

# ANGLICAN JOURNAL

Inspiring the faithful since 1875

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July 3 to 7, 2013

## JOINT ASSEMBLY

THE REV. MONIKA WIESNER, ST. MATTHEW'S LUTHERAN CHURCH, CONESTOGO, ONT.

Water was both a symbol and a focus of the youth-led prayer gathering on Parliament Hill. The service was part of the Joint Assembly at which Anglicans and Lutherans came together in joint sessions, worship and hospitality. Anglicans convened in General Synod and Lutherans in National Convention for matters particular to each denomination. See stories, pages 7 to 10.

## 'My little residential school suitcase'

### MONTREAL

In 1958, Marcel Petiquay was a joyful little boy of six when he was sent to Amos Indian Residential School, a Roman Catholic-run boarding school in Amos, Que.

Petiquay arrived with a small brown suitcase that his mother, Marie, had lovingly packed for him. In it were some of his clothes, his favourite toys—a car carved from wood and a little bow and arrow, all made by his father, Guillaume—along with a pair of moccasins sewn by his mother. “They put all their love for me in that suitcase,” said Petiquay, speaking in French through a translator. That suitcase was taken from him at the school,

emptied of everything except his clothes and stored in a warehouse.

Petiquay would recall the image of his small suitcase many decades later in 2007 when, as an addictions counsellor, he had to unpack all the stories that he had heard from former students struggling from the impact of Indian residential schools.

His reflection on their stories and his own life led to “Ma Petite Valise du Pensionnat” (“My Little Residential School Suitcase”), a poem about loss and redemption resulting from his 12-year voyage at residential schools: one year in Amos and 11



DONATAS1205

**Children's suitcases were lovingly filled by parents. Later, when the children left the residential school, they carried shame.**

years at Pointe Bleue, also run by the Roman Catholic Church.

“Ma Petite Valise” speaks of how Petiquay’s journey began with a suitcase filled

with love from his parents and of how, when he left the schools, this suitcase became heavy with shame, self-loathing, suicidal thoughts and addictions.

Over the years, however, this same suitcase would be emptied of all negativity, and once again be filled with good things: sobriety, spirituality, a recovered sense of self-respect and love for all people.

On April 25, Petiquay offered a copy of “Ma Petite Valise” as a gesture of healing and reconciliation at the Quebec national event of the Truth and Reconcilia-

tion Commission of Canada (TRC). With him when he spoke was the Rev. Cynthia Patterson, a priest from the diocese of Quebec. Petiquay carried a suitcase on whose outer cover he had literally written his poem. Patterson carried another suitcase, in which Petiquay’s poem, as well as other gestures of reconciliation from the Anglican Church of Canada and the diocese of Quebec, would be stored and presented to the TRC commissioners.

How Petiquay and Patterson ended up on the same stage is a story of how two different people from two different backgrounds decided that they spoke “the same

See COURAGE, p. 6

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### REFLECTION

Lord, teach us to pray...  
Our Father

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### ANGLICANS IN PUBLIC LIFE

It's not easy being green

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MICHAEL HUDSON

**FENTY CONSECRATED BISHOP**

On June 22, Peter Fenty was consecrated as suffragan bishop for the diocese of Toronto at the Cathedral Church of St. James in downtown Toronto. He is the first bishop of African descent in the Anglican Church of Canada.

Fenty was ordained in his native Barbados in 1975 and came to Canada in 1992, serving parishes in Montreal and Brampton, Ont. He has served as the archdeacon of York and the executive officer in the diocese of Toronto since 2004. —LEIGH ANNE WILLIAMS

**COLLEGE TO STAY OPEN NEXT YEAR**

The College of Emmanuel and St. Chad has been given new life for at least one more school year. Last June, it was announced that the theological school in Saskatoon would close, at least temporarily while a restructuring took place, but the college announced on May 23 that it will operate for the 2013 – 2014 school year.

In the announcement, the college's council said it has been working closely with its partners in the Saskatoon Theological Union (STU)—St. Andrew's College (United Church of Canada) and the Lutheran Theological Seminary—to find ways to meet the college's commitments to its current students and to its STU partners. —STAFF



MCCARTHY'S PHOTOWORKS / SHUTTERSTOCK

**LONG MAY SHE REIGN**

**Just 25 when she succeeded her father in 1952, Elizabeth II was crowned on June 2, 1953 by Geoffrey Fisher, Archbishop of Canterbury. Last month, Anglicans across the Communion celebrated Her Majesty's 60 years on the throne with coronation-themed events from church services and musical performances, to hospitality, flower festivals and embroidery exhibits. Westminster Abbey produced special prayers and liturgical material.**

**HOUSE OF BISHOPS IN BRIEF**

The House of Bishops met in Niagara Falls, Ont., from April 8 to 12, and thanked three retiring bishops for their service. Bishop George Elliott, suffragan bishop in the diocese of Toronto, retired at the end of April. Bishops James Cowan and Michael Ingham, of the dioceses of British Columbia and New Westminster respectively, will both retire at the end of August.

The bishops also discussed ways that they might provide more support for new bishops,

such as creating a mentoring program to pair new bishops with experienced bishops.

All the bishops received a copy of *The Bible in the Life of the Church*, a compilation of resources produced by the Anglican Communion. Bishop Stephen Andrews of the diocese of Algoma is anchoring a working group to examine the study. —L.A.W.

**MOXLEY TO RETIRE**

Bishop Susan (Sue) Moxley, known to many Anglicans in Canada for her passion for social justice, has announced



Moxley

her retirement effective March 2014. Moxley will have served in an episcopal role for 10 years—three years as suffragan bishop, seven as diocesan bishop for Nova Scotia and Prince Edward Island. In 2007, Moxley made history by becoming the first female bishop elected in her diocese, and the second female bishop to lead a diocese across the Canadian Anglican church. —STAFF

**MICHAEL LLOYD, 78**

The Rev. Dr. Michael John Lloyd, CA, passed away in Toronto on April 21. Born in England in 1935, he served as director of the Anglican Book Centre (ABC) from 1968 to 1995. His business acumen



Lloyd

transformed the ailing book emporium into both a profit centre and a mecca for lovers of books and ideas. As director, Lloyd established a successful trade book publishing program for the church, producing both *The Book of Alternative Services* 1985 and *Common Praise* 1998.

—DIANA SWIFT

**NEWSPAPER AWARDS**

The national church's *Anglican Journal*, the diocese of Ottawa's *Crosstalk* and the diocese of Quebec's *Gazette* won several awards at the Canadian Church Press Awards on May 17.

The *Journal* was awarded second prize in the General Excellence (newspaper) category for its entry of the September, October and November issues, which were produced by its former editor, Kristin Jenkins.

*Journal* art director Saskia Rowley won second prize for the layout of the September edition and a third prize for her front-cover design of the same issue.

Two diocesan papers also won awards. Archdeacon Bruce Myers, editor of *Gazette*, won a second-place award for his theological reflection "Do Dogs Go to Heaven?" *Crosstalk*, edited by Art Babych, won a third-place feature award for Lisa Chisholm-Smith's article "Forever Friends." —STAFF



*What a wonderful, thoughtful and visionary gift!*

Gary and Michelle are grateful to Michelle's parents, Mother family and friends for their love, support, and encouragement during their undergraduate years and their help to purchase a new home in eastern Ontario. The whole family is active in the life and ministry of their four-point parish and want to ensure essential and mission-minded ministry continues there for years to come.

Sheila's daughter and son-in-law have decided to arrange a Gift Plus Annuity with General Synod's Resources for Mission office to benefit their parish—to support outreach ministry along the lines of the *Marks of*

*Mission* and with no particular strings attached. This gift will be for Sheila, as a gift for life....and for the church.

On the basis of a \$10,000 contribution, Sheila will receive a lifetime annuity of \$800 a year (8.0%), paid out in monthly amounts by a highly respected Canadian insurance company, 91% completely tax free. The family will also receive a donation receipt for \$2,500, and their parish will receive the same amount immediately to add to their mission endowment fund.

Sheila is greatly blessed by a loving, caring and generous family who want to show their love and thanksgiving by making a difference in the life of their parish.



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

Archdeacon John M. Robertson, Senior Gift Planning Officer, Resources for Mission

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One of [Jesus'] disciples said to him, "Lord, teach us to pray..." He said to them, "When you pray, say: Our Father in heaven..."

(Luke 11:1-2)

MEL MALTON

I HAD AN accident 10 years ago that put me in an ambulance, in extreme pain, on a washboardy, ice-rutted road in February. Every bump was agony. I'd been jocular with the EMTs and worked hard to be normal during the loading phase, but the actual journey cancelled all unnecessary speech. Struggling to avoid shrieking, instead I began to say the Lord's Prayer. Out loud. Quite loud, actually. The ambulance people politely looked away. The prayer helped, a lot. I wasn't concentrating on the meaning of the words so much as I was relying on their soothing familiarity. The prayer kept the pain at bay—a mantra.

That was before I answered a call to ministry that has led me by a roundabout path to this rural parish in southwestern Nova Scotia, where it's my privilege to serve as the priest and pastor to the people in Digby, Weymouth, Sandy Cove and points in between. I'm new at this. Ordained in 2011, the paint still wet on my collar, I discovered early that a large part of parish ministry was all about funerals.

