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Thanksgiving

As Canadians gather with family and friends to celebrate Thanksgiving Day, an Anglican reflects on the miracle of the loaves and fishes. See “Sharing the bread of life,” page 7.

Church asks members to quiz election candidates

By Diana Swift

Archbishop Fred Hiltz has urged the leaders of Canada’s political parties to broaden the rhetoric beyond the already well-worn talking points about the economy and the middle class to encompass issues of poverty, equality and the environment at home and abroad.

“In shaping your party platforms and election slogans, may your ears and your hearts be open to the call of Canadians for compassion, justice and reason,” wrote the primate of the Anglican Church of Canada in an August 25 letter. In his travels across Canada, Hiltz said he has heard this senti-

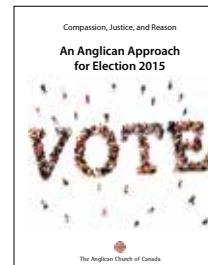


PHOTO: CONTRIBUTED

ment expressed by many Canadians “who aspire to build upon the first foundations of a democracy that we value dearly and who are committed to love and serve others.”

The primate’s letter was part of a resource published by the church to help Anglicans better engage in the democratic process throughout the federal election campaign—and connect with their MPs long after the October 19

See Not all, p. 11

Refugee crisis prompts action

Staff

In tandem with the global outpouring of sorrow over the death of three-year-old Alan Kurdi on September 2, the Anglican Church of Canada issued a statement calling Anglicans to a threefold response to the refugee crisis by bolstering aid, sponsoring refugees and petitioning the government to increase its own efforts.

“In times past Canada has taken extraordinary measures to welcome refugees in crisis,” said a statement signed by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Adele Finney, executive director of the Primate’s World Relief and Development Fund (PWRDF), the church’s relief and development arm. “It is time for us to do so again.”



PHOTO: DIMITRIS MICHALAKIS/REUTERS

A Syrian refugee holds his one-month-old child after arriving on a dinghy in Greece.

The image of the Syrian toddler, whose lifeless body washed up on a beach in Turkey, has galvanized public support for

See Canada, p. 2

Migrant farm workers find support, community in Niagara church

André Forget

STAFF WRITER

Beamsville, Ont. —Luis sits at a table in the parish hall of St. Alban’s Anglican Church after a Sunday afternoon service, eating a hard-shell chicken taco. Between bites he answers questions about his two-and-a-half decades of experience as a temporary foreign worker in Canada.

Like the 30 or so other men and women sitting around him, Luis came in by bus from a farm not far from Beamsville, in the fruit belt of the Niagara Peninsula, to attend the Spanish-language eucharist St. Alban’s holds every week. It’s a nice alternative to restaurants, or the bar, which eat up money that



PHOTO: ANDRÉ FORGET

Luis (right), a farm worker from Mexico, with Anglican priest, the Rev. Javier Arias

could be put to better use back home, he said.

“This church has grown,” he said of the Spanish service he has been attending since the rector, the Rev. Javier Arias, launched it in 2013.

Luis, trained as a draftsman back in Mexico City, is accustomed to sacrifice. At 50, he has spent fully half of his life—25 years—dividing his time between Canada and his home in Mexico. But while his work in the ginseng fields, cucumber farms, wineries and flower nurseries of the Niagara Peninsula have allowed him to provide his three daughters with an education, it has also cost him his marriage.

Established in 1973, the Temporary Foreign Worker Program (TFWP) was originally designed to bring in skilled workers to fill specialized jobs when there was a shortage in the domestic labour market. However, in the 40 years that the program

has been operating, it has largely brought in a steady stream of low-skilled labourers to work jobs that Canadians typically pass up, such as harvesting fruit.

Luis makes \$11 an hour, which, while not generous pay by Canadian standards, constitutes a day’s wages in Mexico, and this is why he keeps coming back, year after year, in the hopes that his daughters will have a better life.

Partway into Luis’s conversation with this reporter, Arias joins everyone at the table. Born in Colombia, Arias has been a priest in the diocese of Niagara since 2009, following his conversion from Roman Catholicism.

See Migrant, p. 8



CANADA ▶

Native bishops express views on marriage

André Forget
STAFF WRITER

In their August 7 statement to the commission on the marriage canon, the Anglican Church of Canada's Indigenous bishops attempted to chart a course between the liberal/conservative binary on the question of whether the church should practise same-sex marriages.

"Though many, if not most, of our [Indigenous] societies appear to have had protocols of welcome and acceptance for homosexual members, we see little evidence that these practices were thought to be similar to marriage," read the statement, signed by Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh, Indigenous Bishop of Missinipi Adam Halkett in the diocese of Saskatchewan and National Indigenous Anglican Bishop Mark MacDonald. This does not mean, however, that there is a "clear consensus" among Indigenous Anglicans about what course the church should take regarding same-sex marriage. The statement acknowledged that there was disagreement among elders as to what the response should be if the church were to change its canons to allow for such marriages. "Some view this as intolerable, a few find this acceptable and many would be willing to accept that we disagree with the larger church on these matters, as long as our societies, communities and nations



have the acknowledged and welcome freedom to act on their own," the bishops said.

The statement, posted on the church's website, anglican.ca, affirmed the place of gays and lesbians in Indigenous communities and families.

In an interview, MacDonald noted that while he and his fellow bishops understand the importance of contributing to the conversation, they were "reluctant to do it" because they felt that owing to general ignorance among non-Indigenous people about traditional Indigenous social structures, "this type of cross-cultural communication generally does not work in our favour."

Indeed, the statement pointed out that many Indigenous Anglicans feel that their perspectives and opinions are not well

▲ (L to R):
National
Indigenous
Anglican Bishop
Mark MacDonald,
Indigenous
Spiritual
Ministry of
Mishamikoweesh
Bishop Lydia
Mamakwa and
Indigenous Bishop
of Missinipi Adam
Halkett

PHOTO: ANDRÉ FORGET

represented in current debates over human sexuality. While Canadian society at large views marriage as a "social contract between two people" with an emphasis on individual choice and freedom, "for our elders marriage is a ceremony of community and the primary place where we enact our understanding of Creation and the relationship of God to the universe," it said.

The commission on the marriage canon was established by the Council of General Synod in fall 2013, in response to a resolution approved at the July 2013 General Synod to bring a motion regarding same-sex marriage to its 2016 meeting. It solicited opinions from various bodies within the church as well as from ecumenical partners and individuals in Canada and overseas. ■

“Many would be willing to accept that we disagree with the larger church...as long as our communities have the acknowledged and welcome freedom to act on their own.”

— Statement of the
Indigenous Anglican
Bishops

Canada needs to do more for asylum seekers, says primate



PHOTO: BEN NELMS/REUTERS

Photographs of Alan and Galib Kurdi on display at their aunt's home in B.C.

Continued from p. 1

a global response to the humanitarian tragedy facing 11 million Syrians displaced by four years of civil war. Alan Kurdi, his brother Galib, 5, and their mother, Rehana, were among a dozen Syrian refugees who died when their inflatable boat capsized in the Aegean Sea.

Titled "A call to prayer and action," the statement urged Anglicans to ask their MPs to expedite the asylum application process and facilitate reunification for Syrians with family already in Canada, and commit to providing 10,000 resettlement places for government-assisted refugees "based solely on need." Ottawa has been criticized for prioritizing refugee claims by religious mi-

norities such as Christians and Yazidis. The vast majority of Syrian refugees are Sunni Muslim. (See Editorial, p. 4.)

The statement also took the government to task for offloading its responsibility for resettling refugees to private citizens, and called on the government to uphold the principle of "additionality," in which private sponsorship is understood to be an addition to, and not a replacement for, government efforts.

Canada has so far resettled 2,500 Syrian refugees since 2013, 1,600 of whom were privately sponsored by various groups, including churches. In January, the government pledged to welcome 10,000 Syrian refugees over the next three years, of which

6,000 would be private sponsorships. Of the already 1,300 processed this year, a majority of them (1,100) have been private sponsorships.

Anglicans could give practical help to Syrian refugees, through the PWRDF's food aid partnership with the Canadian Foodgrains Bank (which allows those donating to specify Syria as the destination for their aid) and through private sponsorship of refugees, said the statement.

Donations can be made online at pwrdf.org (designate it for "Syria Response") or by phone (416) 924-9192, ext. 355. Cheques payable to PWRDF and marked for "Syria Response" can be sent to PWRDF, 80 Hayden St., Toronto, ON M4Y 3G2. ■

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CANADA ►



In the U.S., The Episcopal Church is seen as the church of the elite, of the Mayflower bluebloods who go way back, but here in Newfoundland, it's the church of the people.

— The Rev. Steven Maki, Parish of Grand Bay

Newfoundland's Anglican-Episcopal pipeline

By Diana Swift

THE REV. STEVEN MAKI is part of a long tradition of cross-border religious reciprocity. He's an American Episcopal priest serving in an Anglican parish in Newfoundland.

In fact, the Massachusetts-raised Maki is now ministering in his second parish in the diocese of Western Newfoundland—his first being Flower's Cove, where he served from 2005 to 2007. For the past 18 months, he's been priest to the 600-family, three-point parish of Grand Bay, where he hopes to stay for at least four years. Maki is one of three U.S. Episcopal expatriates making up for the scarcity of Anglican clergy in the diocese.

Growing up in Lunenburg, Mass., of Finnish Lutheran and French-Canadian Roman Catholic descent, Maki was raised a Lutheran but gravitated as a young adult to The Episcopal Church. "For me, it was a via media between my father's Lutheranism and my mother's Roman Catholicism," he said. Graduating from the Episcopal Divinity School (EDS) in Cambridge, Mass., in 2003, he was invited to the diocese of Western Newfoundland during a visit by retiring Bishop Leonard Whitten and ordained in Flower's Cove by then-Bishop (now Archbishop) Percy Coffin in 2005. After serving that parish for four years, he returned to Boston for a four-year inner-city ministry on Newbury Street.

Maki likes the friendliness, the strong basic connections between people in the Anglican church in rural Newfoundland and the informal way things get done. "In the U.S., The Episcopal Church is seen as the church of the elite, of the Mayflower bluebloods who go way back, but here in Newfoundland, it's the church of the people," he said.

Maki also likes Newfoundlanders' passion for music, fondness for fellowship and the sheer authenticity of their congregations. "I'm especially fond of Holy Trinity at Codroy, the oldest and most traditional church in my parish," said Maki, who also ministers to St. John the Evangelist Church in Cape Ray and St. Paul's in Grand Bay.

For decades, U.S. Episcopal priests, many from EDS and some from other New England seminaries, have been recruited to all three Newfoundland dioceses to serve congregations lacking Anglican clergy. Facilitating that vital recruitment is the Rev. Alexander "Randy" Daley, a retired Episcopal priest from the diocese of Massachusetts. "We had a surplus of clergy down here, and I felt strongly that people who had finished divinity school should have a place to go and do the Lord's work,"



▲ The Rev. Steven Maki, the Episcopal rector of the three-point parish of Grand Bay, stands at the entrance to Holy Trinity, the parish's oldest Anglican church.

PHOTO: KAT FINDLAY

said Daley, who himself served in Western Newfoundland's Stephenville parish after leaving the military. "I'd work with [now retired] Archbishop Stewart Payne of Western Newfoundland and sometimes with [now retired] Bishop Eddie Marsh of Central Newfoundland to send people up there."

