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Escalating crisis

Rohingya refugees walk ashore at Shamlapur beach, Bangladesh, after travelling by boat to flee violence in Myanmar's Rakhine state. Myanmar's military campaign against the Rohingya minority appears to be a "textbook example of ethnic cleansing," says a UN official. See story, PWRDF to contribute \$20K for Rohingya relief, p. 7.

Indigenous church possible by 2019

'With eyes wide open we are looking to the future with great hope'

Tali Folkins
STAFF WRITER

The changes to church law needed to create a self-determining spiritual community for Indigenous Canadian Anglicans could conceivably be made as early as 2019, says Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

"By the time we get to General Synod 2019, I'm hopeful that there are some changes proposed for Canon XXII, or there's some constitutional work that needs to be done to recognize the entity which will be the truly Indigenous church within the Anglican Church of Canada," Hiltz said in an interview with the *Anglican Journal* September 19. "I can't say it is, or it will [happen]. But I think it's well within the range of possibility."

Canon XXII, approved by General Synod in 2010, provides official recognition of "the structures through which the National Indigenous Ministry may be a self-determining community within the Anglican Church of Canada."

In a presentation to Council of General Synod (CoGS) last June, National Indigenous Anglican Bishop Mark MacDonald said that one hurdle to be cleared for the creation of an Indigenous church would be for General Synod to legislate Sacred Circle, the large decision-making body for Indigenous Anglicans, as a self-determining body capable of setting its own rules.

Hiltz said he sensed a growing momentum for the establishment of an Indigenous Anglican church, both among Indigenous and non-Indigenous people, at a national consultation session on Indigenous Anglican self-determination held in Pinawa, Man., September 15-17.

Hiltz added, however, that an important part of the process was that it was "not being driven by a timeline."

For his part, MacDonald said it's still too early to be able to predict when an Indigenous church will be formally established. But he said he and other Indigenous participants were very pleased with the meeting's outcome, which he saw as a commitment on the part of the church "to receive the self-determination of Indigenous people in the Anglican Church of Canada"—something that he said hadn't been explicitly affirmed since the 1994 Covenant.

In 1994, Canadian Indigenous Anglican leaders made a covenant to work toward a self-determining Indigenous church. General Synod's eventual ratification of the covenant led to the creation of structures such as the National Indigenous Anglican Bishop, Sacred Circle and the Anglican Council of Indigenous Peoples (ACIP), which guides Indigenous ministry in the church.

A statement drafted by Hiltz and released September 17 reaffirms the idea of a self-determining Indigenous church, but does not mention timelines.

"With eyes wide open we are looking to
See Funding, p. 8

Scottish Episcopalians sanctioned

By ENS and ACNS

The Scottish Episcopal Church agreed October 3 at this year's Primate's Meeting in Canterbury, England, to accept certain "consequences" for voting earlier this year to allow same-sex marriage in church.

The primates of the Anglican Communion, at their last gathering in January 2016, called for the same consequences to be placed on the U.S.-based Episcopal Church after the 2015 General Convention approved religious weddings for same-sex couples.

Bishop Mark Strange, primus of the Scottish Episcopal Church, said in a statement that the decision "was ours to take as a self-governing province of the Anglican Communion," but that he recognized it has caused "some hurt and anger in parts of the Anglican Communion."

In a press conference, Archbishop of Canterbury Justin Welby said that there "were a lot of expressions of disappointment" with Scotland's decision, but that Strange had been "careful in expressing his recognition that this was going to lead to consequences in terms of not being able to play a role in ecumenical or leadership roles in the Anglican Communion...and that was in line with the decisions reached in January 2016." Welby said that no formal vote was taken by the primates to ask the Scottish church to accept the consequences "as there was no need for one."

Strange said he recognized that the decision made at the last Primates' Meeting "to exclude our brothers and sisters in The Episcopal Church from debate on doctrine and from chairing Anglican Communion committees, is a decision that now also pertains to us." But he said, "We will continue to play our part in the Anglican Communion we helped to establish, and I will do all I can to rebuild relationships..."

Meanwhile, at the start of their meeting, the primates sent a message and letter of condolence to the bishop and people of Nevada, following the mass shooting in Las Vegas October 1 that claimed the lives of at least 59 people and left more than 500 wounded. ■



▲ Scottish Episcopal Church logo

IMAGE: SCOTLAND. ANGLICAN.ORG



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Lest we forget

FREDERICTON ▶

Parish's campground project faces hurdles

N.B. government asks Shediac church to respond to 86 points

Tali Folkins
STAFF WRITER

A New Brunswick Anglican parish involved in a controversial campground project has been asked by the provincial government to respond to it on 86 points, including the project's possible impacts on wildlife, local water quality and environmentally sensitive land.

A project to build a 600-700 lot recreational vehicle campground on property belonging to the Anglican Parish of Shediac has been attracting opposition at least since it was proposed to Shediac town council in 2014.

The Red Dot Association, a locally-based group, says that part of the campground would be built on wetland, important for filtering pollutants out of runoff water during rainstorms.

The issue of water quality in the area is particularly sensitive because Parlee Beach, New Brunswick's most popular beach, is within easy walking distance of the site, and both face onto the same body of water,



▲ Parlee Beach, New Brunswick's most popular beach, is within walking distance of the proposed campground.

PHOTO: DR. WILSON-OWN WORK, CC BY-SA 3.0, WIKIMEDIA.ORG 3296821

Shediac Bay. Concerns about levels of E. coli and fecal contamination in the bay led this summer to a protest and a demand by the Shediac mayor that the province act to address water quality issues at the beach.

In response to an interview request, the parish directed the *Anglican Journal* to Bishop of Fredericton David Edwards. But Edwards said he couldn't comment on the project because he hadn't seen the proposal. The bishop has to approve any land transactions made by the parishes, and for him to voice an opinion before any proposal is formally submitted to his office,

he said, could be seen as pre-empting the process.

According to an environmental impact assessment of the project filed by the parish with the province in May, the goal of the project is to attract tourists interested in "a top tier, eco-friendly campground."

In its 16-page response, dated June 27, the province asks the parish to provide more information on a range of matters, and also to amend some information in the assessment that it contends is incorrect. For example, it calls for the parish to "provide more detail on how this campground would differ from other campgrounds in the area in terms of eco-friendly practices." It notes the "high level of public interest and concern" the project has generated, and calls for the parish to submit to the Department of Environment and Local Government a plan on how it will consult the public and respond to people who have sent written feedback on the project.

Meanwhile, over the summer, the two people who say they came up with the idea for the campground both ended up withdrawing from the project, first Victor Boudreau and then Michel Boudreau (who is unrelated). Victor Boudreau is New Brunswick's minister of health. ■

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CANADA ►



PHOTO: CONTRIBUTED

Year of convent life challenges, transforms SSJD Companions

Stained glass windows depicting angels greet visitors at the Sisterhood of St. John the Divine convent in north Toronto.

