This was the task Hurn and the church archivists faced: finding all the relevant documents and making copies available for the TRC. Approximately half of the digitized records came from the General Synod archives in Toronto, which also holds records from the Arctic and Keewatin dioceses. The rest of the records came from the archives of 30 dioceses.

School records submitted to TRC

André Forget
STAFF WRITER

It has been a long process, but on Jan. 16 the Anglican Church of Canada submitted its digital records relating to Indian Residential Schools—over 300,000 pages of documents—to the Truth and Reconciliation Commission (TRC).

For General Synod archivist Nancy Hurn, who co-ordinated the seven-year digitization process, it has been a journey filled with hard work. It has also, however, been a rewarding one.

“I’ve been an archivist for 30 years,” said Hurn, “and this is predominantly the first time that I have looked at historical records that have such an impact on people’s current lives.”

Between 1820 and 1969, the Anglican church operated 35 residential schools across Canada, and as part of the 2007 Indian Residential School Settlement Agreement, it was required to provide the TRC with all information related to the residential schools held in its archives.

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**Church can help open up space for dialogue**

Leigh Anne Williams  
**STAFF WRITER**

As the new director of the University of Toronto’s Munk School of Global Affairs, Stephen Toope stands at an interesting spot where academia intersects with the public square. This son of an Anglican priest arrived here by a fascinating road that took him from his hometown of Montreal, across Canada and around the world.

After graduating from Harvard, McGill and Cambridge as a lawyer, he helped to create the Royal Commission on Aboriginal Peoples in Canada in the 1990s, and later, to prove that Canadian citizen Maher Arar was unjustly tortured in a Syrian prison. From 2002 to 2007, he also represented Western Europe and North America at the UN Working Group on Enforced or Involuntary Disappearances. Most recently, he was president of the University of British Columbia. Toope has also devoted time to the Anglican Church of Canada as a member of a task force working with then primate Archbishop Michael Peers, considering the church’s future and relevance in an increasingly secular world, advising the diocese of New Westminster on canon law as it considered blessing same-sex unions, and as the chair of the Primate’s World Relief and Development Fund (PWRDF) Committee.

How are you feeling about this new position?

I’m very excited by it. The more I learn about the Munk School, the more opportunity I think there is for it to really play a role as one of Canada’s principal interlocutors in global affairs, outside of government.

Are there new directions that you’d like to see for the school?

I’m always careful when I go into a new job not to purport to know more than I do before I get into it. I certainly wouldn’t want to say that things have to change radically. In fact, I think that this school is on a great trajectory. There is one program area where I’m pretty sure one of the reasons I was hired was to explore this further. There’s a program called Global Justice, and so far it’s focused a lot on international tribunals, criminal courts… There’s a shared desire to expand beyond that and to be thinking more about what it means to try to conceptualize justice at a global level. Does that mean institutions? I think it does. But it also means policies that actually try to pursue more just outcomes for people who have been marginalized? There’s some real opportunity to think more creatively in that space. It relates to another question, which is religious intolerance, religious extremism. I would broaden that out to say some deep cultural difference. How do we navigate in a world of extraordinary cultural chasms that have opened up? Do you simply accept that? It’s all very well to say we need more dialogue. But how do we accomplish that in an institutional sense at an international level? What are the roles that civil society organizations can play?

Is there a freedom being in the school, as opposed to the UN or a government body?

I remember Michael Peers used to describe the Anglican church as a place for people to be together, I think that’s true. What he was getting at was, “Well, we don’t all have to have exactly the same belief structure on every doctrinal issue.” You could have differences, but we wanted to be together. I think that a place like the Munk School is that, in a secular sense. It is a place… that can convene across great differences because we’re not representative of any particular ideologically. We don’t have a political position; we’re not a governmental organization.

Are there some big-picture things that you think are important for the church and organizations, like PWRDF, to think about now?