Episcopal priests went north to The Rock at the rate of one, sometimes two, a year, for a total of about 35 during Daley's time, and a smaller number of Anglican priests left Canada to serve in New England. "Anglican bishops have come down from Newfoundland to ordain Episcopal priests in Massachusetts," Daley said.

The three-decade exchange has worked out well, with most Episcopal priests settling in handily. "I sent up one priest who said, 'I'm never coming back. It's paradise up here,'" Daley recalled. "So I phoned him in Rocky Harbour in midwinter when I knew there'd be a Newfoundland blizzard brewing, and still he said, 'I haven't changed my mind. This is just a wonderful place to be.'"

One of the longest-serving Episcopal priests he helped send to Newfoundland was the Rev. Robert Elder, a retired U.S. navy chaplain who spent 20 years at Flower's Cove. That parish, whose Episcopal priest, the Rev. Bryan Pearson, just recently returned to the U.S., now has another in the person of Boston-trained Fr. Omar Reyes. He was ordained a deacon at St. Barnabas Anglican Church on September 1 by Archbishop Percy Coffin.

If the transition went smoothly for the priests, it didn't always sit well with Daley's fellow clergy in Massachusetts. "One semi-

nary professor got angry and said, 'You're thwarting our system.' And I said, 'Listen, you've got about 100 people wanting to go into the ministry and you can only take 10. ..There's no reason why they shouldn't go up there. It's very welcoming.'"

Canadian law makes crossing the employment border fairly simple, Daley added. "The bishop can write the immigration authorities and get a priest in right away—with health coverage."

Daley keeps a strong connection with Atlantic Canada in the shape of a farm in Prince Edward Island, which he acquired for \$1,200. He then built a cabin on the land for cash-strapped Newfoundland clergy to vacation in. "The farm's still a going concern," he said.

What about differences between Anglicans and Episcopalians? "There are no major ones," Daley said. "We're pretty much alike." Just as Anglican churches have varying styles of worship, "We have 'high and crazy, low and lazy, broad and hazy.' Like in Canada, we're a very flexible church."

But according to the Rev. James Pratt, a cradle Episcopalian and Boston lawyer-turned-priest who was ordained in Canada by Bishop Whitten and spent more than six years in Western Newfoundland's parish of Cow Head, the ecclesiastical culture is somewhat different. "In The Episcopal Church, there's more of a tendency toward congregationalism in terms of polity. So there's a little more independence in the parishes and a bit less power in the bishops," he said. Hence, the relatively loose organization and less structured way of doing things in Cow Head suited him well.

Still, he found going from downtown Boston to Cow Head a big switch. "With the exception of the park ranger and a couple of teachers, I was the only outsider," recalled Pratt, now rector of St. Philip's Anglican Church in Montreal West. "Everyone else not only had century-old roots in the community but was also related to everybody else!"

Newfoundland is a seductive place, famed for insinuating itself into the psyches and souls of all who spend time there, drawing them back again and again. But how about those Newfoundland winters with their legendary nor'easters—aren't they worse even than New England's? "About the same," said Daley.

"Definitely worse," said Maki, "because of all that blowing snow."

Looking back, Daley recalls his time on The Rock as an entirely positive experience. "I cried when I left," he said. "It was the best and least bureaucratic ministry I ever had." ■



Rupert's Land diocese joins campaign to help Shoal Lake reserve

André Forget
STAFF WRITER

It has been an issue for almost a hundred years, but this summer Winnipeggers decided that it is time for the Ojibwa/Ontario Saulteaux First Nation of Shoal Lake Band #40 to get its due, and Anglican voices have been some of the loudest advocating for change.

The small community, which straddles the border of Manitoba and Ontario and has an on-reserve population of 266, provides Winnipeg and other communities in southern Manitoba with water via an aqueduct, but in an irony that has not gone



PHOTO: ANNALEE GIESBRECHT

The Parish Church of St. Luke shows support for the Freedom Road project.

unnoticed by its residents, the reserve itself has been on a boil-water advisory for 17 years.

Attempts to establish a water treatment

facility have been frustrated by the very aqueduct that allows Winnipeg clean drinking water: the Shoal Lake Band was forced to relocate during its construction in 1919, and were cut off from the mainland when a diversion canal turned the peninsula they had settled on into an island. They have access to the mainland only via barges in the summer and ice roads in the winter.

Plans were made this year to build a bridge across the canal and a road connecting the community to the Trans-Canada Highway. The city of Winnipeg and the provincial government were willing to cover two-thirds of the estimated \$30 million cost

of the project, while Ottawa said it would be willing to provide only \$1 million toward a design study.

The decision has been widely denounced in the media, and in early July it inspired a letter from Bishop Donald Phillips of the diocese of Rupert's Land. He criticized the federal government, calling the decision "unthinkable" and suggesting that it "once again confirms the lack of integrity in working in partnership with the First Nations." The letter urged Anglicans to make the issue "as public as possible." Parishes and individuals were encouraged to write to their representatives in Ottawa. ■

EDITORIAL ▶



Marites N. Sison
EDITOR

IN 1986, THE United Nations awarded the people of Canada the Nansen Medal, its highest distinction for aid to refugees, for their “major and sustained contribution to the cause of refugees in their country and throughout the world for years.”

The honour came, in large measure, because of a national campaign that saw more than 60,000 Indochinese refugees resettled to Canada between 1979 and 1980. Public pressure had forced Ottawa to increase its initial commitment to help resettle the 1.5 million “boat people” who fled Vietnam after the 1979 fall of Saigon. Canadians—including churches and faith groups—opened their doors to 34,000 Vietnamese refugees under the Private Sponsorship of Refugees Program.

Today, the world is witnessing the worst refugee crisis since the Second World War, according to the UN High Commissioner for Refugees (UNHCR). At the end of 2013, there were 51 million refugees, half of them children.

The numbers exploded in 2015. Each day, thousands are fleeing the cauldron of conflicts in Syria, Eritrea, South Sudan and Afghanistan and are boarding shoddy boats to cross the Mediterranean Sea in hopes of finding peace in Europe. Others are embarking on long, perilous journeys by foot or via cargo trucks operated by human traffickers. Of the more than 300,000 who tried



IMAGE: SVITLANA MEDVEDIEVA/SHUTTERSTOCK

“The world is witnessing the worst refugee crisis since the Second World War, according to the UN High Commissioner for Refugees.”

whose lifeless body washed up on a Turkish shore, brought home the full horror of the humanitarian tragedy. (See p. 1.)

Rich nations, including Canada, have behaved apathetically. As European Union leaders argued over “sharing the responsibility” (except Angela Merkel, who has opened Germany’s doors to 800,000 asylum seekers in 2015), all Canada could commit to was welcoming 10,000 more refugees fleeing ISIS and the Syrian war, over a four-year period (2017–2020). That is, if the Conservatives get re-elected, according to Prime Minister Stephen Harper.

What Harper has failed to mention is that the new plan would again hinge on private sponsorships. Of the 2,500 Syrian refugees resettled in Canada since 2013, 1,600 were private sponsorships. In January, the government pledged to welcome 10,000 Syrian refugees over the next three years, of which it unilaterally decided that 60% (6,000) would be private sponsorships.

Driven by a moral obligation—and for Christians, a biblical imperative—to care for the vulnerable, many Canadians continue to sponsor refugees and support emergency relief for those in refugee camps. Fourteen Anglican dioceses are Sponsorship Agreement Holders, and one—the diocese of Niagara—is celebrating its 140th anniversary this year by launching an initiative to sponsor 50 refugees. (See p. 9.)

But Ottawa also needs to show leadership and compassion by upholding a principle outlined in the sponsorship program that privately sponsored refugees are *over and above*, and not *in place of*, government-assisted refugees. It needs to address the backlog and delays in the processing of applications. And it needs to be fair. Ottawa’s plan to sponsor refugees prioritizes “persecuted ethnic and religious minorities,” which critics say is a euphemism for Christians and Yazidis. Yet, a vast majority of the four million Syrians who have been displaced by the civil war are Sunni Muslims. Not only does this discriminatory approach contravene the 1951 Refugee Convention, it makes a mockery of Canada’s humanitarian tradition.

The settlement of conflicts bedeviling the world today remains the ultimate goal. But until this is achieved, Canada and the world cannot turn their backs on those who desperately need help now. ■

email: editor@anglicanjournal.com

LETTERS ▶

Understanding the impact of the Doctrine of Discovery

I am encouraged by Marites N. Sison’s editorial (‘*What do they want now?*’ May 2015, p. 4). In naming how frequently and yet inappropriately this question is voiced by Christians of European descent, she is effectively showing the enormous ignorance that continues to be a part of the Christian churches in their lack of understanding of the enormous negative impact that the Doctrine of Discovery and Christian colonization has had on the culture, identity, livelihood and well-being of Indigenous communities.

The editorial also clearly positions the challenge where it belongs: namely in the laps of all of us who call ourselves Christian.

As we proclaim our commitment to continued truth and reconciliation, we must, more than ever, listen carefully to the voices of First Nations peoples and be willing to stand with them and challenge systems and practices that continue to impede their human rights and sovereignty. This must include a deep self-reflection on what Christian teaching over the centuries allowed us, “in the name



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of God,” to commit such atrocities. Thank you for a great challenge.

Diane Meredith
Toronto

Proud to belong

I look forward to receiving the *Anglican Journal* (and the *Saskatchewan Anglican*) every month and actually do read it from cover to cover. My favourite section has always been Letters, but there are fewer and fewer printed in the actual paper. I know, “everyone” is going digital these days. I am one who has to admit to not looking at the webpage. I suspect that quite a few readers

are in my age range, and are not avid computer users, either.

I really want to comment on a sentence in the article *A remarkable journey through the years* (June 2015, p. 3): “The common thread from Baker’s arrival in the late 1950s up to the present day is that of a paper that is very much of the church, but unafraid—seemingly duty bound, it sometimes appeared—to challenge it.”

How wonderfully true! I came to Saskatchewan in 1976 after a lifelong relationship with the Church of England. It took me a few years to get used to a different culture, both in day-to-day life and in the church. The Journal has been part of my transformation. It has been very interesting to see our church develop (that is the best word I can use) over the years. I am proud to belong to a faith community that has many long-held traditions, yet is able to be flexible enough to discuss, ponder upon, pray about and often make alterations to its views and actions, which reflect a caring development toward a greater commitment to God’s calling.

Susan Boxall
Fort Qu’Appelle, Sask.



PHOTO: FOODONWHITE/SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate “God’s Bounty”? We invite you to share them by sending to Picture your Faith, our monthly online feature. Deadline for submissions is October 23. 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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COME AND SEE ▶



By Fred J. Hiltz

“MOST GRACIOUS GOD, we give thee hearty thanks for this good land of Canada in which we live, and for the freedom we enjoy. Keep us mindful of our duties and faithful to our trust; through Jesus Christ our Lord. Amen.”

(Service for Young People, *Book of Common Prayer*, p. 626)

As a youngster, I memorized this prayer, and it is still dear to my heart. In its call to gratitude, it takes me from a pondering of the beauty and bounty of this land, all of which we celebrate especially at this time of year, to a pondering of all the freedoms we enjoy—social, religious and political.

I’m especially mindful, in the midst of a federal election campaign, of our freedom to vote.