Tali Folkins
STAFF WRITER

ASK Amanda Avery about the eight months she recently spent in a convent, and a lot of adjectives tumble forth. “Boring” isn’t one of them.

“Absolutely amazing. Wonderful. Stressful. Anxious. Any emotion you can think of, I’m sure I experienced it—and then some,” she says.

Avery, a children’s program director and part-time MDiv student from Halifax, lived at the north Toronto convent of the Sisterhood of St. John the Divine (SSJD), an Anglican religious order, from September 2016 to April 2017.

She was one of the first-ever participants in the sisterhood’s Companions on the Way program, which launched last year. Intended to give young women a taste of the monastic life, the program allows a small number of women to work, study and pray at the convent. (Of the five who began the program this year, two stayed until the end. Avery had to leave the program early to take care of pressing family matters.)

Though to many people the idea of monastic life might conjure up peace and tranquility, Avery says she herself found it an emotional rollercoaster. It wasn’t always easy, especially at first. Getting used to being away from family and friends was difficult, she says.

A big source of anxiety—but also very rewarding—was learning to be mindful, or intentional, about what she was doing.

“So much of the time we just kind of ‘do’—we don’t think about it,” she says. “Being there has taught me to slow down even now and think about what I want to say and do.”

Living at the convent, she says, also taught her “a new way of hearing and seeing God.” Before the program, Avery says, she experienced God through music and her fellow parishioners, and the excitement of doing things with people. At the convent—during the two hours of prayer with which participants would start every day, for example—she learned to simply “sit with the Holy One,” she says.

“The old adage, ‘Be still and know that I am God,’ really spoke to me there, because once I learned how to be still and be quiet, then—you hear God in a whole new way, I guess. I did, anyway. So yes, it was really amazing.”



▲ **Companions on the Way participants (l-r) Amanda Avery, Christine Stoll and Sarah Moesker are blessed by Linda Nicholls, then-coadjutor (now diocesan) bishop of Huron, at a commissioning ceremony September 2016.**

► **Canon Sr. Constance Joanna Gefvert (right), vocations co-ordinator, and Sr. Elizabeth Rolfe-Thomas, SSJD reverend mother**

PHOTOS: CONTRIBUTED



Once she got accustomed to the different rhythm of life at the convent, Avery says, she was loving every moment of it, and is still trying to find ways to bring the quietness and stillness of convent life back to her life in the world.

Another companion, Sarah Moesker, a student at Canadian Mennonite University, says she found adapting to the communal life of the convent challenging and rewarding at the same time. “I had no idea what I was doing, and so learned several things about healthy boundaries, interaction generally, and a great many things about my own needs in relation to others,” she says.

“I absolutely loved living a prayerful, contemplative life with others,” she adds. “It was good to pray together and share silences. I will miss that most of all.”

Moesker says she realized at the convent how much she had been in need of “substantial” prayer—substantial, she says, in terms of both quantity and quality—in

her daily life. Some of the forms of prayer she learned there, she says, reminded her of ways of praying she had practiced spontaneously when she was younger, but had later abandoned. “Re-implementing them made prayer much more of a joy,” she says.

She found the fullness and strictness of the daily rhythm at the convent challenging, although it was exactly what she needed at the time, Moesker says.

Christine Stoll, a teaching assistant at a B.C. college, says she found the experience healing. “When I left the convent, I had very much the sense that I had grown (this is not something I noticed while I was at the convent),” she says in an email interview. “In a way, I feel like I have found a larger freedom within me.”

Living at the convent, she says, made her want to live her life according to a different rhythm from the past. She wants to continue keeping regular contemplative time in the mornings, a form of night prayer and a silent retreat day once a month. It has also, she says, given her a longing for community.

Stoll says she is continuing to discover other ways the experience changed her.

Canon Sr. Constance Joanna Gefvert, who co-ordinates the Companions program, says its first year appears to have been a success; the participants seemed to meet many of the goals they set for themselves—and the sisters enjoyed having them in their company, she adds.

“They were a breath of fresh air for us, in the sense that they were younger than any of us and had different perspectives, different energy,” she says.

The sisters accepted one applicant to the program for the coming year, and have decided to temporarily roll the Companions program into a similar one, the Alongsiders program, which is for women of all ages.

They plan to continue offering Companions next year, she says, and will use the current year to publicize it and possibly adjust it with a somewhat less rigorous schedule. It sometimes seemed as though the young women who took the program this year found they needed more time to process the things they were experiencing, Gefvert says.

“I think they all found it a little exhausting, and one of our goals as sisters is to help them achieve a good rhythm of life, a good balanced life,” she says. ■

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• Rowan Williams, Charles Taylor call for robust dialogue on religion

OPINION ▶

[The editorial will return next issue.]

Regaining our soul

By John Bird

I AM ONE OF about 70 Indigenous Anglicans and settler people who have just come, like the two disciples, from a walk on the Road to Emmaus (Luke 24:13–35)—known as Warm Springs in an Indigenous translation of the biblical passage.

“The Road to Warm Springs” was a National Consultation on Indigenous Self-Determination, held in Pinawa, Man., September 15–17. There, we felt our souls on fire as we encountered Christ—in faces, words, embraces and breaking of bread with our Indigenous sisters and brothers in the Anglican church.

We ended by signing a heartfelt call “to our bishops, clergy and all the baptized to stand in solidarity with Indigenous Peoples in their quest for self-determination.”

What does that mean?

Warm Springs is just the latest step in a centuries-long journey of the Anglican church with First Nations, Métis and Inuit peoples. It’s a schizophrenic journey in which the church has alternated between supporting Indigenous Peoples with the gospel and advocacy, and terrible complicity with British and Canadian colonization.

In that journey, say Anglican Indigenous leaders, their people were: “denied our place in God’s Creation; denied our rights as Children of God; treated as less than equal; and subjected to abuse, culturally, physically, emotionally, sexually and spiritually” (preface to A Covenant and our Journey of Spiritual Retreat, 1994).

For the church, the darkest aspects of that relationship centred on our 100-year commitment to residential schools that



PHOTO: ANGLICAN VIDEO

“Is the church ready—are we ready—and willing to equitably share that which is the Indigenous Peoples’ by right and justice?”

forced Indigenous children away from family and community into institutions designed to rip from them their cultures, beliefs and values—and which also left them vulnerable to sexual predators.

Even amidst such abuse, Christ sometimes broke through and touched the hearts of scared and lonely children. They encountered Jesus in the gospel stories, in their elders’ faith—perhaps even in some caring teachers who dared to subvert colonial intentions.