One of them is this question of how to facilitate cross-cultural connections. We are creating terrible divisions that seem quite impenetrable at a political level, so finding ways within civil society to create open spaces for people to connect… I remember one of the first trips I did with PWRDF—there was a session in Thailand for Singhalese Buddhists and Tamils to get together in a safe space, partly supported by the Primate’s Fund—to be part of that creation of open space for some dialogue… Another area that strikes me as increasingly important is income inequality. How do we get societies to be thinking about the unfairness of ever-increasing Gini coefficients, where you’ve got the bottom part of the population having access to almost no resources and the top one percent—10 percent, 20 percent—having access to almost all resources?

You helped advise the diocese of New Westminster on canon law as it considered allowing same-sex blessings. Now the national church is considering the question of allowing same-sex marriage. Would you have any advice for the church in terms of handling a potential conflict?

I was not, happily, involved so much in the small “p” politics of it because we were brought in to give our interpretation of what was allowed and what was not allowed under the rubric of the diocese, and what were the bishop’s powers, and all those things. What I was struck by, and it made me quite sad, was the number of people who, I felt, exhibited no generosity of spirit. If I had any advice, it is to say that people can legitimately disagree on these issues… you can have a more fair-minded discussion if people enter not with the presumption that the other side has some evil intent, if I may put it that way… And maybe I’ll say something slightly provocative: I think that the bishops have a very important role. If (they) model discourse that is not exclusionary, I think we have a better chance.

(See full interview at anglicanjournal.com: Church can help open space for dialogue.)

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Committed parishioners establish endowment fund for mission projects

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

Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a modest return, fully taxable. They have decided to make a contribution to General Synod of $40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of $1,712 ($1,142.66 a month), with a rate of 4.2798%. 82.51% of the annual payments ($3,412) will be tax free. A donation receipt will be issued for the gift amount of $10,000. The tax credit earned by making this gift is expected to be $4,640. Assuming the tax marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed investment.

The gift of $10,000 will be paid immediately to the church.

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FOCUS

FREEDOM OF EXPRESSION VERSUS RELIGIOUS SENSIBILITIES:

What’s the balance?

Diana Swift

IN LIGHT OF January’s tragic events in Paris, Western democracies are reflecting on one of their core values: the right to freedom of expression even if that freedom offends people. A legacy of the 18th-century Enlightenment, this value has given Westerners wide latitude to mock social institutions from the monarchy to the church. But after 17 people were killed in attacks, including staff at satirical magazine Charlie Hebdo, some are asking whether a line should be drawn—including unfreed freedom to pillory religion worth the sometimes brutal consequences? Others counter: is respect for religion merely code for fear of religion? The Anglican Journal put two questions to six religious leaders representing the Jewish, Christian and Muslim faiths: How do you feel/react when your religion or its most revered figures are satirized? Should respecting religious sensibilities trump freedom of speech?

Rabbi Reuben Poupko, rabbi, Beth Israel Aaron Congregation, Montreal

It depends on the nature of the satire. Some images of Judaism can be hurtful and offensive. But in society, no one has the right never to be offended. Sometimes you are wrong to be offended. And some religious cartoons can be genuinely funny. I recall one showing Moses descending from Mount Sinai with God’s commandments on the stone tablets. Moses says, “The good news is, I got ‘em down to 10. The bad news is, adultery’s still in.” I laughed out loud.

Rabbi Jarred Grover, rabbi, Beth Tikvah Synagogue, Toronto

For me personally, seeing my faith mocked can be very angering. I feel the same way any person would when something valuable to them is not being treated respectfully. Judaic teaching has little to say about this. But though freedom of expression is sometimes hurtful, it is the price we pay for living in a vibrant and prosperous democracy that allows our most cherished values to be questioned. I have Mormon friends who are deeply offended by the satirical Broadway musical The Book of Mormon, but they absolutely defend the producers’ right to put on the show.

The Rev. Dr. Carol Wood, executive bishop, Anglican diocese of New Westminster, Vancouver

If religious criticism is intended deliberately to offend, to vilify or to slander, it is not acceptable and I would be outraged. And not just for my own religious faith, but also for others. I am not against satire. If satire is intended respectfully to challenge or question a fundamental belief, or to expose the hypocrisy of the institution or its leaders, it is perfectly okay.