To help us exercise this right responsibly, our church has produced a resource for our engagement with those who are



▲ **Canadians should be diligent in exercising their right to vote, writes the primate.**

PHOTO: PATRICE6000/SHUTTERSTOCK

offering themselves for election. Entitled *Compassion, Justice and Reason: An Anglican Approach for Election 2015*, it addresses three broad themes we think are critical in this campaign.

Bridging Divides calls us to grapple with issues of child poverty, intergenerational inequalities and affordable housing.

Restoring Right Relations draws us into conversation about the journey of reconciliation with Indigenous peoples, with particular reference to the 94 Calls to Action from the Truth and Reconciliation Commission. It invites us into new dialogues on restorative justice, new conversations on diversity and inclusion and new commitments to our care for the environment, all in the spirit of interfaith co-operation.

Promoting Peace and Stability summons us to serious conversations about our levels of international assistance, the way we welcome and accompany refugees and build partnerships for peace in the Middle East.

The resource, online at www.anglican.ca, is intended to help us to be fully engaged in issues that are important to us as people of faith.

Grateful for our right to vote, let’s be diligent in exercising our responsibility to do so and let’s be diligent in encouraging others to do the same!

“Lord, keep this nation under your care. Bless the leaders of our land, that we may be a people at peace among ourselves and a blessing to other nations of the earth. Help us elect trustworthy leaders, contribute to wise decisions for the general welfare, and thus serve you faithfully in our generation to the honour of your holy name; through Jesus Christ our Lord. Amen.”

(For Responsible Citizenship or for an Election, *Book of Alternative Services*, p. 678) ■

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

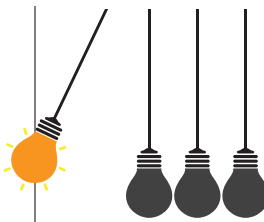
WALKING TOGETHER ▶



By Mark MacDonald

RECENTLY, I USED the word “hypnotized” to describe the way the churches of a Western cultural framework have been impacted by their relationship with the cultures and governance of Euro-North American countries. A good friend asked, “What does that mean?” So, I will try to explain.

The church, as the body of Christ, is to be influenced by culture and to influence it. The church has a vocation in the Spirit’s work to make the gospel living and real in particular places, times and peoples and, at the same time, to challenge human culture with the claims of God on all creation, as they are revealed in the love and healing of the Good News. The followers of Jesus are to proclaim a good news that simultaneously saves life and confronts the idolatry that destroys life.



▲ **The church has been mesmerized by its influence.**

PHOTO: POSITIVE THINKER/SHUTTERSTOCK

As the Truth and Reconciliation Commission process has demonstrated in Canada, churches all but abandoned both aspects of their gospel in their participation in some of the worst aspects of the colonial occupation of Turtle Island. It was, we could say, hypnotized by the military and economic power of its cultural context, its own apparent success in embodying gospel ideas in Western culture and its hope to be an influential player in the spread of Western culture. The church, as an institution, appears to have been hypnotized into believing that the progress of Western culture was also the progress of its own work. Hypnotized, it abandoned the most critical aspects of its work: the prophetic and challenging proclamation of God’s truth and loving service to all, whatever their origin, belief or station in life.

As a warning to us, we can see that, while it is good to be a part of the people,

we are, as St. Peter says, “resident aliens” in the places we live. This means, while we always seek to serve the best interests of all the people where we live—regardless of their faith—we must always keep a critical distance from our context, knowing that it can often get in the way of seeing our most important loyalty: our loyalty to God.

As we lovingly seek to embody the truth in our new time and context—a time and context hostile to our churches as religious institutions, but not to the spiritual essence and truth we claim to serve—let us remember to self-sacrificially serve our neighbours, whoever they might be, but never forget to whom we owe our ultimate service. We must seek, at all costs, never to be hypnotized again. ■

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

LETTERS ▶



PP-7516
GENERAL SYNOD ARCHIVES

On reading this very sad story of how our Indigenous people were treated (*Residential schools a form of ‘cultural genocide,’ says TRC report*, anglicanjournal.com, June 2, 2015), I keep thinking how things could have been different.

In 1943, my father, Archdeacon Henry Alderwood, was almost coerced by his bishop to accept the position of superintendent of the Anglican schools. He, of course, had to travel across the land to visit the schools, and he soon realized how wrong the whole concept was.

When his office moved to Ottawa in 1946, he began to confront the government officials who were really in charge. One thing he found most distressing was forcing the children to speak English only; most knew no English when they arrived but were expected to know it somehow.

The officials would not listen to my dad, or agree to any changes. This broke his heart (he compared those children with his own seven happy youngsters). He died of a heart attack at age 58, missing out on 23 grandchildren to come. He tried his best, but all in vain.

Kay Alderwood Paget
Kingston, Ont.

Two-way street

I would like to highlight [some of the points raised in the recent Anglican Journal Appeal letter] that I feel are essential, but are not necessarily adhered to.

You state that “an open and transparent church makes a stronger church.” Unfortunately, transparency is often in short supply in the church. Decisions are made with neither explanation nor rationale to help us understand what is happening and why. If we knew and understood, it would be easier to get on the bandwagon.

You state that the Journal’s mission is “to inform, educate, illuminate and challenge its readers.” So keep it up. One item for your serious consideration is that when a letter is received by the Journal editor or diocesan editor, and it raises issues, it would be in keeping with its mandates to attempt to get replies from those in authority rather than have the item appear in the newspaper and then die.

Communication must be a two-way street not only for the Journal but also the local diocesan papers accompanying it.

Without communication, there is no transparency.

Manly Price, LLB
Nanaimo, B.C.

COMMENT FROM THE WEB

Northern adaptation

The wider church could learn a lot from the diocese of Yukon’s experience (*‘Ministry of presence’ alive in the Yukon*, Sept. 2015, p. 7). The ministry of presence is a good step forward, as is the bishop’s intention that he also work within a parish. It’s a good use of scarce resources and a creative use of others’ skills and commitment. Northern church life in its present state of adaptation and change is clearly challenging now, as it was then.

The Rev. (retired) Charlie Lenz
Yukon

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.

More letters at www.anglicanjournal.com

FOOD MATTERS ▶

“When fishing in the '70s started becoming more popular... people just didn't grow their own gardens anymore. People started buying everything, and the community just changed.”

—Candace Aitkens, All Saints Memorial Church parishioner



◀ (L) All Saints gardeners Carter Patton, Alvin Dickson, Jonathan Patton, Thelma Feltmate, Candace Aitkens and Braiden Clarke (Top R) The Rev. Jeffrey Metcalfe (R) Alvin Dickson

PHOTOS: JEFFREY METCALFE



▲ Bees in a hive (R) Suzanne Rene and Candace Aitkens help build the community greenhouse.

PHOTOS: JEFFREY METCALFE



Sharing the bread of life

By Suzanne Rumsey

Jesus took the loaves, and when he had given thanks, distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told the disciples, “Gather up the fragments left over, so that nothing may be lost.” ...from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets (John 6: 11–13).

In other words, there were leftovers. There is enough food in the world today to feed everyone—with leftovers. Yet about 800 million people—about one in nine—will go to bed hungry tonight. There are all sorts of reasons—political, economic and environmental. Some I understand; others are beyond my comprehension.

For the past two years, my colleague Sheilagh McGlynn and I have been developing educational processes and resources for the three-year food security campaign of the Primate's World Relief and Development Fund (PWRDF). That work has come to be called “Sharing Bread,” a name coined from Jean Vanier's 1998 Massey Lectures: “The word ‘accompaniment,’ like the word ‘companion,’ comes from the Latin words *cum pane*, which means ‘with bread.’ It implies sharing together, eating together, encouraging each other to continue the journey of growth and the struggle for liberation...”

Along the way, I have found myself learning as much about the place of food and food security in my life as I have learned about their place in the lives of PWRDF's development partners.

One community-building exercise Sheilagh and I developed involves inviting people to share stories of food. I often speak about my growing up years in Cranbrook, B.C., where I spent many weekends and vacation days on the nearby cattle ranch of friends. I learned to plant, tend and harvest veggies, drive the tractor, rake hay and stack hay bales, ride horses, herd cattle and bake bread. On the banks of the Kootenay River, in the shadow of the western slopes of the Rocky Mountains, I found “ground to stand on”: I felt most alive, most me and most connected to God's creation.

For the past 25 years, I have lived and worked in downtown Toronto, about as



▲ Joyce Mtauka, a farmer and community leader from the Anglican diocese of Masasi, with the morning harvest at the Sorrento Centre Farm in B.C.

PHOTO: SUZANNE RUMSEY

far from that cattle ranch as one can get in Canada. My work has taken me around the world, and for 20 of those years, through human rights and community development work, it took me to Latin America. I don't get to herd cattle anymore, except one day in late August this year: not far from the eastern slopes of the Rocky Mountains, I found myself standing on the ground of Jeremie and Rita Clyde's Little Loaves Farm, herding yaks. Yes, yaks. And I felt alive and I felt me and I felt connected to God's creation.

A Sharing Bread workshop in Calgary had brought participants to Little Loaves Farm, where we learned about how the Clydes are bringing the land of this degraded quarter-section farm back to life, as a community of friends and neighbours watches somewhat mystified.

PWRDF partners from the Anglican diocese of Masasi in Tanzania, who visited Canada this summer, shared and ate with and encouraged those of us gathered at the Sorrento Centre Farm in B.C. as we learned about the interconnected issues of food aid, food security and food sovereignty. Joyce Mtauka, a farmer and community leader, shared some of her cashew nut harvest. Best cashews I have ever tasted! And after consulting with Sorrento farmer Dave Wides, Joyce took home to Tanzania kale and beet seeds to grow on her own farm for the first time.

For the first time this summer, I grew cherry tomatoes on my city balcony. Best cherry tomatoes I have ever tasted! Next summer, I may attempt to grow potatoes in a vertical pot.

Food literally “shapes” us. It brings us together around family, community and eucharistic tables. It can draw us into relationship with farmers and food producers, and, if we're lucky, give us “ground to stand on.” It is both about who we are and how we are here in Canada and in partnership with those we accompany in the global south. It is sharing bread—*cum pane*—with leftovers. ■

Suzanne Rumsey is public engagement co-ordinator for the Primate's World Relief and Development Fund, the relief and development arm of the Anglican Church of Canada.

Island garden grows food and fellowship

André Forget
STAFF WRITER

EARLIER THIS SUMMER, on a tiny island in the Gulf of St. Lawrence, Anglicans from All Saints Memorial Church gathered on a patch of land beside the rector's cabin and started planting a garden.

At first glance, this may seem like an insignificant activity for members of a small rural community to be doing, but for the people who live on Entry Island—the most isolated of the isolated Magdalen Islands—it is both an attempt to reclaim a disappearing heritage and a defiant act of faith.

“Right now, our community is a dying community,” says Candace Aitkens, one of the driving forces behind the All Saints Garden project. “There's probably 60 people in the winter, and it's an aging community... we thought the community garden would be one of the best ways to try to get the community together.”

Aitkens grew up on Entry Island and is committed to the place and its people, but she has few illusions about the island's future: she knows that her own children will not stay to build lives there. “We lost our school, we just lost our priest and there's not a whole lot we have left here,”

she said. In the past 15 to 20 years, an exodus of parents and children has left the island largely inhabited by seniors and middle-aged people.

The sense of decline and malaise is not just demographic, however; it is also cultural. While older members of the community recall a time when they were basically self-sufficient, many of the old traditions—including gardening—have died off.