Indigenous Anglicans today carry a deep heritage of faith as they continue to seek a way to be, to govern themselves and to flourish within the Anglican family.

The darkest days finally began to change in the late 1960s when the Anglican Church of Canada commissioned a new look at its history through a report by Charles Hendry, then withdrew from the schools. In 1993, after deeply and humbly listening to survivors’ stories, then-Primate Michael Peers offered from the settler church his penitential 1993 apology for the residential schools.

Moved by the apology, Indigenous leaders in 1994 proclaimed their own vision for a New Covenant. They pledged “to do all we can to call our people into unity in a new, self-determining community within the Anglican Church of Canada.”

Meanwhile, aided by the Anglican Healing Fund (and others)—and especially by the Truth and Reconciliation Commission—many Indigenous people have found hard-won and ongoing healing from the schools’ legacy of generational abuse and addictions. And we settlers have heard the stories.

There have been other important

steps. In 2007, the Anglican Council for Indigenous Peoples chose Mark MacDonald as the first National Indigenous Anglican Bishop. And in 2010, General Synod passed the groundbreaking Canon XXII, which recognized governance structures for a self-determining Indigenous Anglican Church to emerge and walk in partnership and faith with the rest of us.

The stage seems set. Most impediments to change have been removed. But there remains one elephant in the room. Settler congregations, clergy, and perhaps especially the bishops, still hold the balance of wealth and power, while Indigenous members are mostly left struggling in poverty and crisis—without the needed resources to move forward.

So I ask: Is the church ready—are we ready—and willing to equitably share that which is the Indigenous Peoples’ by right and justice?

Jesus warned: “What good is it for someone to gain the whole world, yet forfeit their soul?” (Mark 8:36).

He’s speaking to us settlers. We gained the world—the land and riches of Canada—but we oppress our brothers and sisters in the process. We lost our souls.

We need the will to change, and with God’s help, we can. We have nothing of worth to lose, and our souls to regain. ■

John Bird has worked as editor of Anglican Magazine, Special Assistant to the Primate on Residential Schools, and Program Co-ordinator for Aboriginal Justice and Right Relations with the United Church of Canada. He is currently a volunteer member of the Primate’s Commission on Discovery, Reconciliation and Justice.

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.

Writer ‘misunderstood’ intentions

I find it unfortunate that Keith Nunn, in a letter to the editor (*‘Misguided campaign,’* Sept., p. 4) seems to have misunderstood the intentions of the Anglican Communion’s 10-day global prayer initiative, Thy Kingdom Come. The campaign did not propose the type of harsh religious intolerance and volatility that he suggests.

Thy Kingdom Come invited Christians to pray as the first disciples did, with expectation and anticipating the strengthening by the Holy Spirit for the work of the church. This highly successful campaign saw more than 100,000 people in 85 countries participate, including numerous bishops, dioceses, parishes and individuals here in Canada.

Our beloved primate, Archbishop Fred Hiltz, heartily supported this campaign, by appearing in one of the daily videos



▲ Eighty-five countries joined this year’s Thy Kingdom Come prayer initiative.

PHOTO: THYKINGDOMCOME.GLOBAL

and focusing on it in his column (*Devoting ourselves to prayer,* May 2017, p. 5). In both, he specified requests for “prayers of special intent for ministries to which our whole church...is deeply committed in the service of God’s mission,” such as the care of creation, the journey towards reconciliation with Indigenous

people, cessation of violence, and more. It is entirely appropriate to keep these ministries in our prayers.

The Anglican Fellowship of Prayer (AFP), which exists to serve, support and encourage prayer, was pleased to participate and promote Thy Kingdom Come. We recognize that part of our Anglican identity (as expressed in our baptismal vows and in our shared Marks of Mission) is to be fervent in prayer. This afforded us, as followers of Jesus, the opportunity to delve more deeply into our prayer practices in meaningful ways.

As a member of the AFP, and a doctoral student focusing on prayer, I would be happy to continue the discussion with Mr. Nunn, or anyone else with such concerns, at their convenience.

The Rev. Laura Marie Piotrowicz
St. John’s Port Dalhousie
St. Catharines, Ont.

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COME AND SEE ▶



A church of living hope

By Fred Hiltz

IT IS JUST A few days since The National Consultation on Indigenous Anglican Self-Determination, held in Pinawa, Man. We gathered in the spirit of The Covenant of 1994 and The Act of General Synod of 1995 in embracing the hand of partnership in helping build a truly Indigenous church in Canada.

Through gospel-based discipleship, we reflected on the story of The Road to Emmaus. In an Indigenous version from the Gospel of Luke, this story is known as “The Road to Warm Springs” and Jesus is known as “Creator Sets Free.” We heard with new insight what Indigenous leaders have said for years: “Indigenous Peoples must stand in what God has called us to be in our own way of life and in our own future, as it unfolds in God...Our goal is not political freedom, but the freedom of what God has meant us to be. In this we are welcoming the living Word that is creating us ever new.”

The dream of Indigenous Peoples is to build what they describe as “a church of living hope in the midst of much pain, oppression and despair.”

Time and again, we were reminded of what National Indigenous Anglican Bishop Mark MacDonald calls “a sense of overwhelming death” in so many Indigenous communities. Ravaged by poverty, rocked by domestic violence and reverberating with the wail of grieving that comes with the waves of suicide among young people, these communities, be they on reserve lands or in the downtown core of large cities, are hurting so deeply. In their midst are incredibly hard-working and courageous men and women who serve as their pastors. Their ministries are among the most sacrificial of any I know in our church. Many—in fact, the majority of them—receive no financial remuneration for their labours. And yet, they labour on as servants of their “church of living hope.”

In this venture of building a truly Indigenous church, there are times when the rest of us must simply step aside



A Covenant

We, representatives of the Indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 of April, 1994, pledge ourselves to this covenant for the sake of our people and in trust of our Lord and Saviour, Jesus Christ:

Under the guidance of God's spirit we agree to do all we can to call our people into unity in a new, self-determining community within the Anglican Church of Canada.

To this end, we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada.

May God bless this new vision and give us grace to accomplish it. Amen.

PHOTO: CONTRIBUTED

Excerpt from the 1994 Covenant

and marvel at how the Spirit is moving among Indigenous Peoples. As their Journey of Spiritual Renewal continues, I ask your prayers for the Anglican Council of Indigenous Peoples and its co-chairs, Bishop Sid Black and Caroline Chum, each of whom models in their own unique way the very thing to which Indigenous people aspire—to be, in the midst of so much pain, oppression and despair, “a church of living hope.” ■

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

WALKING TOGETHER ▶



“Self-determination will not be realized in governance structures...It will be realized in lives touched and changed, in youth overcoming despair and in congregations that serve.”