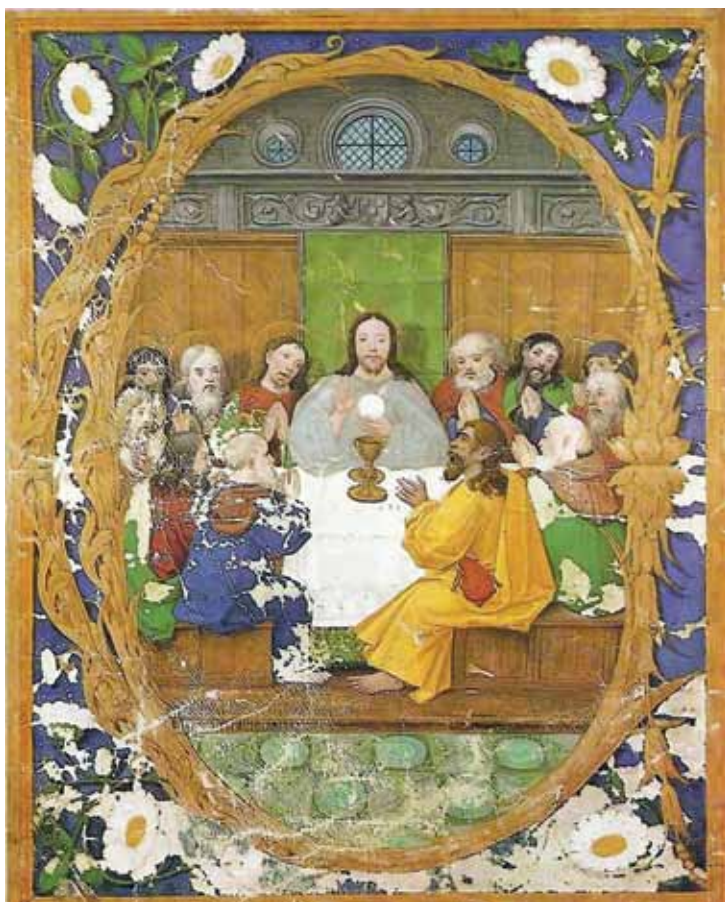
In today's world, the women, men, teens and children, numb with grief, who go to the funerals of their loved ones are most commonly unconnected with churchland. Even so, many know the Lord's Prayer. No, it's not recited in schools anymore. Perhaps it's still taught at home. At funerals, we print it in the bulletin. And when we get to that part, even though the congregational participation may not have been very robust up to that point, when the Lord's Prayer is said, every voice is heard. We make sure to use the old version. It gathers us in.

Yet, if I were to offer a study session on the prayer, let's say with my Thursday morning Bible study group—a collection of men and women, Anglican and Baptist, inhabiting all points on a right-to-left theological spectrum—we'd probably get tangled up on the patriarchal implications of "Our Father" and stay there until lunchtime. We might not agree about its precise theological meaning, but nonetheless we pray it together, week after week. It's a kind of ecumenical glue.

The residents of our local long-term care facility come from a variety of religious backgrounds: some have no church experience at all, and many are dementia patients, unable to communicate. Our monthly services there are well attended, though. There may not be much discernible participation in the liturgy, but when we get to the Lord's Prayer, lips move, voices are raised and gazes focus. It's as if the Lord's Prayer lives in the body—that those who have known it and prayed it, and have it by heart, embody it.

And that, perhaps is part of our call as Christians on a journey together, to embody the prayer Jesus taught his disciples—so that we may be a sign to today's world that God is truly with us.

THE REV. MEL MALTON is a parish priest in the community of Digby-Weymouth, in the diocese of Nova Scotia.



FRANCISCO DE HOLANDA (1517/18-1584) ACERVO DO MUSEU NACIONAL DE BELAS ARTES, RIO DE JANEIRO, BRASIL/PUBLIC DOMAIN

DARREN MCCARTNEY

HOW IS IT that I have heard the Lord's Prayer prayed by people everywhere in the world, crossing different nations, with differing backgrounds and differing means—from the Sambura in northern Kenya to the Kurdish in Kurdistan and northern Iraq, to the people in northern Canada whom I have the privilege to minister with, to the people in Northern Ireland? The Lord's Prayer was among the first prayers I learned as a child and it was among the first prayers I learned in Inuktitut, the language used among the Inuit in this part of northern Canada.

Why does the Lord's Prayer have such significance within the life of the church, throughout her history up until this very day?

I believe the reason is partly due to a deep need or desire within each of us to communicate with God Almighty. According to Holy Scripture, the Lord's Prayer comes to us as a result of that need being articulated by the first disciples: "Lord, teach us how to pray" (Luke 11:1). And so we hear these words coming from the lips of the teacher as he teaches his disciples.

I wonder what encouragement it may have been for the disciples to have heard their teacher encouraging them to pray, "Our Father who art in heaven..."?

"Our Father..." When last have we given much

thought to the relationship presented by Jesus according to the New Testament writers? Jesus encourages the first disciples to come to God as a child would to a father—a father who is there for his children, a father who takes an active interest in their welfare and needs, who has a desire to spend time with, listen to and teach his children. Unfortunately, within my ministry I see that not everyone has such a relationship. I know that not everyone who reads these words will have a healthy image when trying to relate to God as a child to a father, and I know that for many, their experience presents a challenge. If this is the case for you, it may help to come alongside Christ. It may help to explore his relationship with the one whom he calls "Father" and the one whom he encourages us to claim as ours, too.

Jesus presents a picture of his father—our father—as one who longs for us to spend time with him, who wishes to share with us his thoughts, his creation, his salvation, his ways.

Perhaps one of the most beautiful of all the teachings that Jesus imparts to his disciples—you and me—"who have not seen and yet have come to believe" (John 20:20) is the picture of the loving father, longing and looking for the estranged child (Luke 15:11-32). How long, I wonder, did the father linger at the window, at the door or out on the land, waiting? In the imagery we can see the father's effort as he runs to get to the place where reconciliation begins, the embrace as father and child come together.

Now, I am not saying that all was then wonderful, but it was the beginning, and that beginning would never have taken place if the child and father had not longed for a relationship and had not both moved in that direction. For me, this beautiful imagery is one that encourages me as I seek to develop my relationship with "Our Father who art in heaven."

THE RT. REV. DARREN MCCARTNEY is suffragan bishop in the diocese of the Arctic.

# The LORD'S PRAYER

'A deep desire to connect with God'

## OUR FATHER who art in heaven

Hallowed be Thy name.

Thy kingdom come.

Thy will be done on Earth as it  
is in heaven. Give us this day  
our daily bread, and forgive us  
our trespasses as we forgive  
those who trespass against us.

Lead us not into temptation, but  
deliver us from evil, for thine is  
the kingdom, the power and the  
glory, for ever and ever.

Amen.

# Vegas maybe, but Ottawa no!

A. PAUL FEHELEY

In 2002, two advertising executives reinvented an old saying that remains popular. With “What happens in Vegas stays in Vegas,” the city’s tourism industry hit the jackpot. No matter that it wasn’t true: behaviour does have consequences. To make this point, one “Sin City” conservative religious group posted a billboard: “What happens in Vegas, God knows.”

In early July, some 565 delegates of the Evangelical Lutheran Church in Canada and the Anglican Church of Canada gathered for Joint Assembly in Ottawa. At many levels the assembly was a success—positive fellowship, opportunities to learn and moving presentations. But the measure of the success of this gathering will be in what happens next. In other words, what happens in Ottawa cannot stay in Ottawa.

The church itself often has a measuring stick that is far too short when it comes to results. An important resolution was passed by the assembly and then affirmed in both



**“The measure of the success of this gathering will be in what happens next. In other words, what happens in Ottawa cannot stay in Ottawa.”**

the Anglican General Synod and the Lutheran National Convention. The resolution concerned homelessness and responsible resource extraction. In the grandeur and comfort of the Ottawa Convention Centre, it won the support of 98 per cent of the delegates. But what are the tangible results? How many people will find affordable housing, thanks to this resolution? Will women, men and children be able to move off the streets of towns and cities into accommodation that they can call home?

It is now up to the two churches to indicate how this resolution will be lived out and acted on, not only in

the hearts and minds but also in the hands and feet of the leadership, the delegates to Joint Assembly and the members of both denominations.

The church may call upon people to pray, and that is important, but it runs the risk of being like the religious people in the Good Samaritan parable—who crossed the street and passed by on the other side—if it does not directly take action on this matter. When the Anglican Church of Canada gathers for General Synod in 2016 in Toronto, the homeless will have every right to call it to account for results. I, for one, hope they do.

In support of indigenous communities in Canada and abroad, similar

questions of action, direction and accountability must also be raised on the other part of the joint resolution, responsible resource extraction.

The customary dismissal at the end of the eucharist is “Go in peace to love and serve the Lord,” followed by the response “Thanks be to God.” But in her short address to the Joint Assembly, Bishop Katharine Jefferts Schori, presiding bishop of The Episcopal Church, offered a different wording for dismissal. Quoting a retired bishop of New York, she said, “Get up, get out, get lost”—in Christian action!

No one who was in Ottawa representing their church can afford to forget this admonition. These words are a call to move out from the assembly with a gospel imperative to action. Those who participated in the Joint Assembly have every reason to be proud, but what happened in Ottawa cannot stay there.

**ARCHDEACON A. PAUL FEHELEY** is interim managing editor of the *Anglican Journal*.  
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## LETTERS

### INJUSTICES TO JAPANESE-CANADIAN ANGLICANS: THE DIOCESE RESPONDS

The front-page story of the May issue of the *Anglican Journal* has captured my attention in a way that nothing else has done in a long while.

