federal government to intervene, the Johnson administration was unwilling to do so, citing other priorities. Hence, the decision to march: “Those who have gone before us say, ‘no more!’ No more! That means protest! That means march! That means disturb the peace! That means jail! That means risk! That is hard!”

The first attempt to march was violently stopped by state troopers, who attacked the marchers, some of whom were beaten unconscious. That prompted clergy and other sympathizers from across the country to

join the marchers for a second attempt. One supporter from afar, a Unitarian minister from Boston, was beaten to death by local thugs.

Through all of these trials—the violence, the naked racism and the open, venomous hostility—King and the other activists stood firm in the just cause of civil rights, and they stayed true to the means they used to struggle: non-violent protest. In both respects, they hewed close to the example of Christ. Their persistence, courage and determination helped build solidarity, and shamed those who prevaricated instead of acting. And it didn’t hurt that their chief antagonists were so despi-

cable in word and action. Indeed, President Lyndon Johnson finally abandons all attempts to cajole the obstinate (one might even say bloody-minded) governor of Alabama into compromising, with the disgusted words, “I’ll be damned if history puts me with the likes of you.” In the end, there is a difference between right and wrong; and a discerning human being is capable of perceiving the difference—and choosing a side. ■


John Arkelian is an award-winning author and journalist.

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The Primate's World Relief and Development Fund
 THE ANGLICAN CHURCH OF CANADA


June 2015

Bible Readings

Day Reading

<input type="checkbox"/>	01 Mark 2.18–3.6
<input type="checkbox"/>	02 Mark 3.7–19
<input type="checkbox"/>	03 Mark 3.20–35
<input type="checkbox"/>	04 1 Samuel 3.1–21
<input type="checkbox"/>	05 1 Samuel 8.1–22
<input type="checkbox"/>	06 2 Corinthians 4.1–15
<input type="checkbox"/>	07 2 Corinthians 4.16–5.5
<input type="checkbox"/>	08 2 Corinthians 5.6–21
<input type="checkbox"/>	09 Psalm 20.1–9
<input type="checkbox"/>	10 Acts 11.1–18
<input type="checkbox"/>	11 Acts 11.19–12.5
<input type="checkbox"/>	12 Acts 12.6–25
<input type="checkbox"/>	13 Acts 13.1–12
<input type="checkbox"/>	14 Mark 4.1–20
<input type="checkbox"/>	15 Mark 4.21–41
<input type="checkbox"/>	16 1 Samuel 15.10–31
<input type="checkbox"/>	17 1 Samuel 15.34–16.13
<input type="checkbox"/>	18 1 Samuel 17.1–16
<input type="checkbox"/>	19 1 Samuel 17.17–40
<input type="checkbox"/>	20 1 Samuel 17.41–58
<input type="checkbox"/>	21 Psalm 103.1–22
<input type="checkbox"/>	22 2 Corinthians 6.1–7.4
<input type="checkbox"/>	23 2 Corinthians 7.5–8.15
<input type="checkbox"/>	24 Luke 1.57–80
<input type="checkbox"/>	25 Mark 5.1–20
<input type="checkbox"/>	26 Mark 5.21–43
<input type="checkbox"/>	27 1 Samuel 31.1–13
<input type="checkbox"/>	28 2 Samuel 1.1–29
<input type="checkbox"/>	29 Hebrews 10.1–18
<input type="checkbox"/>	30 Hebrews 10.19–39

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The Cathedral Church of St. James is seeking a fulltime Director of Music to start September 1, 2015. Working under the direction of the Dean, the ideal candidate will be both highly qualified and well regarded by their peers. Leading the fully professional Cathedral Choir and the Parish Choir they will exemplify professionalism, enthusiasm, and the ability to work with and motivate others.

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For a complete job description please visit stjamescathedral.on.ca. Applications are due by May 29, 2015 and should be submitted to dean@stjamescathedral.on.ca.




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CANADA ▶

A 'safe harbour' for homeless teens

Continued from p. 1

Ranson said his instructions back in 2009 were to "go, speak with the people and listen to what God is doing, see where we can participate, but keep your mouth shut."