There is no unlimited right to freedom of speech and no absolute right to freedom. To exist, freedom needs self-imposed restraints, and democracy requires a consensus based on mutual respect. What we have in the Paris cartoons is a misuse of freedom... it is secular fundamentalism that insists on the right to cause offence in the name of freedom. Religious satire is not off-limits when it serves the public good by exposing hypocrisy and causing us to live up to our ideals in a better way, but when its purpose is deliberately to offend, how is that different from hatred?

Imam Imtiaz Ahmed, Ahmadiyya Mosque, Ottawa

I am hurt when a sacred person is ridiculed or belittled—be it Moses, Jesus or Prophet Muhammad (peace be upon all of them), it is equally offensive. Muslims hold every prophet very near and dear to our hearts, and any satirical depiction of them is offensive to us. I recently suggested that no caricature or satirical cartoon of any religious figure should be published, as it can potentially harm peaceful coexistence. That being said, this does not give anyone the right to take the law into his hands and start killing and committing atrocities against mankind.

Freedom, whether freedom of religion or freedom of expression, is a cherished Canadian value. Islam teaches us not to say anything about any sacred person of any religion that could hurt the sentiments of its followers. We already have laws in place to prevent hate speech, libel and slander, so I don’t think freedom of expression has to be sacrificed to accommodate religious sensibilities. I believe both are important and can coexist.

Imam Syed Soharwardy, executive imam, Al Madinah Islamic Assembly, Calgary

When someone insults Islam, it bothers me; it is quite disturbing. But either he does not know Islam or he has a hateful disagreement with Islam. So it is our duty to have a dialogue with that person and educate him. Respectful disagreement is absolutely fine. Disparaging depictions of Christ bother me so much I feel sorry for my Christian brethren. And while I cannot make fun of the Torah or the gospel, non-Muslims are mocking us, knowing that the Qur’an prohibits us from responding in the same tone. In a free society, people have the right to offend, but people do not have the right to incite hatred or to stereotype an entire community. When you depict Muhammad as a terrorist, 1.6 billion Muslims worldwide are considered terrorists, when 99.9 per cent of them are peaceful. We must use freedom of speech with responsibility. That is the price of keeping a civil society.
LETTERS

I was almost speechless after reading the article, Ethical investment: ‘Not just avoiding the bad’ (Jan. 2015, p. 3).

How in God’s name can so many Christian groups, including the Church of England, put in place “hard screens” that prohibit investments in tobacco, alcohol, pornography and armaments, yet still invest in fossil fuel corporations whose products are driving global warming rapidly toward a climate cliff that has the capacity to destroy creation? Both the church and British Petroleum must be laughing all the way to the bank after their “hard-edged” conversations about reforming BP’s safety procedures.

The burning of fossil fuels is the energetic equivalent of exploding 400,000 Hiroshima-sized bombs every day. And yet, the focus of responsible investment is ensuring safe and effective procedures? As Christian climate activist Bill McKibben said in a speech to the Riverside Church in Virginia last summer: “We don’t act, and we don’t think about what has been dubbed ‘Canada’s shame’ and encourage more conversations and action.

A key component of the Indian Residential Schools Settlement Agreement, the TRC was created to gather the experiences of more than 150,000 former students and their families, to educate Canadians about the schools’ history and to inspire reconciliation “among individuals, families, communities, religious entities, government, and the people of Canada.”

At the first national event in Winnipeg in June 2010, TRC chair Justice Murray Sinclair urged those present to simply listen and be open. “You will notice a resilience and strength that is nothing short of remarkable,” he said, referring to former residential school students, many already in their twilight years and sharing their childhood experiences for the very first time.

“There is an unbreakable, absolute truth experienced when the person across from you summoned up immeasurable courage to tell you something they may never have told anyone.”

In June, the TRC will end its four-year term, with the seventh and final national event to be held in Ottawa. A key question that needs to be answered is whether Canadians have listened and, if so, what are they prepared to do about what they have heard. A statement made by TRC commissioner Marie Wilson at the Winnipeg event lends particular resonance: “What we have kept repeating is if the TRC ends up being a series of very well-intentioned activities that lead only to aboriginal people talking to themselves, our country will have missed the best opportunity that we had in nation building, possibly in our entire history.”