The picture is truly magnificent. The church building itself is something to behold. Add to that the assembled congregation, which gives the impression of pouring out from the doors like water gushing from the Rock. It’s just glorious. The picture of sheer goodness.

Alas, the story behind the picture is, well, another story. Wish it was half as inspiring.

**St. Elmo Nanton**  
Toronto

#### BEYOND AN APOLOGY

I read with dismay *Injustices toward Japanese-Canadian Anglicans* [May 2013, p. 6], specifically the selling of their churches. Although there had been an apology made in 2010 by the bishop, I was hoping to read that the diocese had provided them with replacement churches with the money that went into the Bishop’s Endowment Fund from the sale of the



COURTESY OF GREG THATCHELL

#### The ‘relinquished’ church

original churches. Did I miss something in that article?

**Sharon Sharpe**  
Brockville, Ont.

**Editor’s note:** When Ms. Sharpe asked for more information concerning *Japanese-Canadian Anglicans*, we posed her question to the diocese of New Westminster. Here is the response.

In 1955, Japanese-Canadian Anglicans who had returned to Vancouver or arrived in Vancouver were gathering for worship in the Chapel of the Blessed

Sacrament at St. James Church, the original location of the Holy Cross Japanese Mission 50 years prior. The diocese of New Westminster gave that community a church building a few kilometres away, and included a grant of \$5,000 dollars for repairs and start-up costs. The building was renovated by volunteer Japanese-Canadian carpenters/shipbuilders and cabinetmakers.

In 1970, on the 65th anniversary of the mission located at St. James’, Holy Cross obtained parish status. The old building, which definitely had some challenges, served the parish until 1988, when the Holy Cross community was contacted by the parish of St. Peter’s in East Vancouver to enter into discussions to merge. The two parishes approached Archbishop Douglas Hambidge with a proposal that St. Peter’s transfer title to their property to Holy Cross, which would then pay off St. Peter’s bank and diocesan loans. The St. Peter’s location would become Holy Cross Parish. The people of St. Peter’s were free to go to any other parish or remain as parishioners of Holy Cross.

Most chose to remain.

There was some redecorating, and the lounge area was renovated with a tatami room, which is a room with piled mats made of rice straw on the floor for seating. The renovated building of the new parish was consecrated by Archbishop Douglas Hambidge on Holy Cross Day, 1989, in the presence of three Japanese bishops.

The Japanese-Canadian Anglican community in Vancouver has sustained itself over the last 55-plus years through a great deal of adversity, but during those years they have remained a part of the diocesan family. Holy Cross is important to the diocese of New Westminster, and it is an ongoing priority that Japanese-Canadian Anglican ministry has worship space available and adequate resources to sustain the continuing Holy Cross community. The current congregation of Holy Cross is a self-supporting and active parish of the diocese of New Westminster.

**Randy Murray**  
Communications officer  
Diocese of New Westminster

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## COME AND SEE

# Water

FRED HILTZ

Have we ever really stopped to think about how much water has shaped the course of history? How much the use of water shapes our daily routines? How access to clean water is a given in some places in the world and such a crisis in others?

Delegates to the 2013 Joint Assembly for the Anglican Church of Canada and the Evangelical Lutheran Church in Canada were challenged to think about these things in an event led by the youth. They took us to “The Hill” in Ottawa, and in a liturgy focused on “The Right to Water” invited us into the aboriginal way of praying in the four directions.

As we prayed to the north, we were



JESSE DYMOND

**Lydia Batty and members of the Church of the Redeemer (Toronto) youth group participated in the prayer gathering.**

facing the Peace Tower and the Ottawa River. We thought of the great river systems across this vast land. Rivers have made us what we are. They connect us.

Praying to the east, we thought of

how water has provided a way forward for so many people to migrate to this land, in the hope of welcome, sanctuary and new opportunities.

Praying to the south, we viewed the sweep of the national capital city and thought of how the daily life, business and recreation of a city are supported by the water systems beneath its streets.

Praying to the west, we thought of the rural communities all across Canada and how dependent we are on water for farming and food production.

Then, many metres of shimmering blue fabric were run down through the crowds. As the fabric made its way over the heads of the people, it had the appearance of a beautiful river, the sunlight dancing off its every ripple and wave. From where I stood, the moment had the very feel of the prophet’s cry, “But let justice roll down like waters, and righteousness like an



## MARKS OF MISSION

share the good news  
teach new believers  
help people in need  
work to make things fairer  
look after the planet

MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

ever-flowing stream” (Amos 5:24).

Every one of us left Parliament Hill that morning more conscious than ever of the “right to water” being as basic as the right to food, shelter and adequate health care.

It was a memorable moment in an assembly of Anglicans and Lutherans gathered “Together for the love of the world.”

**ARCHBISHOP FRED HILTZ** is primate of the Anglican Church of Canada.

## WALKING TOGETHER

# Canada’s seeds of hope

MARK MACDONALD

Chief Elijah Harper recently passed away after a life of extraordinary influence. Though the profile of what he has done might appear obvious and well known, some of his influence awaits the future—a future that isn’t always easy to see in our present circumstances. The struggles of the past, the continuing injustices and the alienation on all sides make reconciliation seem devastatingly complex. Chief Elijah acted as a prophet, both by pointing beyond these to a different future and, at the same time, uncovering a significant truth in our past: God placed the seeds of a positive future in the foundation, at the point of Canada’s beginning.



**“God placed the seeds of a positive future in the foundation, at the point of Canada’s beginning.”**

At a gathering in Winnipeg in 2008, Chief Elijah told us that when other peoples began to enter the land, the elders’ vision was positive. They knew that the land was big enough and great enough to allow the People of the Land to welcome other nations; together, these nations could build a good life for our children and grandchildren. He could not agree to the Meech Lake formula for constitutional reform because it did not recognize the truth of Canada’s founding; it was based on the lie that Canada had only two founding nations. It was a framework for a future that continued the misery of the past.

Like Martin Luther King, Jr., Chief Elijah, also a Christian minister, saw God’s hand at work in the foundation of a nation that, for much of its history, failed to acknowledge the full humanity of his people. Both prophets

perceived the hand of God present in the founding of their nations, planting seeds of hope and justice that would yield the destiny of this land.

Chief Elijah’s vision waits for the nation to have the full spiritual and political capacity to receive it. But, as he once told me, Prime Minister Harper’s apology in 2008 opened the door to let it happen. I would also say that another beginning moment was in Chief Elijah’s refusal to accept the Meech Lake Accord. With his “no” he proclaimed and reclaimed the humanity of his people—something no human being or nation has the right to take away or ignore. He was also claiming a future for all Canadians. It was a future he lived in—a future he invites us all to live in.

**BISHOP MARK MACDONALD** is national indigenous bishop of the Anglican Church of Canada.

## LETTERS

### FRACKING FACTS

There is a deep well of ignorance among Canadians with regard to the practice of hydraulic fracturing of gas-bearing rock formations. It was exemplified by the letter in your April issue [Letters, *No to fracking*, April 2013, p. 4]. Gas trapped “between layers of shale rock” was the first indication (the gas is trapped in the pores of the shale, not between layers), and the second piece of ignorance was that “fracking is a little-known science.” Fracturing has



MICHAEL G MCKINNE

**Fracking: the debate continues.**

been done for more than 50 years in the oil industry and is very well understood. As to contamination of groundwater, the fracking takes place several thousand feet below the

groundwater sources, and since there must be an impermeable layer between the gas-bearing formation and the surface—or else the gas would long since have escaped—there is no communication between the fractured formation and the ground water source.

Those who rail against the producers of the oil and gas that fuel their cars and furnaces would do well to think of their lives without these amenities. Burning wood and cow dung won’t cut it.

**Bob Lee, Calgary**

### ‘GOOD’ NEWS

It was nice to see the story of the Dillon brothers [Ministry Report, *Seven brothers captured in time*, May 2013, p. 2] in the *Anglican Journal* and that they spoke positively of their stay at Stringer Hall. I’m sure there are many more stories like that. I think good news does make a story and there are many wonderful stories about the Indian residential schools if someone was willing to publish them.

It is unfortunate that our church has to pay for research when it has spent millions over the last 100 years in caring for the children, and then paying some of the compensation. The TRC [Truth and Reconciliation Commission] was given



COURTESY OF GENERAL SYNOD ARCHIVES

**The Dillon brothers in the mid-1960s at Stringer Hall**

\$60 million to do their research, so they really shouldn’t be asking the church to pay any more.

**Bernice Logan**  
Tangier, N.S.

### WATER MATTERS

I totally agree that water is a sacred gift [Ministry Report, *Water: the Creator’s sacred gift*, May 2013, p. 4]. We must protect and not pollute it.

Ontario Power Generation is planning to build a deep geological repository near the shores of Lake Huron for nuclear waste. This will threaten the drinking water of at least 40 million people who receive their drinking water from the Great Lakes.

We must be good stewards of the sacred gift of water.

For more information, go to [www.facebook.com/TheInverhuronCommittee](http://www.facebook.com/TheInverhuronCommittee).

**Jeanne Quayle**  
London, Ont.



### CORRECTION

The church featured for the month of August in the 2013 Canadian Church Calendar is incorrectly identified. It is St. Mary the Virgin Anglican Church, Blackburn Hamlet Ottawa, Ont.

Photo: Kevin McQuinn



MARITES N. SISON

The Red Memory exhibit includes the “Tree of Emotions,” which expresses what former Indian residential school students feel about their experience of assimilation.

## ‘TREE OF EMOTIONS’ AT TRC

### MONTREAL

The first thing one notices upon entering the room is a small replica of a tree against a blown up image of a group of native children staring glumly at the camera.