Becoming what God wishes us to be

By Mark MacDonald

WE HAVE JUST returned from a consultation on Indigenous self-determination. Seventy people, 35 Indigenous and 35 non-Indigenous, gathered to discuss this possibility in the Anglican Church of Canada. The results were very positive.

Now, the Indigenous church in the Anglican Church of Canada will walk into a new day and a new way of being. Not that it was unknown before. The example of elders, the hope of youth and the faithfulness of clergy have all been moments of self-determination. Even, from time to time, the example of the faithful non-Indigenous person, living among the People of the Land, has been a moment of self-determination.

Self-determination is, in other words, becoming what God wishes us to be. It is based on the idea that, in every people, language and nation, God has a unique pathway or trajectory toward faith, goodness and justice. The realization of that pathway and the fulfillment of God's will for a people is the hope of all in Christ.

Self-determination will not be realized in governance structures or in canon law, though these may be servants of it. It will be realized in lives touched and changed, in youth overcoming despair and in congregations that serve. Self-determination is the flourishing of life among Indigenous People.

There is a will for us in God that we all share—all of us in the Anglican church, to be sure. That there are unique aspects of that will for Indigenous People is also certain. Up to now, the church has described and commended the way this will look for Indigenous People. This has often been ill-fitting and out of place in the Indigenous context. Now, something different is at hand: Indigenous People describing and commending the way forward for themselves.

Realizing that this sounds strange to some, we continue onward. For a few, this may seem like a political movement and moment. We trust that this will disappear when the fruit of self-determination becomes evident. ■

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

LETTERS ▶



PHOTO: CATERINA SANDERS ON UNSPLASH.COM

Picture Your Faith

Do you have photographs that illustrate “Appreciation”? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is November 20.

‘Actions speak louder than words’

“Shocked and saddened” is an understated response to the provincial House of Bishops’ arbitrary decision regarding the Rev. Jake Worley, the duly-elected bishop of Caledonia (*Caledonia accepts ruling*, Sept. 2017, p. 1).

Worley’s sin was to oppose liberal orthodoxy in another province of the Anglican Communion. The bishops object to the idea that “a priest of one church of the Anglican Communion [should] exercise priestly ministry in the geographical jurisdiction of a second church...without the permission of the Ecclesiastical Authority of that second church.”

One can only wonder if the bishops would take such a draconian position against a priest who had blessed same-sex unions in violation of canon law.

After voicing his conscientious objection to U.S. Episcopalian dogma, Worley made an attempt at reconciliation with the Anglican Communion, only to be rejected for mean-spirited political

reasons.

This shows a surprising degree of hypocrisy from a church that promotes “good disagreement,” where “no one is made to feel their position is of no value. No one feels belittled, walked over or pushed out.” Actions speak louder than words.

Christ’s message is one of humility, tolerance and forgiveness. Sadly, the Anglican Church of Canada has dismissed these values to make way for ideological conformity.

Jeremy Maddock
Victoria

Cheap goods and slavery

Slavery is more widespread than it ever was, affecting an estimated 45 million, but it is less obvious (*CoGS hears of slavery horrors*, Sept. 2017, p. 1).

It comes in many guises—human trafficking, the sex trade, child slavery (prostitution, military conscription, marriage), forced labour (farm, factory,



▲ Worldwide, slavery is the second-largest illegal activity behind drug trafficking.

PHOTO: JESUS SANS

domestic), debt bondage—and is largely hidden.

A slave is anyone forced to work without giving consent, owned or controlled by others and sold as property. Worldwide, slavery is the second-largest criminal activity behind drug trafficking.

Our lifestyle and shopping habits may be contributing factors. The products and food we buy may come from slave labour. Our demand for cheap goods equals production by underpaid workers. We need laws in Canada requiring companies to identify how goods are produced.

If we want to be involved in its eradication, we need to inform ourselves. We must monitor how we shop, press government to be involved and join an anti-slavery organization.

In the struggle against slavery, William Wilberforce wrote in 1791: “You may choose to look the other way, but you can never again say that you did not know.”

Everett Hobbs
Conception Bay South, Nfld.

WORLD ▶

\$40K grant for hurricane victims

Tali Folkins
STAFF WRITER

The Primate’s World Relief and Development Fund (PWRDF) has committed \$40,000 to help those stricken by Hurricane Irma in Cuba and Haiti, it announced September 12.

PWRDF set aside \$20,000 for an appeal for Cuba announced by the ACT Alliance, a network of faith-based aid groups of which PWRDF is a member. The agency allocated another \$10,000 for the Episcopal Church of Cuba and \$10,000 for a request for rapid-response funds from the Haiti ACT Alliance forum, PWRDF said.

Hurricane Irma, the most powerful storm to have swept the Caribbean in a decade, passed through several Caribbean islands and into Florida and other south-east U.S. states September 5. As of September 21, 73 people were reported to have died as a result of the hurricane.

On some islands, concerns mounted about shortages of food and water. Although the eye of the hurricane passed north of Haiti, 18,000 families in northern Haiti are estimated to have lost their crops as a result of the heavy rains. Floods caused significant destruction in Cuba.

PWRDF said it’s also accepting donations to help those stricken by an earthquake that hit Mexico’s south coast September 7. As of September 25, 320 people were reported to have been killed by the quake, the strongest to have hit Mexico in a century.

Among those affected by the disaster are Indigenous midwives who are part of a



▲ Children make their way along a flooded road in Ouanaminthe, Haiti, September 8, after Hurricane Irma brought heavy rains to the island.

PHOTO: ©UNICEF/UN0120004/BRADLEY

PWRDF-funded project in the communities of Juchitán de Zaragoza and San Mateo del Mar in Oaxaca. These midwives are among those who have lost their homes.

Donations to PWRDF can be made online at pwrdf.org, by phone at 416-924-9192 ext. 355 or 1-866-308-7973, or by mail.

Donors wanting to contribute toward Hurricane Irma relief specifically should write “Hurricane Irma” on their cheques, or select “Hurricane Irma Response” from the Canada Helps drop-down menu if donating online. Those wishing to donate to relief efforts in Mexico should write “Emergency Response” on their cheques or choose “Emergency Relief” from the drop-down menu if donating online.

Mailed cheques should be sent to: The Primate’s World Relief and Development Fund, 80 Hayden Street, Toronto, Ontario M4Y 3G2 ■

Web Exclusives

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• *Annual Frosh church crawl begins with prayers for hurricane victims*

• *Episcopal Church bishops challenge Trump, Congress on DACA in NYTimes ad*

CAPA officials visit seven dioceses

By Art Babych

Anglican churches in Canada are getting top marks for the way they interact with people in their communities and how they handle pastoral challenges.