"So I did," he said, "for six months."

Youth worker Colin McDonald, who moved to Saint John in 2007, grew frustrated with the lack of safe places to send young people in need of emergency housing. Other shelters were often full, and were focused on the adult population. There was no interest in creating a youth shelter, said McDonald, but he rallied the city's high school students and tried to make as much noise about it as possible. In doing so, he met Ranson.

For Ranson, the moment arrived quickly for a decision to be made about the future of St. James.

"When the deadline started coming, I went down to the church building and I sat on the steps to pray," said Ranson. "Lord, what do you want to do with this building? You name it, we'll do it."

McDonald, particularly upset that day, was driving along Broad Street. He noticed Ranson, and zipped into the church's horseshoe driveway.

"I almost ran him over," said McDonald. "And I unloaded on him all my frustration, anger, everything. Paul said, 'What do you need from me?' and I said, 'I need someone to sit here and say, 'Here's a building, go use it.'"

Ranson replied to McDonald: "Here's a building, go use it."

The St. James community quickly got on board with the idea. McDonald said the early buy-in gave the project the legitimacy and momentum it needed. It also gave the problem of youth homelessness visibility.

"Youth homelessness is hidden," said Ranson, who now works as chaplain at Rothesay Netherwood School. "They could be at home with an abusive parent. They could be living with pimps or drug dealers or both, or they could just be couch-surfing."

Ashley, a Saint John young person, spent a lot of time couch-surfing as a teen, all while trying to stay in school.

"There was one night, I don't remember where I had planned to go that night, I just hadn't thought about it," she said. "I'd been so good with keeping track, but I'd forgotten that I didn't have a place to go that night."

It was at that point, Ashley said, when it hit her: "I don't have a home."



The need is real—in fact, an estimated 200 youth are in the same situation in the city.

As awareness grew, more community organizations and citizens got involved.

Brendan Bates, of design firm Toss Solutions, jumped in to help with managing the project and designing the new building.

"This being my home and my community, I certainly want to make sure the youth have a safe place to put their heads at night," said Bates.

Though the original building was demolished, the façade of the new structure retains the church's silhouette—and will have the old stained glass installed in the top window.

Safe Harbour will serve youth from 16 to 24 years of age, who can stay for short-term emergencies, or up to six months, until they can find permanent housing. The 10-bed facility has an open kitchen, laundry facilities, a library and an art room. Rooms are private, each with a bed, sink, closet and window. Washrooms are shared between two rooms.

Chores and cooking will be shared between staff—who will be on-site 24-7—and the residents. Once the youth

▲ **Lindsay Gallagher, Safe Harbour's residential director (above, left); community members at the open house for the facility (below, left). (Top to bottom, right): The new building echoes the architecture of St. James Anglican Church; youth worker Colin McDonald; each of the 10 rooms has a bed, sink, storage space and a window.**

PHOTOS: MARTIN WIGHTMAN



are settled after a few days, they can start meeting with a caseworker to make plans about their lives.

The first residents were expected to arrive on opening day, March 17.

"In the continuum of youth services, this is what's been missing," said Lindsay Gallagher, Safe Harbour's residential director. "There's been nowhere for people to go other than to go right into independence. They don't always have those skills."

"Where we see Safe Harbour fitting in is filling that gap. They can come here and learn things like budgeting, cooking, cleaning—all of the things they need to learn to be successful."

McDonald, who now works as director of youth and intergenerational ministries for the diocese of Fredericton, expressed hope that community and church members will stay involved in the project, and make youth, who have so much potential, "part of the family."

"Yes, we're talking about you blessing someone, but in truth, the blessing you'll receive in return is significant." ■

Martin Wightman is a journalist based in Saint John, N.B.

Njegovan announces retirement as bishop of Brandon diocese

André Forget
STAFF WRITER

On Palm Sunday, Bishop James Njegovan of the diocese of Brandon announced in a pastoral letter that effective July 31, 2015, he will be retiring after 13-and-a-half-years of episcopal service.