The tree’s branches are strung with wood strips bearing printed words in French and English. Some words are in blue, among them, courage, *espoir* (hope), *surmonter* (to surmount), healing, liberation, *paix* (peace).

Some words are in red, including violence, displacement, *cauchemars* (nightmares), *isolement* (isolation), incomprehension.

The “Tree of Emotions,” as it is called, is part of Red Memory, an exhibit created by the Huron-Wendat Museum for the First Nations of Quebec and Labrador Health and Social Services Commission. The exhibit was on display at the Truth and Reconciliation Commission of Canada’s Quebec national event, April 24 to 27.

The words came from survivors who were asked to

**“The departure was the beginning of a voyage to the unknown.”**

express their feelings about the schools, said Isabelle Sioui, a member of Wendat First Nation. Words in red express negative emotions, and those in blue express positive and neutral ones.

The exhibit explores four themes, with texts drawn from survivor testimonials: *La Rupture* (Separation), *L’Isolement* (Isolation), *Le Retour* (Homecoming) and *Souvenirs* (Memories).

A diorama showing a long road between a cluster of igloos and a school depicts the “immense distance between the children and their parents” as a result of the separation. “The departure was the beginning of a voyage to the unknown. The road to the residential school was also a long one. A journey by

bus might continue by train and end with another bus,” said an explanatory text. “... Often the children didn’t understand the reason for the separation.”

A storage unit of suitcases, some with moccasins and handmade dolls, and a closet with neatly folded uniforms depicts isolation. Upon arrival at the residence, “the suitcases carefully prepared by parents were taken away... stored far from the children,” said the text.

The theme of homecoming looks at what happened when children returned to their communities for the summer. They could no longer communicate with their parents (and vice versa), and they found it difficult to relate to traditional life.

As for survivors’ memories of the schools, most remembered the food—repeatedly described as “insufficient and mediocre.” Others remembered some good times, with hockey being “a source of happy memories.”

—M.S

## ‘COURAGE AND THE SPIRITUAL STRENGTH TO CONTINUE...’

Continued from p. 1

language of the heart” and could work together for healing and reconciliation, explained Patterson.

Patterson first heard Petiquay recite “Ma Petite Valise” at an event held in February by Projet Wampum, a healing and awareness initiative across different communities and regions in Quebec that is supported by the TRC, Health Canada, and Aboriginal Affairs and Northern Development Canada.

Patterson, who co-ordinates the Anglican church’s suicide prevention program for the Council of the North, was so deeply moved by Petiquay’s poem that she sought him out for a possible project on reconciliation.

“Right away I could see so many healing journeys that could be done through a very simple but very moving workshop” that would revolve around the metaphor of a suitcase, said Patterson in an interview.

Petiquay’s story is one of “courage and the spiritual strength to continue and to share his journey,” said Patterson. “I could see it in use around suicide prevention work. I could see it in almost any setting. I could see it in our own spiritual healing. There’s the education and awareness [component] that we have the legal and moral obligation as church to do.”

Luckily, Petiquay came on board with the vision, and last May, Patterson travelled to his home community of Wemotaci, on the River St. Maurice, Que., to develop the workshops. The workshop will cover questions such as, “What did you have in the beginning? What were the strong things that you received from your family and community? What happened to you next? What was the brokenness



MARITES N. SISON

Marcel Petiquay, second from right, puts a copy of his poem and a medicine bundle in a suitcase as a gesture of healing and reconciliation as (L to R) Archbishop Fred Hiltz, Bishop Dennis Drainville, Harold Petiquay and the Rev. Cynthia Patterson look on.



MARITES N. SISON

Marcel Petiquay inscribed his poem “Ma Petite Valise du Pensionnat” (“My Little Residential School Suitcase”) on a suitcase.

in your life? Where are you at in your road to recovery?”

Petiquay said he wrote the poem

not only for himself, but also for others struggling to come to terms with the horrors of what they experienced at the schools. “I was truly inspired to write by something stronger than myself, by my Creator,” said Petiquay, who is a traditional spiritual leader sought out by other First Nations communities outside his own.

He suffered physical and sexual aggression at both schools, said Petiquay. And when he came home to his tiny community of Atikamekw Nation, he hardly recognized his parents, and they, in turn, could hardly communicate with him. His parents had started drinking as a way of coping with their loss—all but two of their eight children had been sent to residential schools and came home speaking French, instead of the Atikamekw language.

When Petiquay left Pointe Bleue, he

got his empty suitcase back. In it he put the accoutrements of his life as a residential school student—pencils and workbooks. But he also packed hatred and rebellion that he would carry until the age of 41 when he received an ultimatum from his wife, Luisa: be sober or leave.

Petiquay and Patterson were already exploring the idea of the workshop when the Anglican Church of Canada was preparing for its participation at the Quebec event. When Patterson mentioned her collaboration with Petiquay, organizers latched on to the idea of how “Ma Petite Valise” could serve as one means of moving the journey toward healing and reconciliation forward.

And so it was that at the Grand Salon of Fairmont The Queen Elizabeth Hotel, Petiquay and Patterson presented the powerful story of “Ma Petite Valise” and other offerings. Patterson, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Quebec Bishop Dennis Drainville presented copies of native language translations of former primate Michael Peers’s 1993 apology to aboriginal people, a brochure about the church’s suicide prevention program and, from the church’s archives, a photograph of small native children carrying small suitcases that, like Petiquay’s, their parents had packed for them when they went to residential schools.

Petiquay, now 61 years old and 20 years sober, offered a copy of his poem and an aboriginal medicine bundle of cedar, sweet grass and tobacco. As he spoke, his children and his wife, Luisa, surrounded him.

“My suitcase is very light today,” he declared. —MARITES N. SISON

# JOINT ASSEMBLY

*‘Together for the love of the world’*



SIMON CHAMBERS

## HANDS UP, BABY, HANDS UP

The 36 Anglican and Lutheran youth delegates added energy and enthusiasm to the Joint Assembly and also led the prayer gathering at Parliament Hill. Archbishop Fred Hiltz referred to young people as the “most hope-filled expression” of the church. See story on page 8.

## New elements shape assembly worship

Asked to come up with a creative approach to Joint Assembly’s eucharistic celebrations, the worship planning team certainly delivered.

The opening liturgy began with video clips of people from across Canada offering the greeting from 2 Corinthians: “The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.”

During the opening hymn, a 12-foot-tall inukshuk, a traditional marker for Arctic travellers, was reassembled into an altar for the eucharist, a font for a remembrance of baptism and an ambo for scripture readings.

Archbishop Fred Hiltz presided at Holy Communion, and the ELCIC’s national bishop, Susan Johnson, delivered the sermon, exhorting delegates to



SIMON CHAMBERS

SIMON CHAMBERS

ART BABYCH

BRIAN BUKOWSKI

**The inukshuk became the altar, a font and an ambo for the proclamation of the word.**

live out their baptismal commitment to bear witness to God’s word in the world—beginning at Joint Assembly.

Five days later, as the historic gathering drew to a close, drummers pounding West African goblet drums called *djembes* greeted the 500 delegates as they gathered in the plenary hall for final eucharist. That celebration, too, introduced innovative

elements into the liturgy.

This time, Johnson presided and Hiltz preached. He urged his listeners to go out and act on issues on which Joint Assembly took positions, such as responsible resource extraction and universal access to clean water and affordable housing.

Led by Canon William Cliff and accompanied by a *djembe* and a pebble-filled Indonesian

rainstick, the freestyle prayers of the people echoed the assembly’s focus on water, homelessness and the exploitation of natural resources.

Annie Smith-St. Georges, the Algonquin elder who had previously welcomed Joint Assembly delegates and visitors to her First Nation’s traditional territory, bade them Godspeed in their journey home.

In their dismissal, Hiltz and Johnson invoked the assembly’s theme: “May you journey in hope towards a vision that brings us together for the love of the world.”

As the audience sang the concluding hymn, the worship team reassembled the inukshuk and encircled it as the deacon dismissed the historic gathering with the words, “Go forth for the love of the world.” —BRUCE MYERS

IN OTHER NEWS  
AT JOINT ASSEMBLY

Delegates saluted the first Inuktitut translation of the Bible, begun in 1978 and published last year. Canon Jonas Alloo, dean of St. Jude's Cathedral in Iqaluit, was one of four translators, along with Bishops Benjamin Arreak and Andrew Atagotahuk and the Rev. Joshua Arreak, who worked with translators at the Canadian Bible Society. All four speak Inuktitut as their mother tongue. While outsiders may learn the language, Alloo said. "It is very hard for them to think like Inuit." He urged other indigenous peoples to translate the Bible into their languages. —L.A.W.



Canon Jonas Alloo holds up the translated Bible.

Some 98 per cent of delegates voted to support the work of the Joint Anglican-Lutheran Commission (JALC). The voting session also featured presentations from JALC commissioners outlining joint initiatives. These included 2011's cross-border celebration of the first decade of full communion, the signing of the 2001 Waterloo Declaration in Canada and the Called to Common Mission accord in the U.S., as well as the regular meetings of the four church leaders. Also highlighted were the Waterloo Ministries Directory, shared guidelines for confirmation and baptism, common cycles of prayer and the joint visit to Jerusalem in support of Lutherans and Anglicans considering a similar partnership there. —D.S.