“When fishing in the '70s started becoming more popular... people just didn't grow their own gardens anymore,” Aitkens said. “People started buying everything, and the community just changed. Everything was more about money and yourself—not helping each other anymore and things like that.”

While many in the community mourned the changes in lifestyle, the spark that got the project going was the arrival in 2013 of a new priest, who would turn out to be the last one posted to the islands.

The Rev. Jeffrey Metcalfe spent his first few months on the islands visiting parishioners in their homes and listening to them talk about their hopes and concerns, and he began to notice a pattern emerging.



▲ (L to R) Candace Aitkens and Thelma Feltmate, with Carter Patton (foreground)

PHOTO: JEFFREY METCALFE

“One of the things that people said again and again was that they really miss being able to go outside and garden,” he said. “Everyone used to help each other, and you hear this from the elders a lot... that they had their own cows and made their own butter; they grew their own vegetable gardens... they were sustainable.”

Going from house to house, he heard the same lament over and over again: “Oh, those were the days! I wish we could go back to that.” So one day, he asked them, “Why don't you?”

With Metcalfe's encouragement, and the help of a \$15,000 grant from the Anglican Foundation of Canada, plans to build a greenhouse and set up a beehive operation were set in place. Last summer, the group planted a variety of vegetables experimentally and ended the season with a community-wide potluck. With the construction of the greenhouse this summer and the establishment of two beehives, this year's produce is expected to yield more, despite a cold spring and a shorter than average growing season.

Metcalfe said that while the impetus for the project came from the church, “the desire, the interest and the work came from the community.”

Liturgy ‘essential to church’s mission,’ say International Anglican consultation participants

By Harvey Shepherd and Diana Swift

Montreal—Some of the church actions and documents aimed at reconciliation after past wrongs—such as those associated with Canada's residential schools—already have the characteristics of liturgy, the primate of the Anglican Church of Canada, told an international gathering of specialists on liturgy on August 4.

Archbishop Fred Hiltz suggested the church take another step and make liturgy out of them. For example, he referred to a timeline poster almost seven feet long available from the national church and detailing the evolving history of relations between the Anglican church and Indigenous people between 1452 and 2014, that does not just tell a story.

“It plays a prayer. It sings a song,” he said. “Wouldn't it be marvellous to create a liturgy around this timeline? You could

share an incredible litany of reconciliation around this timeline.” The primate said he himself has used the timeline as an aid in prayer.

Hiltz spoke to about 40 priests, scholars and other liturgy specialists from such places as Canada, the United States, Britain, South Africa, Australia, New Zealand, Japan, Hong Kong, Korea, Uruguay and the South Pacific during the 2015 biennial meeting of the International Anglican Liturgical Consultation (IALC), held August 3-8. The IALC is a network of the Anglican Communion.

He mentioned other gestures with liturgical quality, among them the 1993 apology to Indigenous people by then-primate, Archbishop Michael Peers, and the emotional acceptance of the apology by the church's first Indigenous bishop, Gordon Beardy, at the 2001 General Synod in Waterloo, Ont.

However, Hiltz warned against premature gestures of reconciliation. A gesture before the time is right can “feel kind of presumptuous,” he said. “Reconciliation cannot be imposed. A gesture of reconciliation is something that has to emerge. My word of apology is insufficient in and of itself. I have to be comfortable that once I've said, ‘I'm sorry,’ I may have to wait until the other party is able to hear it.”

Others also sounded notes of caution. The Rev. Eileen Scully, director of faith, worship and ministry for the Anglican Church of Canada and chair of the liturgical consultation, said there has been something of a consensus in that consultation to “continue to talk about reconciliation and not rush to a statement.”

National Indigenous Anglican Bishop Mark MacDonald said he is convinced that it is in liturgy that issues such as reconciliation “become real in the life of the church.”

MacDonald said the work of Canada's Truth and Reconciliation Commission shows the churches “that we have insufficient theological or liturgical resources to deal with these dilemmas.” When people in Western society encounter evil, they look for a villain, he said. But there are meagre theological resources to deal with systemic evil. “We are beginning to understand how deeply oppressors (as well as the oppressed) are hurt by their oppression.”

The Rev. Michael Lapsley, an Anglican priest and social justice activist in South Africa who lost both hands and was blinded in one eye in 1990 in a letter-bomb attack, also warned against hasty approaches to forgiveness in a talk. “I don't know who made the bomb or who wrote my name on the envelope. I don't know what it means to forgive an abstraction.”

Lapsley said he believes in “a justice of restoration rather than a justice of punish-

ment,” adding, “we often reduce forgiveness to saying we're sorry. Reality is much more messy and ambiguous.”

Meanwhile, in a communiqué issued at the end of its meeting, the network reaffirmed its commitment to strengthening the spiritual exchange between the churches of the Anglican Communion “by renewing its life of liturgy and prayer as integral to the mission of the Church.”

It noted a distinct move in several Communion provinces toward revising prayer books, hymnals and liturgical texts—a task often hampered by inadequate human and financial resources.

The document also pointed to emerging concerns about the inadequacy of contemporary liturgical formation for clergy and lay leaders, with training in this aspect of worship no longer seen as a priority in seminaries and ministry training programs.

Continuing the healing and reconciliation theme of its 2013 Dublin meeting, the Montreal gathering concluded that the journey toward reconciliation should include “ritual moments and symbolic enactments.” To that end, the consultation committed to producing appropriate guidelines for these by exploring relevant biblical texts, the theology of reconciliation and baptismal identity, and liturgical frameworks for rites of corporate reconciliation. In this area, the group expects to work in partnership with the Archbishop of Canterbury's Consultation on Peace and Conflict Prevention. ■

Harvey Shepherd is the editor of the Anglican Montreal. Diana Swift is a regular contributor to the Anglican Journal.



PHOTO: HARVEY SHEPHERD

Michael Lapsley (left) with Nak-Hyon Joo of Korea (middle) and Lapsley's personal assistant, Mosuo Rakuoane, during a coffee break at the conference

FOCUS ▶



Diocese of Niagara

FOUNDED: 1875

BISHOP: Michael Bird

PARISHES: 102

CLERGY: 146

MEMBERS: 51,057

AREA: 8,599 sq. km

DIOCESAN NEWSPAPER: *Niagara Anglican*

Diocesan leaders cautiously optimistic about future

André Forget
STAFF WRITER

The past decade has not been an easy one for the diocese of Niagara. Beset by financial woes, theological divisions over the place of gays and lesbians in the church and a series of lawsuits from parishes that left the diocese to join the breakaway Anglican Network in Canada, diocesan leadership has faced challenging times.

But these days, its leaders are cautiously optimistic about the diocese's future. For one, a settlement with the Anglican Network reached in 2012 has ended crippling lawsuits and left parish buildings from three breakaway churches in the hands of the diocese.

Over the past few years, said diocesan Bishop Michael Bird, the diocese has been able to climb out of a financial hole "and the financial picture of the diocese is pretty stable."

Canon Terry DeForest, vision advocate and director of human resources, added, "we're no longer just feeling at the mercy of those financial situations." A decision was made, for instance, to turn real estate assets into funds.

Joanna Beck, treasurer and director of finance for the diocese, noted that while the general fund operating deficit was \$2.4 million at the end of 2009, it was \$848,000 in 2014, and net assets have risen from \$1.4 million in 2009 to \$4.4 million in 2014.

"We're actually providing more services with, in some cases, the same or fewer people," she said. "[We are] trying to get proactive and doing things such that the impact [of decreased parish revenue] is less... It means doing things differently and being innovative and out of the box." For example, Beck noted that the diocesan



▲ **Diocese of Niagara staff, the Rev. Christyn Perkons, the Rev. Bill Mous, Joanna Becks, Dean Peter Wall and Canon Terry DeForest chat outside Christ Church Cathedral in Hamilton.**

PHOTO: ANDRÉ FORGET

synod has gone paperless whenever possible, which cuts down stationery costs and postage. It also has streamlined its annual reporting to simplify communications and avoid duplication.

The cause for optimism goes beyond financial matters. The diocese has a stronger sense of its mission, said its leadership.

Canon Christyn Perkons, director of congregational support and development, spoke passionately about the liturgical innovations being made by churches such as St. Christopher's in Burlington, which has involved its parishioners in creating new worship services that reflect the concerns of the community.

"It's a diocese that doesn't just offer *Book of Common Prayer* or *Book of Alternative Services* worship," she explained. "There are other [styles of] worship that reflect particular contexts that are unique to that area, and I think that gave people freedom and some space and the expectation to be actually engaged."

The Rev. Bill Mous, director of justice, community and global ministries, said

he felt energized by the ways in which churches are connecting with the communities around them.

"One of the important things that has happened over the past five years is a renewed emphasis on community partnerships and engaging our neighbours," he said, citing ministries that churches such as St. Alban's, Beamsville, Ont., have established. (See story, p. 1).

"I think it's been energizing to hear those kinds of stories about how churches are finding new life by connecting with their neighbours and community agencies," added DeForest. While he agreed that the culture of church had "shifted profoundly" toward being more outwardly focused, he acknowledged that much remains to be done.

The diocese also continues to face difficulties in other areas. One issue it has come under fire for recently is its handling of the sale of the building that, until 2013, housed St. Matthias Anglican Church in Guelph. After the diocese sold it to a local

See Moving, p. 10

Migrant farm workers often 'invisible' in communities

Continued from p. 1

Since taking up his post at St. Alban's, Arias and his wife, Ruth Hurtado, have, with the help of a grant from the diocese of Niagara, been trying to turn the church into a kind of community hub for temporary farm workers. "Our first goal is to give spiritual support," he said. They also try to address health care, communication and transportation needs.

Word about the church's work is spread through the local Spanish newspaper in Hamilton and visits to Latin stores in St. Catharines, Ont. Arias also visits farms and invites the workers directly.

Arias has goals beyond simply ministering to the workers; he wants to bring visibility to a population that is all too frequently invisible to the wider community. The local community is often aware of the farm workers' presence, but most do not care to approach them. "What we want to do is break those kinds of barriers... because the work they are doing for us is amazing work. We have food because they are working for us," said Arias.

Sometimes these efforts take surprising shapes, as, for example, when the church opened a bicycle repair shop in its basement and asked the community to donate used bicycles to be fixed and rented out, for a small fee, to work-



▲ **Ruth Hurtado (left), who works at St. Alban's, with migrant workers Alejandra Revollo and Selina Marfi**

PHOTO: ANDRÉ FORGET

ers. Mike Hahn, the volunteer mechanic, recalls that although the project started small, it quickly "blew up." Local newspapers publicized the call, and people started calling and dropping off bicycles.

Bicycles are vital for migrant workers. "They're isolated by distance," Hahn noted. "How do they get into town? They have to buy their own groceries; they have to care for themselves to a degree..."

Language is another problem. While some, like Luis, are able to teach themselves English in their spare time, the workday of 10 to 14 hours and isolation from English-speaking Canadians makes it incredibly difficult to learn, which in turn leads to a whole host of other problems. If they fall ill, for example, they are

often unable to explain to the doctor what their symptoms are. Although entitled to Canada Pension Plan money, they don't always know how to navigate the paperwork necessary to access it.

And even for those who, like Luis, are eventually able to learn the language and adjust to the culture, the reality is that they will almost certainly never become Canadian citizens.