“Instead of following the usual African tradition of waiting for people to come to church,” the churches in Canada are “going to the people wherever they are gathering, wherever they are meeting,” said Canon Grace Kaiso, general secretary of the Council of Anglican Provinces of Africa (CAPA).

Kaiso noted that the churches are reaching out to people in areas such as the arts and sports, and are engaging with government around issues that affect people’s lives, such as housing and refugees.

“The church is very much alert and awake to the issues and facing them head on, very creatively and trusting in the spirit of God to guide them and to provide for them,” said Kaiso in an interview September 25.

CAPA is a faith-based organization operating in 13 Anglican provinces in Africa and the diocese of Egypt. Its goal, according to its website,



PHOTO: ART BABYCH

Canon Grace Kaiso, the Rev. Laurette Glasgow, Canon Isaac Kawuki-Mukasa and Elizabeth Wanjiku Gichovi

is “to coordinate and articulate issues affecting the church and communities around the region.” The Anglican Church of Canada supports the core work of CAPA with an annual grant of \$10,000.

From September 15 to 30, Kaiso, along with Elizabeth Wanjiku Gichovi, CAPA’s communications and finance director, and Canon Isaac Kawuki-Mukasa, the Anglican Church of Canada’s Africa relations co-ordinator, met with Anglican and ecumenical leaders in the

dioceses of Edmonton, Niagara, Qu’Appelle, Rupert’s Land, Ottawa, Montreal and Toronto.

The gatherings were “for mutual learning and setting priorities for stronger mission together,” according to CAPA.

While in Ottawa, the delegation met with directors of the diocese’s programs and ministries. The Rev. Laurette Glasgow, special advisor for government relations for the Anglican Church of Canada, accompanied CAPA officials to the roundtable with

government officials at Global Affairs Canada (GAC) to talk about peace and security in Africa. The agenda for the roundtable with GAC officials included discussions about the civil war in South Sudan, where an estimated 300,000 people have been killed.

“The complexity of that situation is that there are so many players involved in trying to bring about a peace,” said Kaiso. “There is a need to find a framework where we can all bring in our various expertise to contribute to the peace-building effort.”

After visiting several dioceses before coming to Ottawa, the delegation agreed a “partnership” theme had emerged.

Gichovi called the visit to Canada enlightening. “We find people...walking the talk and actually addressing the needs of the people,” she said. “We have visited parishes where the needs are fellowship for the elderly, a lunch where people are able to come together for food and fellowship and have time together...”

Gichovi added, “Some people may be saying the church in the West is dying. We have actually witnessed that the church is alive. Thank you.” ■

Halifax church to commemorate 1917 explosion

Tali Folkins
STAFF WRITER

Nearly a hundred years ago, an explosion destroyed much of Halifax’s north end, including St. Mark’s Anglican



PHOTO: CONTRIBUTED

The Rev. John K. Morrell, rector of St. Mark’s Anglican Church in Halifax, says about 200 of the church’s parishioners were killed in the Halifax Explosion of December 6, 1917.

Church. This November and December, the church, since rebuilt, will be commemorating the catastrophe with a memorial service and concert.

On the morning of December 6, 1917, as the First World War was raging in Europe, two ships collided in Halifax Harbour. One was laden with high explosives for the war, and the result of their collision was the most powerful human-made

blast the world had ever witnessed up to that time.

About 2,000 people died and an estimated 9,000 were injured after the blast and subsequent tsunami.

The explosion also completely destroyed four north-end churches, including St. Mark’s, says its current rector, the Rev. John K. Morrell. Some 200 St. Mark’s parishioners were among the dead.

The explosion has left its mark on the city, both physically and in the memories of its citizens, Morrell says. The current church treasurer’s mother was only a few months old and contracted pneumonia in the explosion’s aftermath and wasn’t expected to survive. Her family still has the swaddling blanket that helped keep her warm throughout her sickness, he says.

St. Mark’s and the Roman Catholic St. Joseph’s Church were rebuilt, and the parishes of the destroyed Presbyterian and Methodist churches united in a newly-rebuilt United Memorial Church in 1921 (four years before the merger that created the United Church of Canada). However, United Memorial and St. Joseph’s Church have both closed in the last few years.

The last church left to bear witness, St. Mark’s, will host two events commemorating the explosion: an afternoon memorial service November 5, and an evening concert of music and readings December 6.

The actual anniversary event in the evening of December 6, Morrell says, will feature the North Street Singers, a local choir, singing songs from the time of the First World War.

There will also be hymns and a number of readings, from diaries and other documents from the era. ■

FOCUS: TANZANIA ▶

In May, then-staff writer **André Forget** travelled to Tanzania with a delegation from the Primate's World Relief and Development Fund to visit projects supported by the Anglican Church of Canada.

He filed these stories and photos, the last of a three-part series.

Forget resigned in September to pursue independent writing projects.

Tanzanians living climate change 'in real time'

By André Forget

Masasi, Tanzania

On Njia Panda Road in Dar es Salaam, our car lurches slowly from pothole to pothole, sloughing dirty water into the open gutters, trying to find purchase in the rutted mud of the road. It's the middle of the night, and on the embankments beside the road, young Tanzanians gather in the soft light of barbecue fires and incandescent bulbs.

"This is not normal, is it?" Zaida Bastos is in the front seat, talking to the driver. "To have this much rain at this time of year?"

Bastos is the development partnership program director for the Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada. She is in Tanzania as part of a delegation bringing 10 PWRDF staff and volunteers to southern Tanzania's diocese of Masasi to learn about a maternal and newborn child health program the fund is partnering with. She has been coming to Tanzania regularly since 1997, and she knows the rainy season was supposed to have ended months ago.

On the road ahead, the car carrying the other half of our delegation crests a particularly treacherous pothole only metres to our hotel. Its front wheels sink gracelessly into a deep trough of water, and the back tires uselessly churn the mud.

Two of the delegates get out to push. Several local men rush to help them. When they finally heave the car out, their shoes are caked with thick, red dirt.

We arrive in Masasi the next day and we learn that the unusual weather pattern has not been restricted to the northern regions of the country—in many parts of Tanzania, we are told, the rainy season came late.

"Down south, we always have rain from November, if not December," says Masasi Bishop James Almasi. "This year, the rain started at the end of February. It was unusual. Completely unusual."

It is during rainy season that most of the planting happens. While the rain, when it came, was sufficient, Almasi is worried about what this means for the future. If these kinds of disruptions continue, he explains, famine could be a real concern.



▲ **Joyce Mtauka shows PWRDF youth representative Leah Marshall how to cook recently harvested cassava.**

Farther up Africa's eastern coast, it already is. Kenya, Somalia and South Sudan are experiencing a particularly harsh drought, one that has left an estimated 11 million people at risk of famine conditions, according to the UN.