Adele Finney, executive director of the Primate's World Relief and Development Fund (PWRDF), and Robert Granke, executive director of Canadian Lutheran World Relief (CLWR), outlined the global humanitarian work of their respective organizations. Granke spoke of visiting a community in Ethiopia that CLWR had previously assisted with irrigation, potable water and agricultural training. "To see what is basically an oasis in the middle of what is basically a desert in Eastern Ethiopia and to see that this community is thriving 30 years later...was really gratifying." Finney pointed to PWRDF's partnership with Sri Lankan refugees in India who focused on acquiring education and peace-making skills from the start. The refugees also began producing the algae-based nutritional supplement spirulina, and now train others in its production. —L.A.W.

'SOMETHING BEYOND OURSELVES'

In a joint address delivered at the opening of the Joint Assembly, the national leaders of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) outlined the ways in which their churches have deepened their full communion relationship, now in its 12th year.

The "most hope-filled expression" of full communion has been CLAY, the biennial Canadian Lutheran and Anglican Youth gathering, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada. Youth remind their churches "not to forget" this relationship, he added. Anglican and Lutheran youth embark on projects with their churches' development agencies, and this inspired



As some humorous out-takes of their joint greetings were played, Archbishop Fred Hiltz and National Bishop Susan Johnson share a laugh.

the theme of the assembly, Together for the Love of the World, said Hiltz. "Our youth are showing great leadership in our churches."

The theme illustrates that while Anglicans and Lutherans celebrate their relationship, "the fellowship we share must be for the benefit of the world," he said.

The two leaders spoke about challenges, including declining church membership and diminishing financial resources.

"The reality we are facing is that our church is declining in membership, in number of congregations and in financial resources at all levels of the church," said Johnson.

—MARITES N. SISON

DECLARATION HIGHLY SUPPORTED

The Anglican-Lutheran Joint Assembly on July 5 passed, by a vote of 98 per cent, a joint declaration focusing on the issues of homelessness in Canada and responsible resource extraction involving Canadian companies in Canada and overseas.

No one spoke out against the declaration when it was presented for debate on the floor, but a number stood to express support.

The declaration commits the Anglican Church of Canada and the Evangelical Lutheran Church in Canada to work together in raising public awareness about the issues.

On the issue of responsible resource extraction, the churches vow to support indigenous communities in Canada and abroad "in exercising the right to Free, Prior and Informed Consent" with regard to development



Following the passing of the resolution, the primate invited the delegates to stand and read the declaration aloud.

projects that affect their traditional territories.

Canadian companies are "major players" in mining, energy production and resource extraction across Canada and overseas, states the declaration. "They generate wealth for our societies, but they also give rise to serious and complex environmental, socio-economic, and human rights issues."

It commits both churches to "advocate for renewed federal funding" and for an

"integrated national collaborative strategy and greater accountability on the part of provinces and municipalities" in addressing homelessness and substandard housing.

"As we look across Canada, we are disturbed by the reality that around 400,000 people are without a healthy place to live and that homelessness has continued to increase despite years of unprecedented economic growth and prosperity in our country," states the declaration. —M.S.

CHRISTIAN MISSION: 'A LOVE AFFAIR'

As the keynote speaker, eminent South Indian theologian Christopher Duraisingh challenged Anglicans and Lutherans at both the opening and closing of the Joint Assembly of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC), at the Ottawa Convention Centre.

Duraisingh, a professor at the Episcopal Divinity School in Cambridge, Mass., began by asking them to "de-centre" themselves and their churches so that they can truly serve the world. "Part of the mission of the church is to critique the fundamental basis of self-centredness," he said. The experiences of margin-



The Rev. Dr. Christopher Duraisingh challenges the delegates at Joint Assembly.

alization, including those experienced by Canada's First Nations people, "is a consequence of that culture, that greed borne out of self-centred selves," he added.

Speaking on the final day of the assembly, he said he had sometimes turned the words from the assembly's theme, "Together for the Love of the World," around in his mind to be "Together in Love for the World." He asked them to consider the idea of being "in love" in this way and said he had seen signs of it throughout the five-day meeting.

Quoting Asian theologian C.S. Song, Duraisingh said that "Christian mission in essence should be a love affair of the church with other human beings with whom God has already fallen in love... Christian mission is God's mission, learning to love."

—M.S. AND L.A.W.



The "waterfall" pieces of turquoise cloth passed through people in the crowd (some holding signs of parish support) as the prayer event ended.

PRAYING ON PARLIAMENT HILL

Hundreds of Anglicans and Lutherans in Ottawa for Joint Assembly converged on Parliament Hill on the morning of July 6 for a prayer event intended to draw attention to the issue of access to clean water, particularly in aboriginal communities.

Led by Lutheran and Anglican youth, the event gathered people into circles of 12 on the walk in front of the Peace Tower on Parliament Hill. Volunteers held long ribbons of turquoise cloth that sparkled in the sun and cascaded down the steps like a waterfall.

The prayer service was led by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada, and Lydia Mamakwa, area bishop for northern Ontario. There were prayers for the rivers, for people who make their living from the water and for people who cross oceans. There were also prayers for the responsible use of water in urban and rural settings.

Heather Werboweski, 17, from First Lutheran in Winnipeg, told the *Anglican Journal* that she

thinks the event will have an impact. "Now more people are aware that it's an issue and so I hope they will more consciously think about the water that they use and think about the people who don't have the resources that we do."

Deb Roberts, a delegate from Christ Lutheran Church in Regina, said the event was a good way to show solidarity with native people. "We all are treaty people... water is an issue for all of us, so we should all have the same rights and the same access to water."

Bishop Adam Halkett of the diocese of Saskatchewan said, "The water is being damaged, so it's going to affect our grandchildren. It's affecting us already today, so we need to let the government know that we are the people of this land. We didn't sell anything... We shared a lot of this land, and water is also a part of that."

Bishop Susan Johnson said the event was "a wonderful opportunity to be on the Hill and to make this really significant gesture and statement right ... [in] our nation's capital."

—LEIGH ANNE WILLIAMS



Delegates line up to express their opinions on the marriage canon resolution.

SAME-SEX MARRIAGE VOTE IN 2016

General Synod on July 6 approved a resolution that will bring the issue of same-sex marriage to a vote at the meeting of the Anglican Church of Canada's governing body in 2016.

At its triennial meeting, General Synod passed Resolution C003, asking the Council of General Synod to prepare and present a motion to change the church's Canon 21 on marriage "to allow the marriage of same-sex couples in the same way as opposite sex couples."

Moved by diocese of Nova Scotia and Prince Edward Island members Michelle Bull and Jennifer Warren, the motion was approved by a two-thirds majority of the orders of bishop, clergy and laity. Twenty-five bishops, 72 clergy and 101 laity voted in favour; 11 bishops, 30 clergy and 27 laity were opposed.

The resolution states that no clergy, bishop, congregation or diocese will be required to participate or authorize such marriages



Algebra Bishop Stephen Andrews introduced an amendment.

draws and Dean Peter Elliott, diocese of New Westminster, and approved by the members. They include supporting documentation that: "demonstrates broad consultation in its preparation; explains how this motion does not contravene the Solemn Declaration; confirms immunity under civil law and the Human Rights Code for those bishops, dioceses and priests who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience; and provides a biblical and theological rationale for this change in teaching on the nature of Christian marriage."

against their consciences.

It also sets additional criteria contained in amendments introduced by the diocese of Algoma's Bishop Stephen Andrews

and Dean Peter Elliott, diocese of New Westminster, and approved by the members. They include supporting documentation that: "demonstrates broad consultation in its preparation; explains how this motion does not contravene the Solemn Declaration; confirms immunity under civil law and the Human Rights Code for those bishops, dioceses and priests who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience; and provides a biblical and theological rationale for this change in teaching on the nature of Christian marriage."

"Those of us who believe that same-sex relationships are a normal and natural part of God's creation, and are blessed by God, are having to turn away same-sex couples against the dictates of our consciences," said Bull. "We're having to say no to people when we believe God wants us to say yes..."

The Rev. Bob Derrenbacher, diocese of Algoma, described the resolution prior to the introduction of the amendment, as "prematurely conceived," saying that what the church has debated in past General Synods was the blessing of same-sex marriage and not same-sex marriage itself. "One is a pastoral response; the other would be a sacramental rite," said Derrenbacher. "Blessings are not the same thing as marriage." Derrenbacher said the amendment would "ensure that the proper and requisite study, consultation and prayer would take place in advance of any proposed change to one of the canons of our church." —M.S.

TEARS OF JOY FOR A NEW DIOCESE

Bishop Lydia Mamakwa wiped away tears of joy, while Archbishop David Ashdown and Archbishop Fred Hiltz swayed as a hymn was sung, minutes after General Synod on July 6 gave its unanimous concurrence to the creation of an indigenous diocese in northern Ontario.

"This is the day the Lord has made, let us rejoice and be glad," a beaming Hiltz said as members gave a standing ovation and extended applause when the resolution passed.

Approval of Resolution B001 means that the diocese of Keewatin will cease to operate on Dec. 31, 2014, but will continue as a legal entity until Sept. 30, 2015, at which time Ashdown will end his term as diocesan bishop and metropolitan of the ecclesiastical province of Rupert's Land. Other remaining parts of Keewatin will be "redeployed" to other dioceses. The



Aboriginal elders and supporters dance together after the vote to establish the new diocese.

diocese of Rupert's Land has agreed to absorb Keewatin's southern region churches.

"I don't know if there's one word to describe the elation we felt when we saw all those hands going up. All I can say is, "Thank you everyone for your support and may God

bless you," said Mamakwa in an interview.

Prior to the vote, representatives of the diocese offered reflections about the resolution.