While some classes of temporary foreign workers—those in managerial, professional or technical jobs, or with trade skills—are eligible to transition toward permanent residency, labourers like Luis have little hope of staying in Canada despite all the years spent working in the Canadian economy. ■



Visit anglicanjournal.com for more stories about the diocese of Niagara, including a profile on diocesan Bishop Michael Bird and the Mission to Seafarers' 'ministry of small gestures.'

Church-based community centre a chance to ‘do more’



▲ Larry Collinson works with HARRRP, a charitable, non-profit group headquartered at St. Peter's Church in downtown Hamilton, Ont.

PHOTO: ANDRÉ FORGET

“It’s amazing what you see, the smiles on people’s faces, just when someone says thank you—it really builds it up.”

—Larry Collinson, HARRRP

By Ben Graves

The mingling of Richard Wagner’s “Ride of the Valkyries” with the laughter of excited children is, on the surface, something of an odd combination. Emanating as they are from St. Peter’s Anglican Church on a Monday morning in downtown Hamilton, Ont., the sounds are stranger still.

Given context, however, the scene begins to make sense. The Hamilton Association for Residential and Recreational Redevelopment Programs (HARRRP), a charitable, non-profit organization, is headquartered at St. Peter’s. On Monday mornings, it plays host to a local home-school group. As part of a semester-long geography project, the children spent the previous Monday learning about the history and culture of Germany—hence the strains of Wagner’s famous piece.

The home-school group is just one of a wide variety of programs made possible through HARRRP, which works to “provide free programs and services to help residents deal with the impact of poverty and other challenges,” according to its website. Its programs run the gamut from pottery classes to yoga lessons to a tool-lending library, and serve as many as 16,000 people each year.

That success can be attributed in large part to one of HARRRP’s guiding principles, according to Larry Collinson, who began working with the organization not long after retiring from a three-decades-long career in Hamilton’s culture and recreation department. Working together with the community itself, he said, is an essential component for the short- and long-term health of a community centre. “...The key is to make the residents of your community feel that [the centre] is theirs...[so] that when they come in here, they feel that it’s their program.”

That philosophy has borne fruit for the



▲ Children who take part in the centre’s home-school group activities have “grown into the space,” said one mother.

PHOTO: ANDRÉ FORGET

home-school group, which began in January. “As soon as the kids come in here, it’s so awesome to see how they’ve grown into this space,” said Monica La Vella, one of the mothers who first approached Collinson with the idea for the group. “It’s their home, their home-school away from our own home-school.”

That feeling of belonging, of having that “home away from home,” is not just exclusive to the children. The group has provided parents with a unique opportunity to form new friendships within the community as well, said La Vella. “Honestly, ask any of the moms here—Mondays have become our favourite day of the week. And most people hate Mondays.”

HARRRP’s St. Peter’s location first opened its doors in November 2010. When the diocese of Niagara offered the group the rent-free use of the building as a community centre, the building had been sitting empty after its congregation broke with the Anglican Church of Canada. The diocese

has remained involved, with the dean of Niagara, Peter Wall, the Rev. Bill Mous, diocesan director of justice, community and global ministries, and Bishop Michael Bird currently sitting on HARRRP’s board of directors.

Collinson said that the support from the diocese has been invaluable. HARRRP is supported entirely by grants and donations—its yearly budget is less than \$300,000, compared with the \$500,000 Collinson had at his disposal while running a community centre for the city of Hamilton. It also does not charge for any of the programs or services it offers.

Having the building available is “something that gives us the opportunity to do more,” said Collinson. “And it’s amazing what you see, the smiles on people’s faces, just when someone says thank you—it really builds it up.” ■

Ben Graves worked as an intern for the Anglican Journal.

Richness and refugees in Port Colborne

André Forget
STAFF WRITER

It all started with a series of sermons.

Initially, Canon Robert Hurkmans just wanted to challenge his congregation at St. James and St. Brendan Anglican Church in the small Lake Erie city of Port Colborne, Ont., to think differently about what it means to be rich. He never expected his discussion of 1 Timothy 6:17—in which Paul commands “those who are rich in this present world” to be “rich in good deeds”—to result in a campaign of giving that would raise over \$33,000 toward sponsoring a refugee family to come to Canada.

His goal had simply been for people to come to an understanding that they are the rich ones, “so when we come across pieces of Scripture like that, addressing rich people, it’s talking about us, so we need to take it seriously,” he said. “We always think that rich is somebody else, rich is always more than what we currently have.”

Hurkmans spoke to the *Anglican Journal* in the backyard of one of his churchwardens, John Butt, following a fish fry to celebrate the presentation in June of a cheque for \$33,725 to diocese of Niagara Bishop Michael Bird.

“I kept saying that this wasn’t about asking for money,” he said with a laugh, “but as we got to the end of those four weeks, people were emailing me about it. I think the spirit was really convincing people to



PHOTO: ANDRÉ FORGET

John Butt, Bishop Michael Bird, the Rev. Bill Mous and Canon Robert Hurkmans

say, ‘Rob, we need to do something.’”

The church decided to try to raise \$25,000—enough to settle a refugee family of four in Canada and support them for a year—in four weeks. But by the end of the four-week period, the parish had overshot its goal and money was still coming in.

“It was like everybody was just catching the flame...It’s like God hears us, sees us, says yes to what we’d like to do, and just lit everybody up to do it,” said parishioner Wilhelmina Lange.

Unlike other fundraising projects that churches undertake, the St. James and St. Brendan’s campaign did not entail events such as bake sales or dinners. All of the money raised was money given.

Curiously enough, Butt, Lange and Hurkmans all said that there had not been a great deal of interest in refugee issues before the current fundraising project. It was the diocese of Niagara’s decision to celebrate its 140th anniversary by attempting to sponsor 50 refugees that led the congregation to put their money toward this cause.

Hurkmans also feels there is something about the personal nature of the project that makes it appealing to his parishioners. “I think there’s a real desire for people to have a personal element to their giving as well. I think they want to know that there is a person at the other end of this.”

A growing awareness of the people left

homeless by the civil war in Syria and the rise of the Muslim extremist group ISIS has helped draw attention to the need for refugee sponsorship. (See Editorial, p. 4.)

In the ceremony, the Rev. Bill Mous, director of justice, community and global ministries for the diocese of Niagara, praised the parish’s generosity, noting that the need for refugee sponsorship has “never been so great since World War II.” He promised to try to help the family settle near Port Colborne.

Bird was also generous in his praise for the parish’s fundraising work. “I just have this vision of a family in Syria or Palestine or Afghanistan, and they are saying their prayers and they have no idea that a miracle is about to happen to them because of the way that you have responded to that challenge to join with God in remaking the world in love,” he said. “I’m absolutely overwhelmed by what you have done, and I wanted to be here to say that to you in person.”

While refugee issues have been a priority for Niagara for some years, this is the first time any group in the diocese has attempted such a large-scale sponsorship project. Mous said that the diocese of Niagara has an agreement with the government to undertake the project, and plans on beginning the application process in the fall. The refugee families are expected to arrive at some point in 2016. ■

FOCUS ▶

Diocese of
Niagara

Continued from
pp. 8 and 9

Moving toward a ‘radical rethinking’ of being church

Continued from p. 8

developer, community groups complained that the diocese had passed over more community-friendly development options in favour of the most lucrative offer. The *Guelph Mercury* ran an editorial accusing the diocese of behaving corporately, “in the unflattering sense of the word.”

The parish had gone through extensive conversations on the matter and the sale of the building had long been public knowledge.

But there were still hard lessons along the way. One that emerged was “an awareness that we did not have a good theological basis or lens through which to talk about property,” said Perkons.

The diocese has now created a group that will report to synod council on how properties are dealt with. Money will be a consideration, “but not without having the essence of who we are as part of the conversation, too,” Perkons said.

These conversations have been crucial to the diocese’s most ambitious real estate decision yet: developing Cathedral Place (where the diocesan office and Christ Church Cathedral are located) into a mixed-use housing and office complex that will include a number of market-value



▲ ‘Stronger sense of mission’: Niagara Anglicans join National Day of Action protesting cuts to refugee health care.

PHOTO: ANDRÉ FORGET

condominium units.

Christ Church Cathedral’s dean, Peter Wall, said the decision was a matter of sound financial stewardship. “Our aim was the highest and best use of what we had in order to guarantee ourselves a sustainable future for the next 50 to 100 years,” he said.

Wall acknowledged that the decision would have an impact on larger conversations taking place around gentrification in Hamilton’s downtown core, but was firm in his belief that it could be done without

sacrificing the diocese’s integrity. “Hamilton is exploding, and there are all the concerns about what that means and how we deal with growth,” he said. “I don’t think we have an answer for it—we don’t understand it all—but we are trying to be present and trying to be open to people talking to us, and trying to be part of the ongoing forward-thinking solution rather than either outside entirely or throwing stones.”

Mous said the developer chosen for the project, Ottawa-based Windmill Developments, has a “triple bottom-line approach,” in which social and environmental effects are considered alongside economic interests. “It’s not just about profit. They strive to ensure the dignity of people, the care and well-being of the planet...”

In the end, for Wall, Mous, Perkons, Beck and DeForest, the questions of how best to manage resources and how best to navigate the church’s commitments came down to basic questions about the church’s purpose.

“It’s the shift from member to disciple, it’s the shift from parish institution to missional church,” DeForest said. “Those shifts are about getting at the core a radical rethinking of us being for the reign of God, and the reign of God is about justice and peace and healing and reconciliation.” ■

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VOICES ▶

A look in the mirror

By Nissa Basbaum

There are times when we each bump up against our own rules in very telling ways. Recently this happened to me while I drove from my home to the cathedral, a trip that takes me over the bridge between West Kelowna and Kelowna.

The speed limit where I merge onto the highway is 80 km an hour. Very quickly, however, upon veering round a bend that leads to the actual bridge, this speed limit changes to 60; not surprisingly, few people on the road reduce their speed—including, I hate to admit, myself.

On this particular trip, as I rounded the bend I noticed a police car coming up the next ramp—in fact, not just one but two police cars. Immediately upon seeing these vehicles, I, like everyone else on the highway, started to slow down to 60 km an hour. As I did this, I found myself feeling amused. Faced with the authorities and the possibility of a speeding ticket, I quickly began to jump through the hoops of the



▲ **Why do priests and police officers often have the same effect on people?**

PHOTO: JOSEPH SOHM/SHUTTERSTOCK

law, doing exactly what these authorities expected and wanted me to do.

What made me smile was the instantaneous connection I made between what I had done and what many people—who come to the cathedral to be married or to have their babies baptized—do. In order to receive the blessing of the church in either of these two sacraments, most people are

more than willing to jump through all the hoops to make this happen. What became patently obvious to me was that there is only one difference between me reducing my speed when the police cars appear on the highway and the people who do whatever they need to do in order to be married or have their children baptized. While in the first instance I am the offender, in the second I am the offended.

Every organization has its particular set of rules and regulations, to which most people respond in varying degrees of responsibility and obedience. The church's experience of this is anything but unique. On my recent sojourn over the bridge and into Kelowna, however, what was a unique experience for me was being hoisted on my own petard, which pointed out to me how it is that I myself often do the very thing that drives me crazy in the actions of others. ■

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

CANADA ▶

'Not all benefit from abundance'

Continued from p. 1

election has come and gone.

An informal group of about 12 people, from various dioceses and departments of the church, prepared the non-partisan election resource, *Compassion, Justice and Reason: An Anglican Approach for Election 2015*, which is available for online reading or downloading and printing on the church's website at anglican.ca (see: <http://bit.ly/1JHwzpZ>).