The current drought is significantly worse than usual and climate change is playing a role, according to Macharia Kamau, Kenya's Permanent Representative to the United Nations, who also serves as the Special Envoy of the Secretary General of the UN on El Niño and Climate Change.

The droughts in East Africa are "more severe," "less predictable" and are happening "more often," Kamau told Inter Press Service.

While matters have not reached that point in Tanzania, many agree that climate change is having an impact on their environment.

Viktor William, who works for PWRDF's All Mothers and Children Count (AMCC), says that when the rains did come, they brought less water than usual, but enough to sustain the crops.

If the weather continues to be unpredictable, it will make it difficult for farmers to plan accordingly.

"In Tanzania, climate change is really beginning to be real," says Bastos. "People are living climate change in real time. It is no longer something you read about—they are affected by it."

A key plank of the AMCC project is food security, as good health is generally reliant on access to nutritious food.

Being proactive about preparing farmers to weather the challenges that a changing climate will bring is an important part of the program, said Bastos.

To this end, PWRDF is helping farmers invest in more drought-resistant crops and farming techniques, including diversifying crops in order to offset low yields in one area with higher yields in another. Many farmers are now multi-cropping, growing peanuts, sorghum, beans and maize in addition to cash crops like cashews. They are also embracing more drought-resistant crops such as cassava, and providing strains of seed better able to handle the changing conditions.

Outside Ruponda village, just north of Masasi, Joyce Mtauka's farm provides an insight into what this actually looks like.

Surrounded by the low, leafy branches of cassava shrubs on one side and dry stalks of corn on the other, Mtauka is deftly cutting thick, white roots of cassava to be peeled and boiled for lunch. Her operation benefited from support from a previous PWRDF program on food security that served as a blueprint for AMCC. In 2015, she travelled to British Columbia to take part in a weeklong seminar on farming techniques.

"Climate change affects farming in our area," Mtauka says. "This farming season, we experienced a problem, especially we had very little rain, and this is why I decided to involve myself in growing cassava."

Mtauka has grown her operation to the point where she now hires a number of her male relatives to work for her, and sells the produce commercially.

But according to Dismas Menchi, the project's monitoring and evaluation officer for the Ruponda area, while the new techniques are catching on, not all farmers have adapted as readily as Mtauka has.

Given Tanzania's booming population (according to government statistics, 78% is under the age of 25), the country enters this period of climate uncertainty with more mouths to feed than ever.

With weather patterns growing less reliable and with drought a looming danger, Bishop Almasi's fears about famine may not seem far-fetched. ■

WORLD ▶

PWRDF to contribute \$20K for Rohingya relief

Tali Folkins

STAFF WRITER

The Primate's World Relief and Development Fund (PWRDF) is contributing \$20,000 to a planned food assistance program for the Rohingya people of Myanmar, victims of what a United Nations official has called "a textbook example of ethnic cleansing."

More than half a million Rohingyas have fled to neighbouring Bangladesh after a brutal military crackdown against Rohingya insurgents in Rakhine state August 25. The Rohingya are a predominantly Muslim minority living in mostly Buddhist Myanmar.

The Anglican Church of Canada's relief and development agency announced October 2 it would put the money toward a food program operated by World Renew, a relief and development ministry of the Christian Reformed Church in North America.

Naba Gurung, PWRDF's humanitarian



▲ **Newly-arrived Rohingya refugees take a breather on a beach in Bangladesh.**

PHOTO: ©UNICEF/ UNO120423/BROWN

response co-ordinator, said he hoped the program would be operating in mid-October.

According to PWRDF, Myanmar government tactics have included the burning of villages and the rape and murder of Rohingya civilians. Most of the Rohingya refugees are now living in overburdened refugee camps in Bangladesh.

The crisis has led some to criticize Daw Aung San Suu Kyi, the former Myanmar dissident and Nobel Peace Prize recipient

who now heads the country, for ignoring the plight of the Rohingya.

In September, Nobel laureate and retired Anglican Archbishop Desmond Tutu urged Aung San Suu Kyi to intervene in the escalating crisis, saying, "If the political price to your ascension to the highest office in Myanmar is your silence, the price is surely too steep."

"A country that is not at peace with itself, that fails to acknowledge and protect the dignity and worth of all its people, is not a free country," the 85-year-old archbishop said in a letter posted on Facebook.

PWRDF has endorsed a statement on the crisis in Myanmar released September 26 by Inter Pares, a Canadian-based social justice organization. The statement, among other things, calls for the Canadian government to "use all diplomatic channels" to pressure Aung San Suu Kyi and the Myanmar government to stop the fighting, protect the rights of the Rohingya and condemn the actions of the Myanmar military. ■

CANADA ▶



Funding for new church entity still up in the air

Continued from p. 1
the future with great hope and we hereby renew our commitment to The Covenant of 1994 and the vision of a truly Indigenous Anglican Church,” it reads. “We commit ourselves to all the work necessary to bring this vision to its full flowering.”
The statement, which concludes with a pledge of “solidarity with Indigenous Peoples in their quest for self-determination,” was also signed by participants on the final day of the consultation.
One major topic of conversation around the new entity, Hiltz and MacDonald said, is how it will be paid for.
“The budget could be a problem,” MacDonald said. “We have to find ways to finance it. Part of that, we believe, will be the budget of General Synod, but we also believe there are other places where we might be able to access or leverage money.”
He declined to comment on what these sources might be.
Hiltz, too, said there seems to be some expectation among Canadian Indigenous Anglicans that their future spiritual community will support itself to some degree.
At the same time, he said, there’s no question that the Anglican Church of Canada will significantly fund the future Indigenous church.
“It’s just not realistic...to say to Indigenous people, ‘Well, you want to be self-determining? Then you’ve got to be self-sufficient,’ ” he said. “They do not have the money to be self-sufficient...And just



Canon Laverne Jacobs signs a document pledging “solidarity with Indigenous Peoples in their quest for self-determination,” presented to participants by Primate Fred Hiltz in Pinawa, Man., while other consultation participants, some overcome with emotion, prepare to do the same.