"This is a historic moment," said the Rev. Amos Winter, from Kingfisher Lake, Ont. "God is surely in control and he has guided this moment... We are being called to go where no church has gone before..." The new diocese will cover 16 First Nations communities belonging to Treaty 9 around Kingfisher Lake, north of Sioux Lookout. Mamakwa, who was elected in 2010, is the current area bishop.

In an interview, Ashdown noted that the resolution also passed unanimously at the diocesan and provincial levels. "That says it's very much the will of God. The spirit is moving, and the church recognizes the work of the Spirit." —M.S.

IN OTHER NEWS  
AT GENERAL SYNOD

Archbishop Fred Hiltz spoke in his presidential address about plans to mark the 20th anniversary of the church's apology for its role in running Indian residential schools. The primate will establish a commission on the repudiation of the Doctrine of Discovery but wants to broaden it to also study reconciliation, "the church's commitment to addressing longstanding injustices borne by indigenous peoples in Canada" and racism within our society. —L.A.W.



Synod approved a motion to receive the report of the structures working group and commend it to the Council of General Synod "as a guiding document in moving forward with the structural renewal" of the national church. The report calls for the following: less reliance on standing committees and more grassroots involvement via task forces, a review of the size and function of General Synod, increased partnerships with dioceses and other churches, and operational reviews on the effectiveness of resources for mission and communications, including its informational technology capacity to support electronic meetings. —M.S.

Synod approved a motion that urges continued conversations on the proposed Anglican Covenant and delays a final decision on whether to accept or reject it until 2016. The Covenant was proposed as a way of healing relationships within the worldwide Anglican Communion, which were damaged by divisions over issues of human sexuality. —M.S.

Synod passed a resolution on issues of peace and justice in Palestine and Israel. The resolution reiterates the established positions of the church, which "recognize the legitimate aspirations, rights and needs of both Israelis and Palestinians to live in peace with dignity within sovereign and secure borders," but it also calls on Canadian Anglicans to educate themselves more deeply about the conflict. —L.A.W.

Synod unanimously passed Resolution A051, which set out the criteria for the selection of future national indigenous Anglican bishops (NIAB) as well as members of the Anglican Council of Indigenous Peoples (ACIP) and Sacred Circle.



# Ottawa assembly at a glance



DAVID SHAW

## TEAM CRANMER MEETS TEAM LUTHER

Connecting at the historic Joint Assembly, Lutherans and Anglicans joyfully celebrated their full communion—and their very subtle differences. It took red (Anglican) and yellow (Lutheran) lanyards to tell the members of the two denominations apart.

## DRESS REHEARSAL

Led by youth initiative co-ordinator Judy Steers (third from left), Anglican and Lutheran youth delegates do some reconnoitering on Parliament Hill a few days before the public witness prayer gathering on Parliament Hill. The event in front of the Peace Tower drew attention to the pressing need for access to clean water in Canada.



SIMON CHAMBERS

### Quote of the day 'Get Up. Get Out. Get Lost.'

—Bishop Katharine Jefferts Schori, Primate and Presiding Bishop of The Episcopal Church, quoting the words used by a retired New York Bishop as he dismissed the people at the end of The Eucharist



AMY HAMILTON

### 'FRED'S GOOD!'

The primatial cat, Mr. Tim, watches a live stream of the Joint Assembly at the Hiltz family home in Scarborough.



SIMON CHAMBERS

## SWIG IT FROM THE SPIGOT

Each day delegates submitted humorous captions to accompany a photo. Winners for this photo are below.

1. *Father, Son and Holy Spigot* —Sarah Chandler.
2. *The only form of resource extraction we can agree on.* —Bill Clarke
3. *Now at Joint Assembly—nose piercing.* —Christine Hills



ART BABYCH

## THE CHRISM OF BAPTISM

Faith, worship and ministry committee member the Very Rev. Louise Peters pours oil as she discusses new elements in baptismal liturgies.



SIMON CHAMBERS

## CRAFTING COMMUNITY

To learn something of each other, Anglican and Lutheran delegates worked together to create artistic sculptures that were later displayed.



SIMON CHAMBERS

## FACE TO FACE

Canadian Forces chaplain branch was one of 47 displays that delegates visited between sessions.



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A limited supply of printed copies are available on a first come, first served basis by writing the *Anglican Journal* at 80 Hayden St., Toronto, ON M4Y 3G2.

## DISASTER RESPONSE

The disasters in Quebec and southern Alberta were on the minds of Joint Assembly members of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, who met at the Ottawa Convention Centre July 3 to 7. (See related stories, pages 7 to 10.)

Separate offerings were made by the ELCIC's National Convention and the General Synod of the Anglican church for those affected by severe floods that hit Calgary and southern Alberta on June 20.

There was also a moment of silence in memory of at least 13 people killed by a devastating freight train derailment and explosion in Lac-Mégantic, Que., on July 6.

The bishop of the diocese of Quebec, Dennis Drainville, travelled with his wife, Deacon Cynthia Patterson, to Lac-Mégantic on July 7. They met with clergy and other survivors and evacuees housed at the local high school, some of whom were asking how God could allow such a tragedy to occur.

"The issue is not coming here to provide answers. The issue is to be with people," Drainville told the diocesan newspaper, the *Gazette*. "At the very core of a crisis like



Local residents show the results of cleaning up their homes following the severe flooding of the Bow and Elbow Rivers in Calgary, Alberta.

this, the need is to let people know that they are not alone..."

In Calgary, the diocesan bishop Greg Kerr-Wilson urged members of his diocese to reach out to congregations and individuals who have been affected by the severe flooding in southern Alberta.

Four people were killed and at least 100,000 were displaced by the worst flooding the province has seen in decades, according to the RCMP.

"I am certain you already have been praying, but I would encourage you to persevere in that prayer for all who have been affected; remembering particularly those who have

died, and for strength for those who are working to manage this crisis, particularly our emergency workers and civic leaders," said Kerr-Wilson in a pastoral statement.

The Primate's World Relief and Development Fund sent an initial \$15,000 grant to the diocese and announced that it is also accepting donations that will go toward areas of priority identified by the diocese. These include providing for the immediate needs of people from Siksika First Nation, where 1,000 people have been displaced and 280 homes destroyed, and drinking water has to be trucked in.

—MARITES N. SISON

## A UNIQUE PARTNERSHIP IS BORN IN BANGLADESH

Bangladesh has had more than its share of tragedy lately, but on the positive side, its high rate of maternal mortality—about 194 per 1,000 births in 2010—is falling. And the Primate's World Relief and Development Fund (PWRDF) is helping the country to reach its targeted reduction to 143 maternal deaths per 1,000 by 2015.

Only 20 per cent of Bangladeshi mothers are delivered by mainstream medical professionals; more than 70 per cent use a traditional, unpaid birth attendant known as a *dai*.

"The dai is a highly respected member of the community," Parash Baral, a project manager for the Bangladeshi NGO called UBINIG, told an audience at Church House, Toronto, in April. "She will drop whatever she is doing and go to a woman in need."

The PWRDF has partnered with the Canadian International Development Agency and UBINIG to provide enhanced training for these attendants, and better access to prenatal, neonatal and child health care in 15 selected Bangladeshi districts, each with its distinct culture, language, food and geographical conditions.



Agile tricycle ambulances transport midwives from the health centres to mothers in need and vice versa.

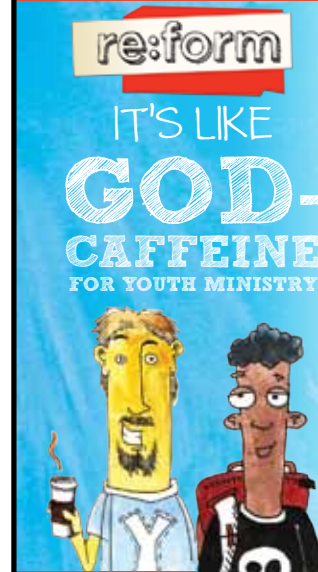
**UBINIG (Unnayan Bikalper Nitinirdharoni Gobeshona) was established in 1984 in Dhaka as a research, policy and advocacy agency.**

The current training program, involving 650 midwives, not only enhances the dais' existing midwifery skills and knowledge of medicinal plants, but also enables them to improve diets. "The dais are trained to understand problems faced by pregnant women and the signs of problem pregnancy, as well as trained

in nutrition and maternal and child health care," said Zaida Bastos, a PWRDF program co-ordinator.

Care is based in a locally constructed health centre called a *daighor*. Increasing numbers of villages are turning to the daighors, with some serving many more villages than originally intended.