The church's resource includes background information and 10 one-page briefs outlining issues of special importance to Anglicans committed to a better society and a better world. They include homelessness/affordable housing; child poverty; intergenerational (economic) inequities; reconciliation; care for creation; diversity, inclusion and interfaith co-operation; restorative justice welcoming the stranger; international assistance; and peace in the Middle East.

Acknowledging that "we live in a country of great abundance, yet not all benefit," Hiltz's letter urged the leaders of the Conservative, New Democrat, Liberal, Green and Bloc Quebecois parties to consider "the most vulnerable in our society," including the homeless and inadequately housed, children in poverty and underemployed young people. "Economic growth and prosperity are laudable goals," Hiltz wrote, "but they are not ends in themselves...we need to develop better ways to share our abundance."

Hiltz also noted that while Canadians believe in democracy, human rights and the rule of law, Canada is facing "major challenges" in its relationship with First Peoples, in caring for the environment and in the balancing of rights and freedoms against safety and security.

In addition to these domestic concerns, Hiltz challenged the candidates to take seriously Canada's role on the world stage, especially regarding foreign aid. While Canada is active in promoting prosperity, peace and economic growth around the world, he noted that "our own actions are what give meaning to our words," and that Canada has a duty to provide international assistance, welcome refugees and work for



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environmental sustainability and peace.

The resource will help Anglicans direct questions to candidates in town meetings, debates and face-to-face conversations, said the Rev. Laurette Glasow, the church's special advisor for government relations and informal co-leader of the resource working group, along with Henriette Thompson, the church's public witness for social and ecological justice director.

The material is not restricted to the 2015 campaign but has longevity as a reference tool for Anglicans committed to social change, Glasgow noted. But with the 2015 election coming up, the resource authors hope to expand election issues beyond the economy, debt reduction, oil prices, jobs and tax breaks for the middle class.

The project emerged from two events: a church leadership conference in Ottawa in fall 2014 organized by the church's Government Relations Advisory Panel and from work with its social justice partners. Fleshed out over the winter and spring, the material is designed as an Anglican-oriented companion piece to an ecumenical election resource released by the Canadian Council of Churches in April (see: <http://bit.ly/1EwDHtk>).

Added Thompson: "I hope that the materials—the Anglican and the ecumenical resources—will convey the message to Anglicans that their church has a voice on issues that belong to all of us in the public square and that this voice is based on our biblical call 'to do justice, to love kindness, and to walk humbly with our God' [Micah 6:8]." ■

—With files from André Forget

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SACRED CIRCLE ▶

Next steps to self-determination identified

André Forget
STAFF WRITER

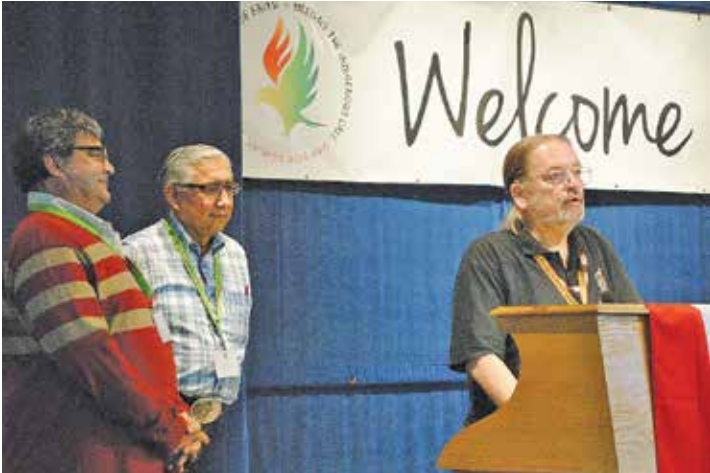
Port Elgin, Ont.—In 2014, the Anglican Council of Indigenous Peoples (ACIP) released a statement entitled *Where We Are Today: Twenty Years After the Covenant, A Call to the Wider Church*, that spoke to the ongoing crisis in Indigenous communities. The wider church has received the statement, but the question remains: how will its urgent call for Indigenous self-determination be put into practice?

In a plenary at the eighth National Anglican Sacred Circle, held August 16–22, ACIP co-chairs the Rev. Norman Casey and Archdeacon Sidney Black, along with National Indigenous Anglican Bishop (NIAB) Mark MacDonald, presented a draft proposal for how greater self-determination might be given tangible shape.

The proposal, drafted by Casey, Black and MacDonald, suggested that the leadership circle “immediately” form a working group that would play a role for Indigenous Anglicans analogous to that played by the House of Bishops in the wider church. This group will “design the next stage of self-determination.”

This next stage could include plans to streamline the process for creating Indigenous diocese-equivalents, such as the Spiritual Ministry of Mishamikoweesh, and developing a proposal for the creation of a fifth, fully Indigenous province of the national church, it added. (The church currently has four ecclesiastical provinces: Canada, Rupert’s Land, Ontario, and British Columbia and the Yukon.)

“There has been strong support for the idea of a fifth province,” MacDonald said, noting that the General Synod’s governance working group had already drawn up plans for how this might happen as far back as the 2009 Sacred Circle.



MacDonald said that a truly Indigenous fifth province would have to include all of the pockets of Indigenous people across the country.

A solution to this problem may already exist within church law, he said, noting that the church’s canons (laws) allow people to come together as a religious order. “It might be possible to create a religious order of a group of First Nations within a diocese that would relate both to the diocese but also to Sacred Circle or a province body.”

The proposal noted that there are significant problems with Canon 22, the church law governing national Indigenous ministry. It suggested that the working group could introduce changes to bring the canon more in line with Indigenous practices of governance—especially with respect to the three-year election terms of ACIP members and the national Indigenous bishop’s nine-year election term.

Adopted by General Synod in 2010, Canon 22 recognizes the NIAB, ACIP and Sacred Circle as being legal components of the Canadian church.

However, the canon dictates that

▲ (L to R) The Rev. Norman Casey, Archdeacon Sidney Black and National Indigenous Anglican Bishop Mark MacDonald

PHOTO: ANDRÉ FORGET

although ACIP members can run for re-election, they must do so at every triennial Sacred Circle. MacDonald argued that this might cause problems in terms of maintaining continuity.

“We think it would be best for this working group to look at ways in which Canon 22 could be strengthened by adding staggered terms,” he explained.

ACIP raised a concern over the term length of the NIAB, which is currently limited to nine years with the possibility of re-election—a rule that does not apply to any other episcopal position in the country.

Once the proposal was explained, the gathering then divided into smaller listening circles where the issues could be discussed and concerns raised. The circles later gave resounding support both for the establishment of an Indigenous province and for the changes to Canon 22.

Bishop Stephen Andrews, of the diocese of Algoma, presented the response of non-Indigenous bishops who were at the gathering. “We found it helpful to think about the way that the First Nations community is developing in its self-determination,” he said. “The images that were given us in the draft having to do with the idea of a religious order...were helpful because they are concrete ideas that we can think seriously about.”

He added that the concept of a province has the advantage of already being present within the current Anglican structures, but expressed concerns that it would take “a long time, the way the structures presently are,” before such a province could be recognized “because of the consultation with the affected provinces already in existence.”

For this reason, Andrews pointed to the importance of the request for streamlining the process. ■

“There has been strong support for the idea of a fifth [ecclesiastical] province.”
—National Indigenous Anglican Bishop Mark MacDonald

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Day Reading

☐

01 Revelation 7.1-17

☐

02 Isaiah 26.1-19

☐

03 Mark 12.18-34

☐

04 Mark 12.35-44

☐

05 Ruth 1.1-22

☐

06 Ruth 2.1-23

☐

07 Ruth 3.1-18

☐

08 Ruth 4.1-22

☐

09 1 Samuel 1.1-18

☐

10 1 Samuel 1.19-2.11

☐

11 Micah 4.1-12

☐

12 Isaiah 2.1-22

☐

13 Psalm 16.1-11

☐

14 Mark 13.1-13

☐

15 Mark 13.14-23

☐

16 Mark 13.24-37

☐

17 2 Samuel 23.1-7

☐

18 Psalm 132.1-18

☐

19 Psalm 133.1-134.3

☐

20 Revelation 1.1-8

☐

21 John 18.28-38a

☐

22 Psalm 96.1-13

☐

23 Psalm 97.1-12

☐

24 Psalm 99.1-9

☐

25 Jeremiah 33.1-13

☐

26 Jeremiah 33.14-26

☐

27 1 Thessalonians 1.1-10

☐

28 1 Thessalonians 2.1-20

☐

29 1 Thessalonians 3.1-13

☐

30 Matthew 4.12-25

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Making ministry personal

André Forget
STAFF WRITER

A workshop at the eighth National Anglican Sacred Circle, held August 16–22, brought together individuals from across the country who have experience with Indigenous urban ministry.

Some issues around Indigenous urban ministry may be the same across the country, but regional dynamics make the context different for each city, said Archbishop Greg Kerr-Wilson, metropolitan (senior bishop) of the ecclesiastical province of Rupert's Land and bishop of Calgary.

Kerr-Wilson, who facilitated the workshop, emphasized the need to connect with people on a “one-to-one level.” Many Indigenous people, he said, try to connect with Anglican churches in the city, only to be treated automatically “like they are somebody that needs to be looked after.”

Kerr-Wilson stressed that churches should not treat Indigenous people as if they are a problem to be solved, even in situations where they need help with



PHOTO: ANDRÉ FORGET

The Rev. Barbara Shoomski has spent 15 years in urban Native ministry.

homelessness or addictions.

The Rev. Barbara Shoomski, an honorary assistant at All Saints' Anglican Church in Winnipeg, spoke about one of the successful programs she is involved with: a moms' group that provides mothers with advice and support in parenting and life skills.

“I'm the elder there, so if they have problems, they can come and talk to me,” she said. ■

What matters most to youth

André Forget
STAFF WRITER

What do young Indigenous Anglicans want from their church? According to a youth panel at the eighth National Anglican Sacred Circle, held in Port Elgin, Ont., the answer is pretty clear: engagement with issues that matter in their own lives.

The consistent message, whether on issues of poverty, gender violence or pollution, was that young people want to see a church that is advocating on matters that affect their communities.

“[Our young people] are suffering due to the past wrongs that have been done to our people,” said Sheba McKay, an Ojji-Cree woman from the Spiritual Ministry of Mishamikoweesh. “They need to know about God's love, and you see in most places...people don't express that toward our young people.”

For Leigh Kern, a Métis woman from the diocese of Toronto, one of the most pressing areas in which the church needs to act on is sexual violence.

“We are in a state of crisis in our communities, and we need to come to a place where we can regard each other as holy and beautiful, and other, and not as objects to be exploited and colonized,” said Kern. “We have to decolonize our bodies and our sexualities and our relationships with each other, so we can come to a place of wholeness and self-love and respect for each other.”

Kern stressed that the emphasis cannot



PHOTO: ANDRÉ FORGET

Jay Waterchief, a youth delegate from the Siksika Nation, diocese of Calgary

be only on teaching women to keep themselves safe—men must be held responsible for working to put an end to sexual violence as well.

Environmental concerns were also high on the list of priorities.

Ariana Dorie, who lives on Sagkeeng First Nation in Manitoba, a part of the Spiritual Ministry of Mishamikoweesh, explained that while her grandparents can remember drinking water directly from Lake Winnipeg, industrial pollution has now made the water unsafe if it hasn't been treated.