"For some this announcement may come as a surprise," he said in the letter. But, he added without elaborating, for others "as much as I may regret it—it will not be entirely unwelcome news."

In an interview with the *Anglican Journal*, Njegovan said there was no connection between his decision to retire and the diocesan lawsuit currently underway involving his son, Noah Njegovan. Bishop

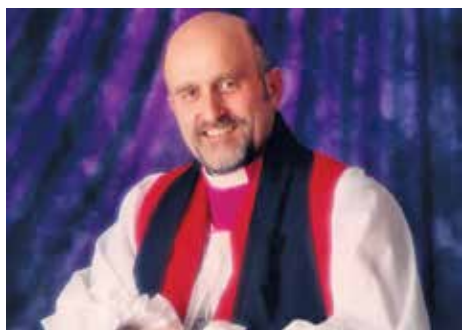


PHOTO: CONTRIBUTED

Bishop James Njegovan will retire after having been ordained for over 37 years.

Njegovan's episcopacy has faced challenges in the last two years since his son was charged with fraud for his alleged use of a diocesan business credit card for personal

expenses during his time as diocesan archdeacon from 2009 to 2012. Although the Crown withdrew its charges against Noah Njegovan in 2014, the diocese subsequently launched a \$350,000 civil lawsuit against him, claiming damages of \$250,000 for fraud, breach of trust, breach of contract and fraudulent misrepresentation, and \$100,000 for punitive and exemplary damages. The bishop has refrained from involvement or comment on the case, citing his familial relationship with his son.

The bishop, who was on sabbatical from January until March of this year, said that this time of reflection convinced him that it was time to retire. Njegovan said the ministry "has for the most part been my joy, honour and privilege," adding that he

has been "richly blessed through my visits to the parishes and in the celebrations of confirmations, ordinations and other special events." He also said his involvement with First Nations communities in the north of his diocese has been "a wonderful experience, and just the generosity of church people and their support and care has been a real highlight."

After retirement, Njegovan said he and his wife plan on moving east to be closer to their daughter.

Elected a bishop on Oct. 19, 2001, Njegovan previously served the diocese as diocesan administrator, dean and rector of St. Matthew's Cathedral. He was ordained a priest in 1979 in the diocese of Rupert's Land and served parishes in Winnipeg. ■

CANADA ▶

Not a lot of sympathy for oil industry workers



“Everyone is happy to take money out...but [only] a tiny fraction of that comes back to support people in the area.”
 —Bishop Fraser Lawton, diocese of Athabasca

Continued from p. 1
 consequences for economically marginalized communities around the country.
 The bishop of the diocese of Athabasca, Fraser Lawton, agreed. “Where things have hit is with ancillary things, especially contractors.”
 In March, the *Financial Post* reported that 1,000 workers had been laid off from Husky Energy’s Sunrise oil sands project near Fort McMurray. Suncor Energy said it would be laying off around 1,000 workers, and Royal Dutch Shell, around 300.
 Nor is this likely to be the end. A report released on March 16 by BuildForce Canada, a construction industry-led organization that provides labour market information, estimated that while oil prices would likely rise again in the near future, job losses would likely continue through to 2017, with no rebound expected until 2018.
 The strain on the community has been noticeable. The Wood Buffalo Food Bank reported a 75 per cent uptake in usage in January 2015 compared to the previous year; it has almost doubled its distribution of food hampers. The food bank’s executive director, Arianna Johnson, told *Fort McMurray Today* that 10 per cent of this increase was attributable to loss of jobs. “[For] the working poor, their income just isn’t enough to sustain their situations—their rent, their bills and food,” she said.
 The church’s response has largely been pastoral. As Lawton noted, many of the people losing work are not based in the urban centres, but live in remote camps and so don’t necessarily have local connections. For those who have moved to Alberta for work, the question is “to either wait things out or look for something else, or to move on to another place or back home.”
 While there have been some in Neufeld’s congregation who have lost their jobs and have come to him for counselling,