The PWRDF project, which will run till 2015 and serve 130 villages, is also funding a fleet of tricycle ambulances to transport mothers in need of care, as well as several flat-bottomed boats to ferry the ambulances across rivers. —DIANA SWIFT



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## August Bible Readings

### DAY READING

- 01 Ecclesiastes 1.1-18
- 02 Ecclesiastes 2.1-12a
- 03 Ecclesiastes 2.12b-26
- 04 Colossians 3.1-17
- 05 2 Peter 1.1-21
- 06 Daniel 7.1-14
- 07 Daniel 7.15-28
- 08 Isaiah 1.1-20
- 09 Hebrews 11.1-16
- 10 Luke 12.22-40
- 11 Psalm 33.1-22
- 12 Hebrews 11.17-31
- 13 Hebrews 11.32-12.2
- 14 Isaiah 7.1-16
- 15 Isaiah 7.17-8.4
- 16 Psalm 80.1-19

### DAY READING

- 17 Luke 12.41-59
- 18 Jeremiah 23.1-20
- 19 Jeremiah 23.21-40
- 20 Hebrews 12.3-17
- 21 Hebrews 12.18-29
- 22 Psalm 103.1-22
- 23 Isaiah 58.1-14
- 24 John 1.29-51
- 25 Luke 13.10-21
- 26 Hebrews 13.1-14
- 27 Hebrews 13.15-25
- 28 Psalm 81.1-16
- 29 Luke 9.1-17
- 30 Luke 14.1-14
- 31 Jeremiah 2.1-13

## September Bible Readings

### DAY READING

- 01 Proverbs 25.6-22
- 02 Ecclesiastes 3.1-22
- 03 Philemon 1-25
- 04 Psalm 1.1-6
- 05 Psalm 139.1-24
- 06 Jeremiah 18.1-17
- 07 Luke 14.15-24
- 08 Luke 14.25-35
- 09 Luke 15.1-10
- 10 Jeremiah 2.14-37
- 11 Jeremiah 3.1-18
- 12 Jeremiah 3.19-4.12
- 13 Jeremiah 4.13-31
- 14 John 3.1-21
- 15 Exodus 32.1-16
- 16 Jeremiah 6.9-30

### DAY READING

- 17 Jeremiah 7.1-15
- 18 Jeremiah 7.16-34
- 19 Jeremiah 8.1-12
- 20 Jeremiah 8.13-9.1
- 21 Luke 5.27-39
- 22 Luke 16.1-18
- 23 Luke 16.19-31
- 24 Amos 6.1-14
- 25 Jeremiah 32.1-15
- 26 1 Timothy 6.3-21
- 27 Daniel 10.1-11.2a
- 28 Jude 1-25
- 29 Revelation 12.1-18
- 30 Habakkuk 1.1-2.4

## BISHOPS DIALOGUE IN 'GREAT HOPE'

African and North American bishops left the recent Consultation of Anglican Bishops in Dialogue "with great hope," they said in a collective statement issued at the conclusion of their meeting in Cape Town, South Africa, from May 2 to 5.

The dialogue was the fourth in a series of meetings established to help heal divisions within the Anglican Communion.

This meeting focused on reconciliation, and included presentations on Truth and Reconciliation commissions in South Africa, Canada and Burundi. The 18 bishops—from Kenya, South Africa, Burundi, Zambia, South Sudan, Malawi, Ghana, the U.S. and Canada—also heard about reconciliation efforts in The Episcopal Church, which has been divided over issues of sexuality, as well as efforts elsewhere in Africa.

The Rev. Canon Isaac Kawuki-Mukasa, from the national office of the Anglican Church of Canada, worked with Archbishop Colin Johnson from the diocese of Toronto to establish the dialogues, following the 2008 Lambeth gathering of bishops in Canterbury. There has been clear progress in building relationships and trust since the dialogues began, he said. The bishops' differences, particularly on issues of sexuality, have not disappeared,



Bishops chat informally during a break from their talks in Cape Town.

**“You pick up a conversation with someone who truly is a brother or sister in Christ.”**

—The Rt. Rev. Jane Alexander  
Bishop of the diocese of Edmonton

he acknowledged, "but the good thing is that they have become friends now."

Bishop Anthony Poggo from the diocese of Kajo Keji in South Sudan told the *Anglican Journal* that the dialogues "have helped us understand each other's contexts."

Bishop Jane Alexander of the diocese of Edmonton said she was humbled to take part. "You pick up a conversation with someone who truly is a brother or sister in

Christ," she said.

Bishop James Tengatenga from the diocese of Southern Malawi said, "Beginning the work of reconciliation, we have walked this far and we have reached a point now where you can say anything and think anything and it's okay." Now, he added, it is a question of "how do we move this beyond simply the bishops into the real, lived experience of the whole church?"

Kawuki-Mukasa said the theme of reconciliation was particularly powerful in the setting of South Africa, and stories from the country's TRC moved everyone deeply.

The bishops have committed to meeting next year and possibly the year after as well. —LEIGH ANNE WILLIAMS

## NEWS IN BRIEF

## PRIEST AND WIFE CHARGED WITH FRAUD

Archdeacon John Dinn and his wife, Catherine Dinn, are facing multiple charges for allegedly defrauding the Anglican parish of St. John the Evangelist in Topsail, Nfld., where he has been the rector for about five years.

According to a court story in the St. John's *Telegram*, the charges stem from several incidents of forged cheques being presented to an HSBC bank, thereby defrauding the parish of amounts not exceeding \$5,000 in each case. —LAW

## BRANDON PRIEST CHARGED WITH FRAUD

The former executive archdeacon of the Anglican diocese of Brandon was arraigned on fraud charges April 8 after he allegedly used a diocesan business credit card for personal expenses "in excess" of \$190,000.

Archdeacon Noah Njegovan, 30, was accused of embezzling during his time as executive archdeacon of the diocese and assistant to his father, Bishop James Njegovan, from 2010 to 2012.

Njegovan, who was charged with fraud over \$5000, was released on bail. His licence to officiate as a priest has been suspended.

Bishop Njegovan has not commented on the case and has given Archdeacon Tom Stradwick commissarial

authority to handle the matter in order to ensure a fair investigation. —MARITES N. SISON

## BISHOP SUES BLOGGER FOR DEFAMATION

Bishop Michael Bird of the diocese of Niagara has filed a defamation lawsuit with the Ontario Superior Court of Justice against David Jenkins for comments published in his blog *Anglican Samizdat*.

The suit alleges that multiple comments published were injurious to the bishop's "credit, character and reputation." Bird's lawyer, Graydon Sheppard, says the bishop, and to some extent, his wife, had been "under constant attack for more than two years by this blogger...[who] has gone beyond fair comment and debate about doctrinal matters."

Jenkins' lawyer, Douglas Simpson, declined comment; however, the statement of defence denies "in all cases... that the words, pictures or sounds of said broadcasts or postings were libelous or defamatory." It also asserts that his comments were "...intended to be humorous and make use of satire, sarcasm, irony, hyperbole, wit, 'send up' and other types of humour to make a point other than what one would take literally from the comments..."

The bishop is seeking \$400,000 in damages as well as legal costs and the removal of all the defamatory material posted. —LEIGH ANNE WILLIAMS



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The Anglican Church of Canada gratefully acknowledges the generous gifts made in loving memory of the following individuals. May they rest in peace, and rise again in glory.

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# A FILM TO CAUSE CHANGE

MICHAEL THOMPSON

Rob Stewart's new film, *Revolution*, charts a new chapter in the life of the activist filmmaker whose first film, *Sharkwater*, challenged the slaughter of sharks for their fins. At the Hong Kong screening of that film, a young woman thanked him for bringing the film to China, the world's largest source of demand for shark fins, and then asked whether it mattered, since there would be no fish in the oceans by 2048.

Stewart does something wonderful. He invites the audience into a state of wonder and mystery, sharing the beauty of the ocean's diverse and astonishing life—coral reefs, pygmy seahorses and the wonderfully named flamboyant cuttlefish. And out of that sense of beauty, mystery and wonder, he draws us into awareness of threats to that beauty through the acidification of the oceans,

**REVOLUTION**  
 Directed by Rob Stewart  
 Released April 12, 2013  
 85 minutes  
 RATED G

finally reminding us that when oceans shut down, the planet pretty much shuts down, too.

I went to see this film out of a sense of duty. I went because I know this stuff matters. I drove to see it (and subsequently asked a friend to drive to my office with a review copy of the DVD). That is to say, I went with all the ambivalence that most of us share when it comes to matters of creation and its well-being. We care, we know it matters, and we're either embarrassed or defensive about how deeply we are implicated as part of the problem.

*Revolution* isn't looking for purity, though. It's looking for change, and starting with a sense of wonder and beauty doesn't hurt. The film tells a frightening story, a story that will make many of

us uncomfortable and some of us angry. One commentator tells us that the acidification of the oceans threatens not only life in the oceans but terrestrial life as well (half of the planet's oxygen is generated by phytoplankton). A very articulate young person at the Cancun UN Climate Change conference says, "You've been negotiating my whole life." We learn that over the past 25 years, 38 per cent of the coral of the Great Barrier Reef and 90 per cent of that in the Caribbean has died. We are asked to consider the wisdom of treating the atmosphere as "an unregulated dumping ground for whatever anybody wants to put there." The film is highly critical of the development of the oil sands, but doesn't let the rest of us off the hook for the 350 million cars that need to start tomorrow morning.

"Starving people will fish the last fish and burn the last forest for food," the narrator reminds us, and suddenly the sense emerges that we are all in this together, and that we are being asked to do more

than regulate our behaviour as consumers. We are being asked to take up our responsibility as citizens.

And that's where I think we as Anglican Christians might intersect with *Revolution*. The first "citizens" received a mandate to look after the garden, and there is mounting evidence that we ignore that mandate at our own peril. I think that's why I was so glad that the film starts with wonder and beauty. It is as if the film begins with an illustrated pageant of why the Creator sees, at every day's end of creation, that it is good. What follows might start more than one conversation—in a church basement, youth group or parish council—about how we might work together to make it possible for the Creator to say that about the work of this day, work that we do as God's partners now, living with care in the rich mystery of beauty and wonder that supports us.

**THE VEN. DR. MICHAEL THOMPSON** is general secretary of the Anglican Church of Canada.



Rob Stewart's film *Revolution* is a call to action on climate change.