The primate, Archbishop Fred Hiltz, has reiterated the church’s 1993 apology to aboriginal peoples for its role in running the schools, where some students suffered physical and sexual abuse. Hiltz also expressed the church’s commitment to the healing journey for the long haul, acknowledging that healing and reconciliation could take generations. After all, the schools operated for a century and the legacy of trauma and institutional racism continue to this day—aboriginal peoples suffer a higher incidence of poverty, addictions, family violence, depression, and incarceration.

In order for this commitment to take root, however, it will need to be fully embraced by Anglicans across Canada. The reality is that the residential school legacy remains either a polarizing issue or a non-issue in some parts of the church. The Primate’s Commission on the Doctrine of Discovery, Reconciliation and Healing will need to address this. Created on the recommendation of the Anglican Council of Indigenous Peoples, part of the commissioner’s mandate is to move forward with a healing strategy and address continuing injustices faced by Canada’s indigenous communities. There is much work to be done.

Editor’s Note: At press time, the Supreme Court ruled that Canadian adults who are mentally competent, enduring intolerable suffering and have “grave and irremediable medical conditions” have the right to doctor-assisted suicide. The Anglican Journal will explore the religious and ethical perspectives of this decision in the April issue.

On ethical divestment: ‘Let’s give ourselves a big shake’

Let’s give ourselves a great big shake, and divest! Liz Armstrong

In praise of restraint I would like to praise most English Canadian media for their restraint in creating a potential backlash against people of Muslim faith (Religious leaders condemn Paris attacks, Feb. 2015, p. 8). It is important that we strengthen our interfaith relations at this trying time, when we could easily be tempted to abandon mutual respect and peaceful dialogue.

The Rev. Fletcher Stewart Winnipeg

A letdown The recent descriptions of the jihad murders of two Canadian Forces personnel (“Draw strength and courage from our decency,” Dec. 2014, p. 1) were downplayed in our December newspaper.

The murder of Patrice Vincent was not a “hit and run.” No Canadian, let alone Christians and Jews, will ever thank you for your willful blindness. If you were a paper of truth and justice, you would print the truth about Islamic doctrine and the persecution of Christians in all Islamic geographies. You would also publish articles of concern regarding stealth jihad in this country.

Marites N. Sison in her editorial The gift of possibilities (Sept. 2014, p. 4) said her immediate goal was to “provide readers with more thought-provoking stories that will be told in new ways.” I was immediately hopeful, but remain disappointed.

Robert Reid Mississauga, Ont.

An inspiring read I really appreciated Jonah’s journey to Niniveh, and mine (Jan. 2015, p. 2). Eric Friesen writes in a way that is interesting, easy to follow and easy to understand. I admire the way he faced his fears all through his life and used his talents to help others. His story is inspiring and enjoyable to read.

Eileen Akselson Castlegar, B.C.
‘O Dearest Lord’

By Fred J. Hiltz

IN THE THIRD WEEK of Lent I will be making a visit to the Episcopal Diocese of Jerusalem with Andrea Mann, the director of global relations for our church. Our visit begins in Amman, Jordan, with an act of renewing baptismal vows in the Jordan River! Imagine wading into those same waters in which Jesus was baptized to renew one’s vows as a disciple and then to baptize others! That will be quite the experience.

From Jordan, we will visit several parishes and a number of schools and health care centres operated by the Diocese of Jerusalem. We will meet with lots of local clergy and people and then with Archbishop Suheil Dawani and his chaplain, the Rev. Canon John Organ. His ministry has been supported for three years by a generous grant from the General Synod of our church. We will make a visit to St. George’s College and I will preach at the Cathedral of St. George the Martyr in Jerusalem. We will return home with many stories, and I pray that in telling them, our Canadian Companions of the Episcopal Diocese of Jerusalem will grow. Check us out at www.anglican.ca under Mission and Justice.

Throughout this visit, I will wear the pectoral cross that Archbishop Suheil gave me in 2009. It is a Jerusalem cross that bears five gems representing the wounds of Christ crucified—his head, his hands, his feet and his side. This cross reminds me of an old Lenten hymn, “O Dearest Lord,” written by Henry Ernest Handy (1869–1946). It is, in fact, as you can see, a prayer, each verse a simple petition for the consecration of my life to the work of our Lord.