▲ The downturn in oil prices has affected many workers who commute to work in Alberta’s oil sands.
 PHOTO: REUTERS/TODD KOROL

he said that most people are quite stoic. “That’s the general Alberta mindset,” he explained. “This is the way it is; you’ve just got to stick it out.”
 But while many of the layoffs have hurt vulnerable contractors and migrant labourers from within Canada and abroad, Lawton noted that there has not been a lot of sympathy for the workers. “Something that has really been interesting to see is the cruel delight people take in thinking Alberta is getting its comeuppance,” he said.
 Neufeld has also encountered this attitude. “I talked to somebody from the *Canadian Press*, and they’re looking for

that angle, the downfall of Rome,” he said. “Really, the people who stand to lose are often people who don’t have much in the first place.”
 Lawton and Neufeld both acknowledged the complexity of the situation. While the oil sands are providing many with a living, it has not come without environmental costs.
 “Sometimes people seem to make the assumption that if you are working in the oil sands, or in oil in general, that somehow means you don’t care for the environment, which, I think, is not only false, but is even insulting,” said Lawton. “The reality is, it is ugly-looking, and you can’t get underneath without affecting everything on top first. What’s been remarkable to me in the couple of decades I’ve been around here is the advance and change in mitigating those things, and the recovery processes.”
 Lawton also, however, noted that the longer-term problems remain daunting, both from a labour and from an environmental perspective. “Everyone is happy to take money out—workers from away, various levels of government, various companies—but [only] a tiny fraction of that actually comes back to support the people in the area,” he said.
 The oil sands economy has offered training and employment to Indigenous communities in the area, but it has also had environmental and health impacts on the Athabaskan and Chipewyan people.
 In 2013, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada approved a joint declaration on “responsible resource extraction,” which committed them to support Indigenous communities in Canada and overseas “in exercising the right to Free, Prior and Informed Consent” with regard to development projects that affect their traditional territories. ■

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◀ L to R: Fiji Bishop Apimeleki Qiliho; Hong Kong Bishop Andrew Chan; Southern Africa Archbishop Thabo Cecil Makgoba; National Indigenous Anglican Bishop Mark MacDonald; Southern Africa Environmental Network co-ordinator, the Rev. Dr. Rachel Mash; and the Rev. Terrie Robinson, Anglican Communion Office

PHOTO: CONTRIBUTED

Climate change ‘the most urgent moral issue of the day’

Continued from p. 1

North as being part of the Global South,” due to the shared experience of rising oceans and volatile weather.

MacDonald was joined by Bishop Jane Alexander, of the diocese of Edmonton, and 15 other Anglican bishops. The conference was hosted by the Anglican Communion Environmental Network, which is dedicated to fighting climate change.

On Good Friday, April 3, the bishops—representing 15 provinces of the Anglican Communion—issued a declaration urging Anglicans worldwide to recognize climate change as “the most urgent moral issue of our day.”

The delegates represented dioceses

from around the world, including Fiji, the Philippines and Namibia, which are suffering some of the most dramatic effects of climate change, and from the Western nations who are seen to be driving it.

Alexander said everyone was aware of the dilemma that flying to Cape Town posed in terms of carbon use, but she said the trip was, in the end, worth it. “We shared a common ground in an incredibly complex issue,” she said. “There’s something about being together. You realize that because the Anglican Communion is a global entity, there is something, surely, that we can say as a global Anglican church about climate change.”

She admitted to being particularly

struck by the difficulties illustrated in a story told by the bishop of Fiji, Apimeleki Qiliho, whose diocese includes a number of small islands that, it is predicted, will be submerged within a generation. “There have been offers of resettlement for people because these places will not exist,” she explained, “and [the bishop] has to respond to people who say to him, ‘Well, God told Noah that he’d never flood the land again.’ And so they won’t leave; it’s their home.”