“My community has been stricken with many big companies coming into our town, coming into our community and ruining the environment,” she said. “Some fishermen have even reported that if you cut open a fish, you can see cancerous lumps. Our fish are sick; our land is sick.” ■



In other news at Sacred Circle

Glimmers in the darkness

Diocesan Indigenous bishop of Missinipi Adam Halkett and Council of the North chair and diocesan bishop of Saskatchewan Michael Hawkins reported that with help from the national church, the diocese has been able to provide free suicide prevention training to Anglicans and non-Anglicans from at-risk communities.

The diocese is also working with the Prince Albert Grand Council—which represents 12 First Nations band governments in Saskatchewan—on a program called Embrace Life, which focuses on suicide prevention, intervention and recovery.

Halkett described the partnership as a great move, saying, “I think they [Grand Council] grew in appreciation for what the church can do, and we grew in appreciation of building bridges as opposed to competition.”

‘Woefully inadequate’ knowledge

General Synod 2010 passed a resolution repudiating the Doctrine of Discovery, but the Anglican Church of Canada is still struggling to break free from the legacy of institutional racism that resulted from this ideology.

“Our colonial church is woefully inadequate in terms of its knowledge of the Doctrine of Discovery and the implications of it,” said Archbishop Terry Finlay, co-chair of the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice, who took part in a panel discussion. “Part of [the commission's] mandate—and what we will have to recommend will be influenced by this—is the education of our own institution.”

The Doctrine of Discovery, a concept in international law that provided justification for European possession of already inhabited lands in North America and around the globe, has its origin in a number of papal bulls, or official pronouncements, from the 15th century. It posited that a Christian power could legally lay claim to any lands populated by non-Christians.

Self-determination requires equality

In a keynote address, Canon Robert Kereopa of the Anglican Church in Aotearoa, New Zealand and Polynesia, emphasized the importance of healthy partnership models for Indigenous churches moving toward self-determination.

For Indigenous Anglicans, he stressed that the struggle entails more than just achieving self-determination; it is also a question of what is to be done once self-determination is achieved.

“I think the challenge for you is much greater than the challenge for your partners,” he said. “Where is God calling you to? What does God require of you? How do you nurture your partner to become full and equal partners in God's mission? How do you seek justice, conciliation and reconciliation? How can you address the needs of the poor and the marginalized at the grassroots? How can you raise up a new generation of young Indigenous leaders, fully Indigenous and fully Christian?” ■

Walk with Indigenous people, ‘speak truth to power,’ Hiltz asks Anglicans

By Staff

The church's “absolute and unwavering commitment” to addressing the injustices that Canada's Indigenous people continue to experience is one of the key elements in achieving meaningful reconciliation between Indigenous and non-Indigenous people, the primate of the Anglican Church of Canada has said.

“I pray that as a church, we will rise up to this challenge, join hands with Indigenous peoples, walk with you, and with you speak truth to power,” said Archbishop Fred Hiltz in a sermon delivered during the



PHOTO: ANGLICAN VIDEO

Archbishop Fred Hiltz, primate

opening eucharist of the eighth National Anglican Indigenous Sacred Circle on August 17. About 160 Indigenous Anglicans across Canada gathered for the triennial meeting.

As he reflected on the day's readings—“a judgment against Israel, a psalm of penitence and a gospel of

invitation to a new way of living”—Hiltz spoke passionately about how both Canada and the church have failed God and Indigenous people. “...Like the people of Israel, we have followed other gods: the gods of imperialism, the notion of the superiority of some races over others, the institutionalizing of racism, the enacting of policies of assimilation grounded in nothing less than a resolve in cultural genocide,” said Hiltz. “...Dare I say, we provoked the Lord's anger in the manner in which, in the name of colonialism and the spirit of the Doctrine of Discovery, we suppressed Indigenous

[people] across Turtle Island and smothered their languages, culture and spirituality.”

Hiltz expressed the hope that the church will address the Truth and Reconciliation Commission (TRC) of Canada's Calls to Action and turn them into priorities in its ministry among and with Indigenous people.

The primate also referred to the Anglican Council of Indigenous Peoples' (ACIP) call for a change in the church's governance structures to allow greater self-determination for Indigenous Anglicans. (See related story, p.12.) ■

PEOPLE ►



▲ Bishop Dennis Drainville will announce the official date of his retirement by Dec. 1, 2016.

PHOTO: BRUCE MYERS

Drainville announces retirement

Says it's time for new leadership in Quebec

André Forget
STAFF WRITER

Bishop Dennis Drainville of the diocese of Quebec has announced that he will likely retire in 2017.

An August 6 statement posted to the diocesan website said that a co-adjutor bishop would be elected at the synod scheduled to take place on November 26-29, that this bishop would be ordained in March 2016 and that Drainville would finalize a date for his retirement by Dec. 1, 2016.

Because a co-adjutor bishop has the right of succession, upon Drainville's retirement that individual would automatically become the 13th diocesan bishop of Quebec.

Drainville, 61, said this arrangement would help his successor get a sense of the challenges and issues facing the diocese. "I hate to say this, but there's nothing that prepares you for the job of bishop..."

Speaking of the highlights of his own episcopal ministry, he pointed out that a bishop is only one part of the church body. "I see myself as having worked within the context of a community of faithful believ-

ers who are trying against incredible odds to keep the church alive and responding to God's call to mission," he said. "And I think if there is anything I am happy about, it is that we have been faithful and we have enlarged our hope and we have deepened our faith." He felt, however, that it was time for new leadership.

Drainville ran in the recent Montreal episcopal election on a platform of merging the dioceses of Quebec and Montreal, but lost to Bishop Mary Irwin-Gibson. He said his decision to retire was not related to the result of that election, noting he has been talking about a possible merger for the past five years.

Drainville's 32-year career as a priest has been a varied one. After his ordination to the priesthood in 1983, he served in various capacities (from parish priest to executive director of an anti-poverty initiative to university chaplain) in the dioceses of Ontario, Toronto and Montreal. He was elected bishop of Quebec in 2007.

In 1990, he ran in the Ontario provincial election and was elected as part of Bob Rae's NDP government, only to leave provincial politics three years later after splitting with the NDP over the party's support for bringing casinos into the province. He made the switch to federal politics in 1993, but lost. ■

Priest 'influenced many lives'

André Forget
STAFF WRITER

The Rev. Robert Daniel MacRae, first secretary of the Primate's World Relief and Development Fund (PWRDF), former rector of St. John the Divine Anglican Church in Victoria and arch-deacon of Juan de Fuca, diocese of British Columbia, died on August 1 after a short illness. He was 82.

MacRae's ministry as a priest began in the former diocese of Cariboo and spanned four decades of service both at the parish level and in the Toronto offices of the Anglican Church of Canada.

The Rev. Carl Major, his former colleague at the national office, described him as being a "strong individual" who cared deeply about international de-



▲ The Rev. Robert Daniel MacRae

PHOTO: GENERAL SYNOD

velopment. "He was passionate about trying to raise money for work overseas," said Major.

He was "forward looking, passionate for social justice, inclusion and ecumenism: an extraordinary priest whose ministry touched and influenced many lives," according to an obituary published in *The Times Colonist*.

Born and raised in Prince Albert, Sask., MacRae's concern for the well-being of others led him to pursue a master's of social work at the University of British Columbia after completing his theological education at the University of Emmanuel College in Saskatoon in 1958, the same year he was ordained.

After serving as a parish priest in the central interior of British Columbia in the early 1960s, he moved to Toronto in 1966 to take up the position of associate general secretary of the council for social services at the national church office. ■

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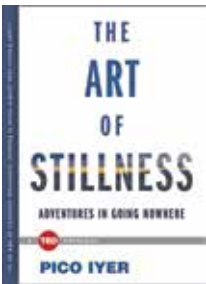
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ARTS AND CULTURE



BOOK REVIEW

THE ART OF STILLNESS: Adventures in Going Nowhere

By Pico Iyer

Simon & Schuster, a TED Original, 2014, 74 pages

ISBN: 978147678472-4

TED talk is available at go.ted.com/stillness

A deep dive into stillness and joy

By Martin Wightman

NOWHERE, PICO IYER claims, is the most interesting destination.

Iyer, a travel writer by trade, makes this pronouncement in a new work, *The Art of Stillness: Adventures in Going Nowhere*. The book accompanies a 15-minute TED talk, and runs only 74 pages—compact enough to finish in one sitting.

He describes having, as a young man, a dream job as a global affairs writer at *TIME Magazine* in New York City. The lifestyle was frenetic and, oddly, gave him pause: “Something inside me felt that I was racing around so much that I never had a chance to see where I was going, or to check whether I was truly happy.”

He quit and went to Kyoto, Japan. In his single room on a back alley in the ancient city, the thrill of open time stretched before him “like a meadow.” He was hooked.

Kyoto set him on a life path with recurring trips to “nowhere,” even as he made his living by going places.

What drew him back?

“I felt the liberation of not needing to take my thoughts, my ambitions—my self—so seriously,” he writes. He returned from these sojourns refreshed, whether “nowhere” meant practising stillness at home, visiting a monastery or claiming the hours of a long flight for no agenda at all. Stillness brought new acuity to his art and cultivated a happiness that motivates the book.

“I don’t claim to have any answers,” Iyer offers, with unconvincing modesty. It’s unconvincing because the work has the marks of a manifesto. Without claiming any religious faith—though clearly influenced by Buddhism—he defends stillness for both its intangible



▲ Stillness brought new acuity to Pico Iyer’s art.

PHOTO: EVERST/SHUTTERSTOCK

pleasures and practical benefits.

“In an age of speed, I began to think, nothing could be more invigorating than going slow. In an age of distraction, nothing can feel more luxurious than paying attention.”

Most wanderers in harried modern life feel the intuitive truth and pull of his thesis, but actually doing it seems elusive. Many apparently need a more compelling “why” before embarking en masse to nowhere.

The Art of Stillness offers health and happiness as the main rewards of stillness. In contrast, many Christian practitioners of stillness identify a deeper “why” behind their regular pouring out of the mad rush. Emptying, for them, is neither an end in itself nor simply a means to personal happiness. For the disciple of Christ, it promises a refilling with his mind and heart, in order to be his hands and feet to

the world. Augustine writes early in *Confessions*, “Thou has created us for thyself, and our heart knows no rest, until it find repose in thee.” Solitude and stillness, however enjoyable, cannot on their own redeem our restlessness.

Iyer’s conclusion could perhaps be stronger if he highlighted the “why” of stillness beyond personal development. But it remains convincing. His writing is winsome and clear. His credentials as a travel writer give him special authority and he successfully sells the importance of going nowhere.

“In an age of constant movement,” he writes, “nothing is more urgent than sitting still.”