My hope is that this hymn may inspire not only my keeping of Lent and Holy Week but all the days of my life in that Paschal Mystery into which I am baptized. I know this hope is the very same hope of countless others, and in that I rejoice.

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

Facing deep fears leads to growth

Eric Friesen’s eloquent, honest and brave article (“Journey to Ninewet, and mine,” Jan. 2015, p. 2) addresses our need to tackle areas of fearfulness in our lives, and to search earnestly for the latent resources (faith) that we all have to overcome them.

As he rightly points out, we render our greatest service when it costs the full price of facing up to challenges; service has reduced value if (unlike the widow’s mite) it comes only from our surplus. If we confront only what we know we can easily overcome, where is the muscle growth? Pain and tribulation can deliver achievement, healing and strength.

While fear is a natural reflex for self-protection, and confronts us whenever we have to move outside our “comfort zone,” combating it increases our confidence of success. Confidence snowballs with practice.

“Being brave” is not something only for the young or able-bodied. Herbert O’Driscoll’s hymn reminds us all, of any and every age, that “The love of Jesus calls us to go where he would go, to challenge all that limits, to change, to learn, to grow” (Hymn 434, Common Praise).

By strange contrast, a piece in the same issue (“Rois makes top 100 list,” p. 11) describes an award “intended to recognize Canada’s strong, fearless female leaders.” Not so! No one is fearless, but some practice the courage to overcome many fears, even very deep ones, and thence to render the courage to overcome many fears, very deep ones, and thence to render great service.

Elizabeth Griffin
Royal Oak, Victoria

CoGs as gear wheels

My eye was caught by the heading, “A constructive role for CoGs (Jan. 2015, p. 9).” CoGs, in times gone by, were what is now known as gear wheels, which, I am sure, your readers will recognize as those that have teeth around their circumference. A gear wheel, when placed between other gear wheels, can, depending on its size, and therefore number of teeth, be most helpful. It can increase or decrease the energy transmitted between an input and an output speed, up or slow down that energy transfer, or reverse its direction.

If CoGs members are considering their role, may I suggest that they become cogs as the word implies. All of the qualities of gear wheels will be useful in the contentious issues they are to address.

John Morralee
Burlington, Ont.

WALKING TOGETHER

An Indigenous teaching that may surprise

By Mark MacDonald

RECENTLY, I was talking with a friend who is, I think, a most important Indigenous theologian. As we discussed the church’s teaching on the Trinity, we observed that many non-Indigenous commentators assume that Indigenous people would have no interest or time for this foundational Christian doctrine. Our experience, however, is that Trinitarian teaching beautifully complements Indigenous spirituality and life-ways. This harmony appears to have four interacting dimensions: the beauty and power of the scriptural presentation of the divine; traditional Indigenous conceptions of God and creation; the basic teaching of the church; and, most important, the experience and relevance of these ideas in the encounter with creation.

This relational God—a Sacred Circle—is mysterious and hidden, but definitively present in the traces of the divine life glimpsed in the communion of creation and, also, in the life, death and resurrection of Jesus. These come together so wonderfully in the baptism of Jesus—a revelation of the divine life hidden in creation, the saving power of Jesus restoring life and the unity of the three in love. It is a very Indigenous scene.

Over the years, I have heard far too many preachers say with pride that they never mention the Trinity. It seems that this is related to an assumption that is at the heart of the prediction that Indigenous people would be allergic to the idea of the Trinity: it is falsely assumed that the philosophical explanations for the Trinity—often wordy, complex and seemingly far apart from real life experience—is all there is to this teaching.

It is my hope and prayer that another approach is possible, suggested by my experience of Indigenous teaching. Our ancestors, both Christian and Indigenous, approached God in ways that were more reliant on spiritual experience, interacting with scriptural revelation and the teaching of elders. Philosophical explanation has a place—philosophical speculation, less so, perhaps. But it is the interaction of teaching, prayer, the good walk of life and the love of God, received by grace in all these things, that opens a doorway to this teaching, a realm of a larger and more beautiful life.