## SOLEMNITY MEETS HUMOUR

They play the most solemn of instruments, but they're not above having a little fun. Listen carefully and you may discern a bar or two of a nursery song or sea shanty in the music played by your church organist.

According to David Drinkell, master of the music at the Anglican Cathedral of St. John the Baptist in St. John's, Nfld., organists often sneak secular fare into the hymnal line-up.

"The Sailor's Hornpipe' fits almost exactly as a descant over 'Eternal Father, Strong to Save.' And the second half of the tune of 'Nativity' is identical to that of 'Mary, Mary, Quite Contrary,'" says Drinkell.

Organists can turn their musical latitude to their own advantage. One man auditioning for a job was asked to improvise something during the collection, recalls Drinkell. "The minister had just made a plea for funds to repair the church roof and asked that all those who would pledge \$50 stand. The organist played 'O Canada.' He got the job!"

Once, at the funeral of a Belfast dignitary, Drinkell obliged the widow but surprised the guests by playing two songs from the couple's courting days: "Thank Heaven for Little



Church organist pulls out all the stops to have fun.

Girls" and "I Could Have Danced All Night."

According to a recent online survey by Christian Research, a U.K. Christian-resources consulting group, more than 50 per cent of respondents reported "tune smuggling" by church organists.

One master of the pipes, playing at the funeral of a big drinker, got the sack for sneaking in "The Beer Barrel Polka." And another, in Scotland, on bad terms with the elders wreaked his revenge as they processed in by playing "Send In the Clowns."

Dr. Giles Bryant, director of music at All Saints' in Peterborough, Ont., recalls

weddings where the brides were late and where he played a version of "Adeste Fideles" that is usually accompanied by the words: "Why are we waiting?" And he has come down hard after long homilies. "At the end of a particularly lengthy and boring sermon there's a way you can come in with the next hymn that tells the whole congregation, "Thank God that's over.'"

Bryant's worst-case recollection is a funeral where the family wanted the body to be taken from the church to the organ playing "I Did It My Way." With due respect to Frank Sinatra, Bryant politely refused and told them to get a tape. —DIANA SWIFT



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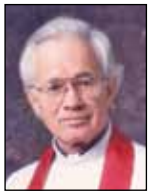
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## IN MEMORIAM



### THE REVEREND CANON JOHN RONALD FRALICK

April 22, 1924 to April 14, 2013

Passed away peacefully at the Royal Victoria Hospital in Barrie, Ontario in his 89th year.

Loving husband of Shirlye Toro. Dear father of Janet (Tom), Stephen (Janice) and Gloria Smith. Proud grandfather of Vanessa, Stephanie, Jocelyn, Christopher and Jonathon Fralick and Christopher and Brendan Smith. Dear step-father of Suzanne Toro and Stephanie Marsden (Ron). Dear brother of Gordon Fralick and brother-in-law of Gladys Hepburn.

Predeceased by his beloved wife Gwen in 2007; son-in-law Paddy Smith; grandson Ryan Fralick, brothers Ferguson and Douglas and sister Anne Smith. Lovingly remembered by many nieces and nephews, as well as colleagues, peers, parishioners and friends.

John studied theology at Wycliffe College, University of Toronto and was ordained in 1954. His long career as a minister with the Anglican Church began then as an Assistant Curate at St. John's West Toronto. He was Incumbent of the Parish of Elmvalle. In 1958, he moved to Scarborough to build the parish of St. John the Divine. He then served for 20 years at St. James, Orillia before retiring in 1988. His ministry continued for a number of years after retirement, in Alliston, as an Honorary Assistant at St. Andrew's. John returned to Barrie in 2002 and the parish of St. Paul's, Innisfil, as an Honorary Assistant.

Memorial donations may be made to the Primate's World Relief and Development Fund (cheques payable to St. Paul's Anglican Church, with notation for PWRDF, c/o 54 St. Paul's Crescent, Barrie, ON L9J 0E2)

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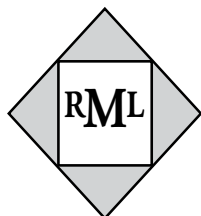


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## ANGLICANS IN PUBLIC LIFE



Elizabeth May with two environmental "skunks."

## AN ACTIVIST, AN

At a time—at least in Canada—when having an active faith is considered a liability for politicians, Elizabeth May stands out for being openly Anglican.

May, leader of the Green Party of Canada, is known for environmental activism as equally as she is for declaring her faith.

"In the U.S., if you're not an out-of-the-closet practising Christian, you almost have no chance of being elected," says May with a laugh in an interview. "It's the opposite in Canada. I get flak for being a Christian."

And so she finds herself having to stress over and over again that her party is a secular organization that welcomes supporters "of all faiths and of no faith."

But even if she has found herself in tight corners—like being confronted by Canadians who object to her wearing the Celtic cross given to her by her late mother—May says that her faith is such an important part of her life that she remains unfazed. "It's the source of my strength in dealing with somewhat insurmountable odds—this profound belief

## YOUTH VIEW

# What matters most



### ANDREW STEPHENS-RENNIE

I was in the parish parking lot, closing the trunk of my car, about to head into the church. Suddenly a voice rang crystal-clear: "You can't park here."

No greeting. No inquiry as to whether I needed help or was, perhaps, lost. Even as I headed over to explain that I was there for a diocesan-sponsored workshop, it was made abundantly clear that my presence was a nuisance.

During the workshop, as we discussed ways of engaging with marginalized youth, it struck me as ironic (if somehow appropriate) that my day had begun with an experience of exclusion at the hands of the church.

Our discussion was facilitated by British educator Pip Wilson, who reminded us again and again that when working with youth wounded by their home community, "We can see their behaviour, but we can't see their journey." It isn't until we listen to another's story that we can begin to understand their actions.

I wonder what journey the parish staff were on, to have acted the way they did that morning?

We watched a short film exploring the realities of gang life, and a young gang member shared something that resonated with my earlier parking lot experience. Speaking of those drawn into a life of crime, he said, "If they find their family excludes them, they'll find a new family."

In short, they'll leave the place where

**No greeting. No inquiry as to whether I needed help or was, perhaps, lost ... it was made abundantly clear that my presence was a nuisance.**

they have experienced indifference or rejection to find a place of belonging.

How many young people, I wondered, have found themselves excluded by the church and have left to find another place to belong?

As our church continues to seek to do God's work together, emphasizing values such as nimbleness and flexibility, we must first wrestle with this question. We may become nimble and flexible, but what good will come of these changes if we are a church of exclusion rather than embrace?

This is why the Marks of Mission are so important to me. Without an outward focus, rooted in the gospel of Christ, we will perish. And yet, if we take up the mantle and throw ourselves fully into God's mission, we will become the people that God calls us to be.

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

# ANGLICAN, A POLITICAL LEADER



“Being a Christian in politics is part of who I am.”

—Elizabeth May

that the impossible is possible.”

Wearing her faith on her sleeve, May believes, is also a matter of honesty and transparency. “I’m not trying to impose a religious agenda...Being a Christian in politics is part of who I am as a person, so I don’t hide it.”

May came to her faith “sort of on my own.” Born in Connecticut in 1954 to a British father and an American mother, May and her family didn’t attend church regularly. She was a toddler when her mother left an Episcopalian church after a falling out with the minister, who refused to circulate one of her petitions to end nuclear weapons testing. They attended some Quaker meetings, but when they met with refusal of “some other worthy request,” off they went again.

At 13, May decided she wanted to become Episcopalian. But that was only after she dropped the idea of becoming Jewish. She had consulted a rabbi who kindly quizzed her on her religious beliefs. He came to the conclusion that while she was welcome in his community, he thought she had formed “a much closer relationship with Jesus Christ than you think you have and you will miss it.”

May followed his advice to call the Episcopal church closest to home, and coincidentally they had confirmation classes for her age. And so began her faith journey that continued even after her family moved to Nova Scotia when she was 18.

“I’m very comfortable in the Anglican church. The element of it that

I appreciate the most would apply to many Protestant churches—inclusiveness, tolerance,” she says.

May also finds joy in parish life, so much so that before she entered politics, she studied to become a priest. She was halfway through her theological studies at Saint Paul University in Ottawa, but had to abandon them as the demands of being leader of an emerging party grew. In 2011, May made history by becoming the first Green Party candidate to be elected to the House of Commons.

Now a parishioner at St. Andrew’s in Sidney, B.C., May is still on the parish rolls of St. George’s in New Glasgow, N.S., her former home.

“I appreciate the ways in which the church is evolving in the modern world,” she adds. May recalls hearing then-Archbishop of Canterbury Rowan Williams speak forcefully at the 2009 UN conference on climate change in Copenhagen. “He said, ‘to tell lies about climate change is to tell lies about God and it’s blasphemy,’” says May. “I just got chills and thought,

‘Oh, my God, I belong to the Anglican church and we’ve got this radical Archbishop of Canterbury, and isn’t he wonderful?’”

The Anglican church is going through challenges as membership and finances dwindle. But May says it’s good “to have to go through some difficult times, so that we actually are not the comfortable pew, the status church, but actually rebuild ourselves [as we consider] what’s the point here? What are we challenged to do in the world in a time of climate crisis, a time of suffering and poverty?”

May said she latches on “more than anything else” to a phrase in the doxology recited by Anglicans, taken from Ephesians 3:20: “...God’s power working in us can infinitely do more than we can ask or imagine.”

This is “a profoundly empowering, hopeful message, because if we deal only with those things that we can ask or imagine in our current knowledge-based, secular economic sense, then our kids don’t have any future,” she concludes. —MARITES N. SISON

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