Wise words. ■

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

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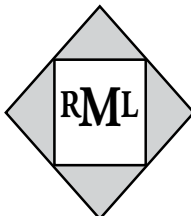


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—1 Peter 4:10 (NIV)



Look for this blue symbol for gifts of Thanksgiving

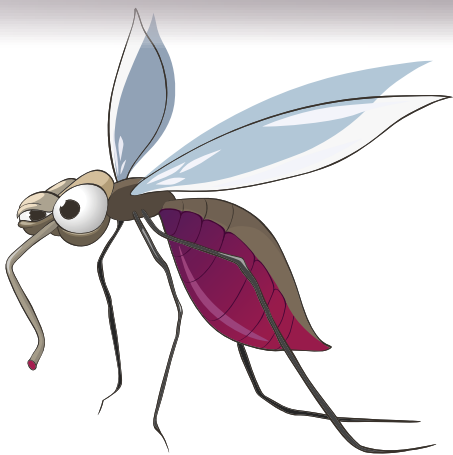


Nuts for this, see p. 2

Supplement Section to the Anglican Journal • OCT. 2015 • VOL 1, ISSUE 2

Protect a family from malaria

Through the transmitting of disease, including malaria, mosquitoes are responsible for the deaths of more people each year than any animal in the world. Treated mosquito nets are an effective and economical way to protect families in the developing world from contracting mosquito-borne diseases.



A gift of
\$50

Your gift of \$50 will protect five families from mosquito-borne diseases.

Item 094-a

Your gift of \$10 will provide a net to protect a family.

Item 094-b

A gift of
\$10

Outfit a community health worker

Your gift will outfit a community health worker with a backpack containing gloves, first aid supplies, a file to retain patients' records, and a plastic apron and linen to clean bedridden patients.

Item 075

A gift of
\$45



Provide the gift of water to a community

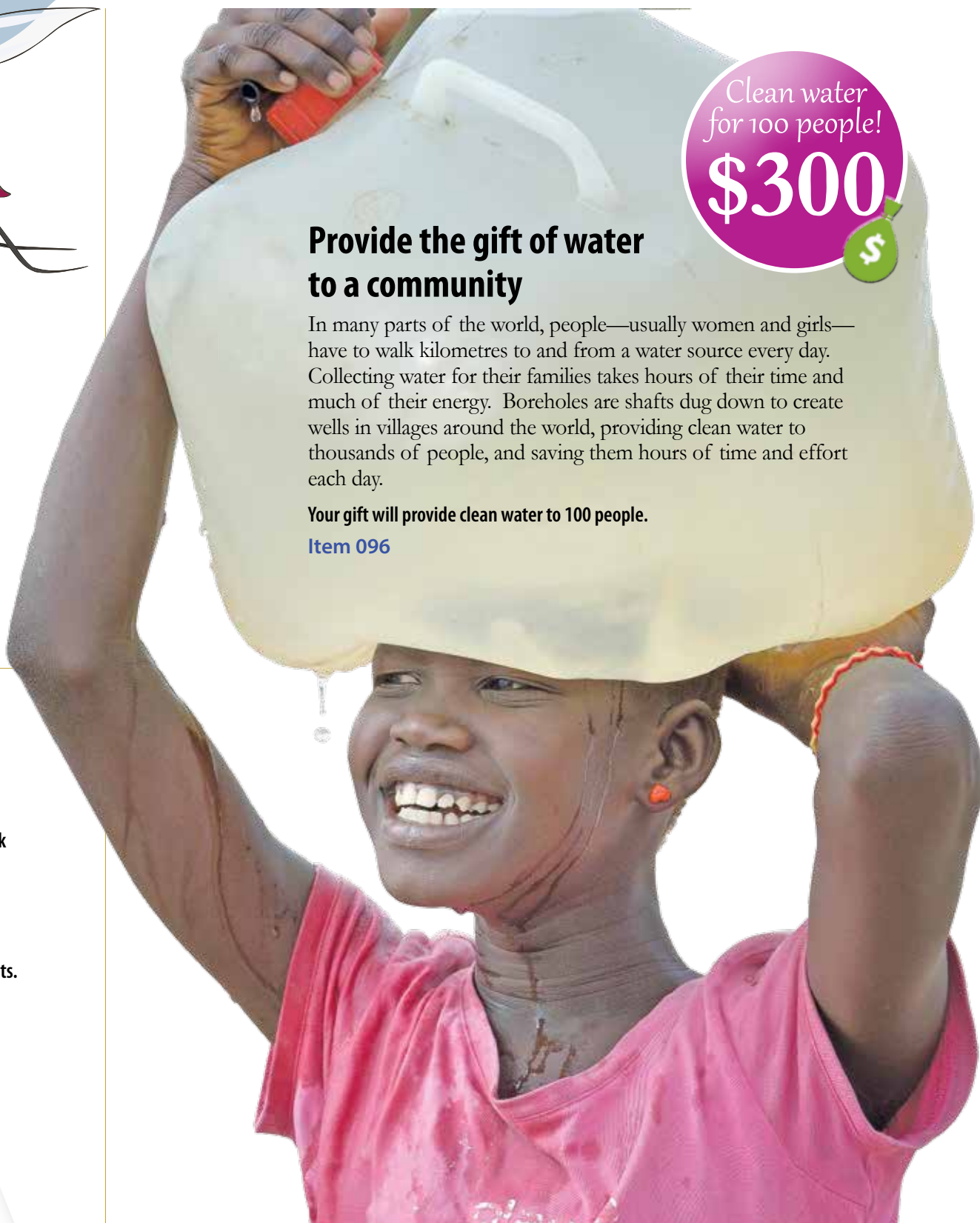
In many parts of the world, people—usually women and girls—have to walk kilometres to and from a water source every day. Collecting water for their families takes hours of their time and much of their energy. Boreholes are shafts dug down to create wells in villages around the world, providing clean water to thousands of people, and saving them hours of time and effort each day.

Your gift will provide clean water to 100 people.

Item 096

Clean water for 100 people!

\$300



Every dollar donated to support programs with this symbol is matched by THREE dollars from Foreign Affairs, Trade and Development Canada (DFATD).

Restoring the spirituality of Indigenous people

Indigenous catechists combine the Outline of the Faith from the *Book of Common Prayer* with the Seven Sacred Teachings of many First Nations.

With your support of \$45, you will help the Anglican Church of Canada to provide catechist training to an individual living in a remote rural or urban area.

Item 082

A gift of
\$45

Honour clergy in northern communities

A gift of
\$35

Your gift will support the Council of the North's initiative to ensure priests are offered financial support to assist them as they minister to the sick, the dying, and all those in need of pastoral care.

Item 053

Support the Sacred Circle

Your gift will assist in bringing participants together for the next Sacred Circle and provide seed funding for a Sacred Circle gathering of young people.

Item 027

A gift of
\$50

Help make self-determination real

Your gift supports the work of the National Indigenous Anglican Bishop and allows you to walk with our Indigenous brothers and sisters along this path.

Item 026

A gift of
\$75

Gifts in gratefulness for good health

Vaccinations
for 3 families

\$60

Vaccinate a mother and her baby against diseases

Your gift will provide life-saving vaccinations for a mother and her baby in the developing world.

Item 095-a

\$60 will vaccinate three families

Item 095-b

\$20 will vaccinate one family

Vaccination
for 1 family

\$20

Provide a place for mothers to give birth safely

Your gift will allow 100 children to be born safely at a Mothers-in-Waiting house in Mozambique.

Item 076

A gift of
\$85

Install solar panels on a health clinic

Your gift will purchase and install solar panels for health clinics in Tanzania—improving lives for the whole community.

Item 093

A gift of
\$1,000

Nutrition and income for refugees

Your gift helps a refugee group to produce 500 jars of peanut butter to provide nutrition and income to refugee families in Kenya.

Item 098

A gift of
\$25

ACW and outreach project ideas



A gift of
\$100

Support small business development through micro-credit

Your gift provides small business education and micro-credit loans that enable women to develop businesses such as restaurants, rickshaw taxis, and tailoring.

Item 049

Furnish a new dormitory for victims of domestic violence

Your gift will support this important ministry of the Anglican Church of Melanesia and help the Christian Care Centre furnish a new dormitory for teenage girls seeking sanctuary.

Item 062

A gift of
\$85



A gift of
\$55

End Homelessness, support affordable housing

Your gift helps the church be actively involved in ending homelessness by developing advocacy skills, sharing wisdom, and creating partnerships and support networks.

Item 085



A gift of
\$50

Help the Diocese of Jerusalem deliver medical services

The Penman Clinic, St. Matthew Parish, Zababdeh, West Bank, is a medical ministry of the Diocese of Jerusalem. The clinic serves mainly women and children from Zababdeh and surrounding villages, for whom accessible, quality health care is an ongoing challenge.

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Item 055

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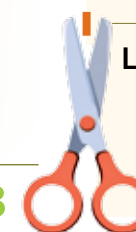
Item	Description	Price	Qty	Total
GIFTS on the FRONT PAGE				
094-a	Malaria (net & training)	\$50	___	___
094-b	Malaria (net)	\$10	___	___
075	Outfit a health worker	\$45	___	___
096	Clean water	\$300	___	___
GIFTS on PAGES 2 and 3				
082	Restoring spirituality	\$45	___	___
053	Honour northern clergy	\$35	___	___
027	Support Sacred Circle	\$50	___	___
026	Self-determination	\$75	___	___
049	Support small business	\$100	___	___
062	Provide shelter	\$85	___	___
095-a	Vaccinate 3 families	\$60	___	___
095-b	Vaccinate mother and baby	\$20	___	___
093	Solar panels	\$1,000	___	___
098	Nutrition and income	\$25	___	___
085	End homelessness	\$55	___	___
055	Medical services	\$50	___	___
GIFTS on PAGE 4				
017	Eco-agriculture	\$75	___	___
046	Build a spirulina tank	\$250	___	___
091-a	Teach Cuban farmer (full)	\$300	___	___
091-b	Teach Cuban farmer (half)	\$150	___	___
073	Provide seeds	\$80	___	___
074	Fund a rice mill	\$100	___	___
090	Help an AIDS patient	\$80	___	___
999	EVERY GIFT HERE!	\$3,045	___	___

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—Archbishop
Fred Hiltz, Primate

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Your gift pays to teach a Sri Lankan family organic and sustainable farming techniques.

Item 017



One spot
\$300

Help a Cuban farmer learn preservation techniques

Did you know? Your gift of \$300 will send a Cuban farmer to a "train the trainers" event.

Item 091-a

Half a spot
\$150

Your gift of \$150 covers half the cost of sending a Cuban farmer to a "train the trainers" event.

Item 091-b



\$100

Fund a rice mill in the Philippines

PWRDF partner Farmers' Development Centre (FARDEC) operates a rice mill that pays farmers more for their rice and charges less to mill it. The extra income farmers receive allows their children to go to school and to eat better.

Your gift can keep the mill open for a week.

Item 074



Every dollar is matched by THREE dollars from the Department of Foreign Affairs, Trade and Development Canada (DFATD).



A gift of
\$250

Build a spirulina tank

Tamil refugees living in India have become world leaders in the cultivation of spirulina, nutritious algae that is dried and given to children and nursing mothers in more than 100 refugee camps in Tamil Nadu, India.

Your gift helps outfit a spirulina tank in a refugee camp in India and trains refugees to cultivate spirulina.

Item 046



A gift of
\$80

Provide seeds for a Tanzanian community

Farmers in Tanzanian villages who receive seed and training donate 20 per cent of their crops to their village's seed bank to help other farmers.

Over a few years, your gift to help one family will end up benefiting 80 families!

Item 073



A gift of
\$80

Help an AIDS patient back on their feet

People living with AIDS in Mozambique are usually so sick that they can't leave their beds. Strong anti-retroviral drugs (ARVs) must be taken with food twice a day to control their illness. Bedridden patients don't always have enough food, so they stop taking their medications.

Your gift provides two months of nutritious food for an AIDS patient.

Item 090