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

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.
Welby’s and West’s recipes for justice

Leigh Anne Williams
Staff Writer

Archbishop of Canterbury Justin Welby and author Cornel West opened the Trinity Institute’s Creating Common Good: A Practical Conference on Economic Inequality that took place at Trinity Church on Wall Street from Jan. 22 to 25 in two very different styles of address. But in their messages about what Christians are called to do in the face of inequality and injustice, there was a remarkable convergence.

Welby held up the example of the way a Roman Catholic archbishop and an Anglican bishop in Liverpool worked together in the 1980s to help rebuild the city that had been torn apart by sectarianism, poverty and political dysfunction. “We are called to action. Seek the welfare of the city,” Welby said, in a homily at the opening worship service.

“We are to get involved. We are to get our hands dirty, to speak of policy and of implementation, not merely to deal with the macro but also with the micro,” he later told the crowd of about 300 conference participants. “The common good truly interpreted in the light of scripture... demands from us our own radicality that can only come from the overflowing of the spirit of God within us.”

Jesus’ words in Luke’s gospel, Welby said, promise the gift of that spirit, which will “make possible the impossible revolution, the impossible revolution that is to be achieved without violence, to be achieved without hatred, to be achieved through blessing and loving and serving, and transforming the society in which we live.”

In a keynote address that seemed to be part whirlwind and part jazz symphony, Cornel West, author of The Rich and the Rest of Us, held up Martin Luther King, Jr., John Coltrane, B.B. King, Malcolm X and dozens of writers from Socrates to Toni Morrison to W.H. Auden to Rabbi Abraham Joshua Heschel for wisdom when facing injustice.

West said the fundamental question is, “Will your righteous indignation be channelled through the venues of love and justice or hatred and revenge?” He added: “That’s the question right now in Paris, isn’t it? The question in Nigeria, the question in Sri Lanka.”

West spoke about black children in America growing up with fears of walking down the street and being harassed, stopped, frisked or shot. “I know the president said the union is strong. I said, ‘My dear brother president, you need to get off the symbolic crack pipe.’ He mentioned that he went to Ferguson, Missouri, not to give a speech. I went there to go to jail. And that’s where I ended up with a smile on my face in the name of Jesus.”

West said his faith sometimes pushes him in the direction of “revolutionary Christianity,” or what some call the far left. “I don’t mind talking about Wall Street crimes, when they commit crimes... The same is true with drones dropping bombs on innocent children in Yemen and Somalia.” Following the cross, he said, is “a quest for unarmmed truth and unconditional love, which means keeping track of the suffering.”

He questioned why one per cent of the population in America owns 43 per cent of the wealth, when over 22 per cent of the country’s children live in poverty.

Christians are called to speak out against wrongs and injustice on all sides, always being concerned “with the least of these,” as Jesus said in Matthew 25, said West. “Any time we talk about creating common good, we are not talking about abstractions. We are talking about existential choices, concrete commitments that must be embodied and enacted in our fallen, finite, fallible lives.”

And though Christians cannot be indifferent to suffering and are called to speak and act against it, he also noted that the results are in God’s hands. “Any time we talk about creating common good, we’re not talking about predetermining where we end up,” he said. “It’s more like a jazz orchestra under Duke Ellington or Count Basie or Mary Lou Williams or the inimitable John Coltrane with his Love Supreme—we don’t know exactly where we end up. Be free enough to allow your soul and mind and heart and body to participate in the process.”

What is required is “global vision, local practice, subtle analysis,” he said, “but without love at the centre, it is sounding brass and tinkling symbol.”

Webcasts of the conference are available at http://bit.ly/1DtUo2Z.
Ecumenism alive and well in Newfoundland

André Forget
STAFF WRITER

St. John’s—Students and faculty of Queen’s College kicked off the annual Week of Prayer for Christian Unity with an interdenominational service featuring a sermon from Archbishop Martin Currie of the Roman Catholic archdiocese of St. John’s.

In his sermon, Currie called on Christians of all denominations to come together on issues that all can agree must be addressed, such as poverty, violence and the environment.

In an anecdote from his own childhood in the small village of Marinette, Nova Scotia, Currie spoke about how far the church has come: “My mother used to tell me to pray for the Protestants, because they were going to hell,” he said, chuckling.