PHOTOS: ANGLICAN VIDEO

asm for the idea of a gospel-focused church coming from the people themselves, that would bring “a hope that is from God” to struggling Indigenous communities—than concrete plans for organizational change.
And indeed, many participants, asked to comment on the consultation session, spoke of the hope and excitement they felt on hearing presentations about current Indigenous ministries, Christian and Indigenous spirituality and gospel readings.
“It was like our hearts were on fire, and we came out with a better understanding, or a more open mind,” said Archdeacon Larry Beardy.
“I think it was very energizing, and I think people left with a sense that we are moving forward,” said Judith Moses, chair of the Vision Keepers Council, a group of Indigenous Anglican youth and elders established by the primate in 2016 to monitor how the Anglican Church of Canada is honouring its commitment to adopt and comply with the United Nations Declaration on the Rights of Indigenous Peoples.
“We don’t know exactly what the next steps will look like, but I think there were a series of principles, understandings—whatever you want to call them—that emerged, and for me, one of the important ones is...that we have to work from the ground up.”
Another council member, Canon Laverne Jacobs, said the great hope that came out of the session had to do with the sense it gave people that Indigenous Anglicans are telling their own stories and taking charge of their own destiny.
“They were listening to themselves,” he said.
His thoughts went back to a church gathering in the 1980s, Jacobs said, at which a number of Indigenous people were airing their grievances against the church, many of them weeping. Finally, one Indigenous participant got up to the microphone to suggest the answer lay in Indigenous people taking matters into their own hands.
“She said, ‘It’s up to us,’ ” he said. “And I think this group are doing that—[saying] ‘it’s up to us.’ ” ■



Sheba McKay assists Primate Fred Hiltz at a Eucharist.



John Bird (left) and the Rev. Chris Harper provide music at the consultation in Pinawa, Man.

because people are poor, does not mean that they shouldn’t have the right to be able to be a church that’s true to who they are, right?
“The General Synod of the Anglican Church of Canada will always, and I believe rightly so, bear a significant responsibility to support Indigenous ministries.”
The next step, say Hiltz and MacDonald, is for a report of the consultation’s proceedings to be compiled. The report will be sent to CoGS, ACIP and Sacred Circle for their consideration.
But for many of those who attended, Hiltz said, the significance of the weekend’s gathering had more to do with the spirit that showed itself—a passionate enthusi-

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WORLD ▶

Indigenous network seeks ACC representation

By André Forget

An international group of Indigenous Anglicans has urged the Anglican Communion to provide greater support and resources to help them achieve self-determination and self-sustainability and address urgent issues such as climate change and intergenerational trauma.

The Anglican Indigenous Network (AIN), which represents Indigenous Anglicans who are minorities in their own countries, issued these calls in a communiqué sent to the Anglican Consultative Council (ACC) September 2.

The communiqué also requested increased support for the network's work, and greater representation in Communion structures, including the ACC.

The communiqué was signed by 29 representatives—bishops, clergy and laypeople from the Anglican Church in Aotearoa, New Zealand and Polynesia, the Anglican Church of Canada, The Episcopal Church and the Anglican Church of Australia, who attended the AIN's biennial meeting August 27–September 2. The meeting was held at the Six Nations on the Grand River reserve in southern Ontario.

"We believe that [the recommendations] will be a source of renewal for the Communion," the AIN said. It expressed the hope that the recommendations would "empower the Anglican Communion to provide effective leadership, mission, ministry and meaningful reconciliation with Indigenous peoples within the Communion."

It also urged the Communion's 39 provinces to adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples and requested "financial support from the Anglican



▲ L-R: Dean Jonas Allooooloo (Arctic), Kalani Holokai (Hawaii), Canon Robert Kereopa (Aotearoa, New Zealand and Polynesia).

▲ Consultation participants visit the Mohawk Chapel.

PHOTOS: EDWARD HANOANO

Communion Office in order to advance the cause of AIN, including the work of reconciliation with and within the Anglican Communion."

In an interview, the Canadian church's National Indigenous Anglican Bishop Mark MacDonald said the AIN has had difficulty getting attention for its agenda at the Communion level.

"In part, it is a matter of communication, and in other parts, the struggle to be recognized is a part of that whole complex of things that Indigenous people struggle with on a day-to-day basis in their own contexts," MacDonald said. The plight of Indigenous people worldwide "doesn't look like a burning issue to some people," he added.

Donna Bomberry, who has served as both Indigenous ministries co-ordinator for the Anglican Church of Canada and secretary general of the AIN, said part of the problem lies in lack of representation in Communion structures. "There is no funding—the networks operate voluntarily. Each country has to fund their own participation."

The Rev. Lewis Powell, an Episcopal Church representative from the diocese of Northern California, said that even though each province of the Communion has representation at the international level, it is important for Indigenous people to be able to express their concerns directly.

The AIN has pledged to make the network more open to Indigenous groups within the Communion who are minorities in their own lands, but who are not yet part of the AIN. Bomberry said language is one of the key barriers keeping provinces such as Brazil, which has a non-English-speaking Indigenous Anglican population, from participating.

The meeting gave Indigenous Anglicans from around the world an opportunity to share what they have learned and to provide mutual support.

Rose Elu, an Indigenous Australian from the Torres Strait Islands, spoke about how rising sea levels are threatening her people's traditional way of life. Powell, who spent time at the Standing Rock Sioux reservation in North Dakota resisting the Dakota Access Pipeline in fall 2016, shared his experience.

Canadian delegates spoke about the reality of climate change for Inuit people living in the high Arctic, who are being forced to adapt to melting glaciers and the softening of sea ice. ■



PHOTO: SASKIA ROWLEY

Award-winning writer Joelle Kidd

Anglican Journal welcomes new staff writer

Tali Folkins
STAFF WRITER

Joelle Kidd, an award-winning writer and former editor, has joined the *Anglican Journal* as its newest staff writer.

Kidd began at the Journal September 25, succeeding staff writer André Forget, who recently stepped down to pursue a number of independent writing projects.

From 2014 until earlier this year, Kidd served as editor at Fanfare Magazine Group, publisher of *Ciao! Magazine*, *Where Winnipeg Magazine* and *Taste Restaurant Guide*, all of which cover events, arts and culture, and dining in Winnipeg. She has also worked as a freelance copywriter and copyeditor for a Winnipeg-based communications firm.

Kidd also writes poetry and fiction, and her work has appeared in publications such as the *Winnipeg Free Press* and the *Stoneboat Literary Journal*, a Wisconsin-based literature and arts journal. ■

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OBITUARY ▶



▲ Harold Lee Nutter served as bishop of the diocese of Fredericton from 1971 to 1989.

PHOTO: GENERAL SYNOD ARCHIVES

Tali Folkins
STAFF WRITER

Archbishop Harold Lee Nutter, who died September 9 at age 93, is being mourned by many as a gentle, humble pastor who oversaw the diocese of Fredericton and the ecclesiastical province of Canada through a time of considerable turmoil.

“Bishop Harold Nutter was much beloved in the diocese of Fredericton and beyond,” David Edwards, bishop of Fredericton, said in an article published on the diocesan website. “There are many stories of his kindness and down-to-earth manner from people across the province.”

Nutter served as bishop of the diocese from 1971 to 1989, and as metropolitan of the ecclesiastical province of Canada (which covers the Atlantic provinces and much of

the province of Quebec) from 1980 to 1989. He was the first bishop of Fredericton to have been born in New Brunswick.