But there were challenges inherent in such a diverse meeting as well. Much work still needed to be done to bring everyone onto the same page, according to Ncumisa Ukeveva Magadla, one of the conference organizers. “I felt like they were coming

from two different worlds, the Indigenous churches and the Western churches,” she said. “I really did think that some of the bishops—especially the ones coming from the Western side—did not understand the issues that were going on in those Indigenous countries like Fiji, like the Philippines, where they face water literally at their doorstep.”

But Magadla noted that sharing their stories brought the bishops together and strengthened their resolve to deal with the problem. “Let’s face the lion,” she said. “Let’s do something that’s going to be change...because really, the people that own these big companies are part of our congregations.” ■

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CANADA ►

‘Have we not talked long enough?’

Continued from p. 1

Hiltz joined the meeting for a day, as did the Rev. Laurette Glasgow, the Canadian church's special advisor for government relations.

Changes have been made in the language and tenor of the text, said National Indigenous Anglican Bishop Mark MacDonald. “We know that some things we said got people's backs up.”

The revised statement notes that ACIP has experienced “a significant level of co-operation and partnership” with the House of Bishops and CoGS. “Many bishops and quite a few diocesan, provincial and national structures have adapted and are acting in a more circular manner, consulting with Indigenous people and leaders,” said ACIP. “There are Indigenous bishops serving in a number of contexts, with some serving in traditional leadership roles in the larger church. We are very pleased to see these developments and encourage them to continue and increase.” At the same time, ACIP said, it would like to see ministries with leadership and organizational structures that are “reflective of an Indigenous way of life.”

The statement cites other significant changes: Inuit leadership in the Arctic, the creation of the office of the National Indigenous Bishop, the establishment of an Indigenous area in Saskatchewan, the creation of the Indigenous Spiritual Ministry of Mishamikoweesh and Council of the North ministries. But many of the members also spoke passionately to the primate of the barriers to self-determination that remain.

One of the key barriers, many ACIP members suggested, was the bishops. Freda Lepine, of the diocese of Brandon, noted that bishops were not consistently accommodating of Indigenous needs or co-operative with Indigenous leadership across the church. “Some are co-operative, others



▲ Among the ACIP members present at the meeting (l to r): Bishop Lydia Mamakwa, the Rev. Ruth Kitcheekesik, the Rev. Chris Harper and Freda Lapine

PHOTO: ANDRÉ FORGET

aren't,” she said. “I don't know whether it's the fact that racism still exists or that they still don't understand what we're trying to do. We need to evaluate that, and where we stand relative to that.”

The Rev. Chris Harper, of the diocese of Algoma, spoke of this as well. “I want to name and recognize not the elephant, but the bear in the room,” he said. “I know our statement will be well-received by CoGS... but I know where the rubber hits the road also, and that's with the bishops.”

Harper said that the slowness of the process has made his relationship to his Indigenous constituents difficult. “... Sometimes we have to go back and say, ‘just a little while longer,’ and the people themselves sometimes express back to us their frustration: ‘have we not talked long enough?’”

Hiltz was receptive to the council's comments. “My heart is with you,” he said. “I can feel and I can identify with some of the frustration that I hear coming out in terms of, ‘how many more appeals do we have to make?’” He said he would make sure that

the House of Bishops and CoGS are given ample time to have “a serious engagement with this document.”

Hiltz did, however, have a few questions on the next steps moving forward. “Who picks up this piece, who takes the lead, how do we go about the work, who should be at the table?” he said, suggesting that ACIP should meet with representatives from the House of Bishops and CoGS before their next meetings in spring.

The Anglican Journal contacted the church's metropolitans (senior bishops) and the chair of the Council of the North, and most said they needed to review the revised statement and discuss it with their fellow bishops before making any comments. Archbishop Peter Coffin, metropolitan of the ecclesiastical province of Canada, expressed hope that it would “yield a more positive response...and, in the long term, a fulfillment of its goals.”

ACIP co-chair Archdeacon Sidney Black said in a follow-up interview that he felt the meetings went well and he was optimistic that things would move forward. ■

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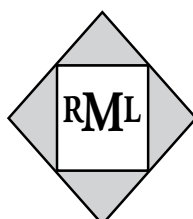
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