“He had a tremendous gift of discernment. He heard it all, analyzed it and threw out a couple of statements that were right on the button,” said George Lemmon, who succeeded Nutter as bishop.

Nutter helped the diocese connect to the essentials at a time when it was in need of direction, Lemmon said. “He got the diocese on a more spiritual level, to submit to the Lord, a lot of praying and surrendering.”

The Rev. Gerry Laskey, priest at the Parish of Derby and Blackville, N.B., said he always felt at home in the bishop’s office. “You never got the sense that he was rushing you.”

Nutter was bishop when the Anglican Church of Canada’s General

Synod authorized the ordination of women as priests in 1976. Nutter did not initially support the practice, but is said to have moderated his position over time. He presided over another divisive issue, the introduction of the *Book of Alternative Services* in 1985. According to a biographical sketch on the website of the diocese of Fredericton, Nutter insisted that the *Book of Common Prayer* continue to be used in at least half the services in any parish.

In a 1996 sermon partially reprinted in the diocese’s newspaper, *The New Brunswick Anglican*, Nutter argued against the idea that the church ought to change with society to remain relevant. “We can’t be relevant,” he said. “If we attempt to be relevant to what is going on in society today, by tomorrow it will have changed. We will always be relevant

to something that has passed. “It is time that we had the courage to say to the rest of society: ‘It is time you became relevant to us.’ Because it is in the Church that there is truth and authority.”

Born in Welsford, N.B., in 1923, Nutter received his B.A. from Mount Allison University in 1944, followed by a B.S. Litt from the University of King’s College and M.A. in classics from Dalhousie University, both in 1947.

He was ordained a priest in 1947. In 1986, as senior metropolitan, he briefly served as acting primate of the Anglican Church of Canada following the resignation of Archbishop Ted Scott. ■

—With files from Gisele McKnight, editor, The New Brunswick Anglican

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BOOK REVIEW

FAITH UNDER FIRE

Frederick G. Scott, Canada's Extraordinary Chaplain of the Great War

By Alan Hustak

Véhicule Press, 2014

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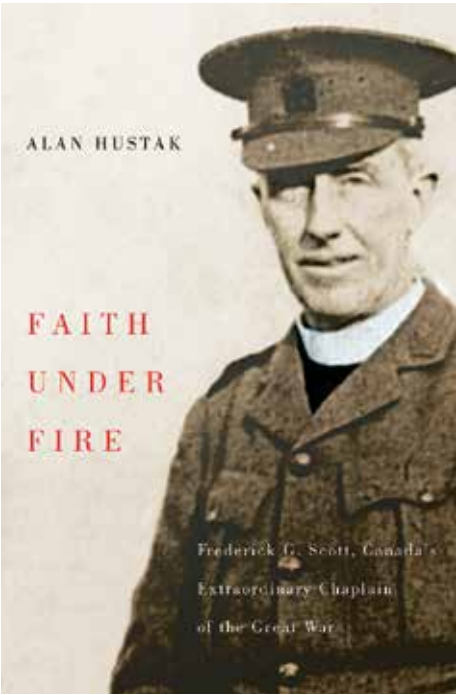
Faith Under Fire explores moral complexity of war

An unflinching account of frontline chaplaincy

By Ben Graves

American historian David A. Bell once cautioned that “few subjects are more dangerous than war to discuss in a dry, abstract manner, without a sense of the human costs involved—without hearing the screams, seeing the bodies, and smelling the powder and the blood.” *Faith Under Fire*, journalist Alan Hustak’s unflinching account of Canadian Canon Frederick G. Scott’s frontline chaplaincy during the First World War, takes this caution to heart; its pages are replete with eyewitness tales of the horror of the war that was to end all wars.

Faith Under Fire is particularly notable because of the unique perspective and circumstances of Scott himself. Throughout Hustak’s narrative, Scott is revealed as a steadfast Anglo-Catholic, possessed of a love of poetry and a disarmingly self-deprecating sense of humour. (On more than one occasion over the course of his wartime chaplaincy, Scott suggested misbehaving soldiers be made to sit through the recitation of his poetry as punishment for their misdeeds.) The father of six children—three of whom would serve with him in the war, one of whom would not live to see the end of it—Scott maintained an unswerving loyalty both to Canada, the country of his birth, and the British



▲ Canon Frederick G. Scott was a chaplain during the First World War.

PHOTO: VÉHICULE PRESS

chaplain in the Canadian Forces at the age of 53 in 1914.

Hustak is especially skilled at presenting Scott’s story free from the critique or judgment often made easily available by hindsight. In this way, the reader is able to form their own opinion of Scott’s actions as a husband, father, patriot and decorated military chaplain.

It behooves us all to remember that war is not always simply the product of evil-minded individuals, but of the mistakes and misjudgments of otherwise good men and women. The impression of

Empire, of which it was a part. Scott, says Hustak, “was a product of his times...in which military conquest in the Queen’s name was equal to spiritual conquest in Christ’s name.” It was this belief in the right and righteousness of the British Empire, combined with a genuine conviction that it was his Christian duty to offer comfort and encouragement to the troops, that propelled Scott to volunteer as a

Scott created by *Faith Under Fire* is that of an admirable, courageous and thoroughly decent man who served his country and his fellow soldiers with dignity and grace, but a man whose mindset prior to the war nonetheless exemplified exactly the type of thinking that led to that catastrophic conflict in the first place.

Scott’s firsthand experience of the carnage of war left him a changed man. Says Hustak: “It made him sensitive to disability, injustice, poverty, and grief, and it made him angry.” Where once Scott had viewed war as a righteous crucible through which a nation’s true mettle might be revealed, he now “denounced the monstrous futility of war as a test of national greatness.”

But on returning home to Canada, Scott did not lose the faith or idealism that had once propelled his bellicose patriotism. Instead, he channelled it into tireless support of veterans, workers—one of his sons, F.R. Scott, would go on to help found the Co-operative Commonwealth Federation—and various other causes of social justice.

In this, *Faith Under Fire* and the life of Frederick G. Scott serves to remind us of the good of which people are capable, even after having experienced such inhumanity. It also offers a poignant warning of just how easy it can be for those same people to contribute to that inhumanity in service of entrenched and unquestioned beliefs—a lesson that we can ill afford to forget. ■

Ben Graves worked as an intern for the Anglican Journal until August 2015.

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☒ 03 Micah 7.1-20
☐ 04 Nahum 1.1-15
☐ 05 Nahum 2.1-13
☐ 06 Nahum 3.1-19
☐ 07 Isaiah 40.1-17
☐ 08 Isaiah 40.18-31
☐ 09 2 Peter 3.1-18
☒ 10 Mark 1.1-8
☐ 11 1 Thess. 5.13-28
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☐ 18 2 Samuel 7.1-17
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