When Newfoundland was first being settled by Europeans, Protestants and Catholics tended to establish communities separately, and from the mid-19th to the late 20th century the education system was run along denominational lines. This led to the deep entrenchment of denominational identity.

However, this sectarian past has been replaced by an increasingly ecumenical present. Denominational co-operation is the norm rather than the exception at present. Denominational co-operation replaced by an increasingly ecumenical identity.

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In the context of Newfoundland, Queen’s is not unique. “I’ve found that a lot of our communities now try to work together,” she said. “We do a lot of ecumenical services in our town at special times, say, during Lent. We’ll go to the United church the next week, or we’ll go to the Anglican church—everyone from different denominations—we walk through life together.”

Kay Short, another master of divinity student, agreed. “In the parishes, the different denominations get together really well. They are invited to preach at each other’s churches; they take part in different things like the World Day of Prayer and the Week of Prayer for Christian Unity, and at times like Christmas and Easter,” she said. “It works well.”

Observations of the Week of Prayer will continue throughout the week at Queen’s, with clergy from different denominations preaching at various services.

The Week of Prayer for Christian Unity, an initiative of the World Council of Churches (WCC), is held from Jan. 18 to 25 every year. It has been observed in one form or another since 1968.
Newfoundlanders still see church as part of identity

T he Diocese of Eastern Newfoundland and Labrador is a place of contrasts. In its core, St. John’s, wealthy property developers rub shoulders with fishermen and oil workers just back from Alberta’s Fort McMurray. In its farthest-flung regions, priests drive for hours to visit remote parishes in Labrador.

These contrasts are present, too, in the life of the church. Like many other dioceses in the Anglican Church of Canada, Eastern Newfoundland and Labrador is facing serious questions regarding what to do with its property and buildings as its membership ages. And, like many other dioceses, it is struggling to retain some of its energy in new kinds of ministry.

But at the same time, there are signs of unusual kinds of growth.

“There are some weird things going on here,” says Geoffrey Peddle, the bishop of the diocese. “In 1961, we were [baptizing] 16 people per cent of live births. We’re doing over 30 per cent now. Go figure. There is something happening.”

Peddle celebrated the first anniversary of his consecration in January, but he has already been busy making Newfoundlanders different from the rest of the church for years.

Drawing on his academic background in empirical theology, which uses statistical analysis to understand religious life, Peddle has come to some surprising conclusions about how Eastern Newfoundland and Labrador Anglicans relate to their churches, and in a talk given at the diocesan synod in May, he presented some of his conclusions.

“The desire for the ministry of the church at times of deep significance in individual lives remains strong,” he said, citing the increased rate of baptisms and the increased percentage of weddings in Anglican churches. He went on to suggest that there is a large number of “passive” members, who, while not necessarily active in parish life, have not turned their backs on the church either.

“For Peddle, this requires a rethinking of who you are when the church is for you,” we produce pastors. That’s what matters to the young generation who attended the anniversary celebration. “This service will only be as successful as the people who attend it. If we don’t do, then they’ll eventually close your church.”

“Can’t do the Sunday study at the church you would like because if you do it in one, you have to do it in the other. So, they’ve got to pass by each of the church-vaults and I can go back 150 years now and find the pectoral crosses and rings of former bishops. W e can go to our cathedral vaults and I can go back 150 years now and find the pectoral crosses and rings of former bishops.”

Hiltz also spoke glowingly of St. Peter’s Church. “In a way, they see the writing on the wall, that eventually the church will have to close,” she said. “I think in Little Harbour there are only 97 people there, and most of them are older. I mean, the people just aren’t there.”

Fry doesn’t think, however, that there is no hope for the parishes—far from it. “In rural Newfoundland, they have the faith,” she said. “The difficulty is being able to support the parishes, the church building as such. The church may be eager to see more young people in attendance, actually involving them might cause some serious changes. If young people come in, I say, ‘they’re going to see things differently.’”

To the Rev. Dianna Fry serves as one of three rectors in the parish of the Holy Spirit, in the eastern part of the diocese.

At Upper Island Cove, bishop urges parishioners to celebrate community, not church edifice

EASTERN NEWFOUNDLAND AND LABRADOR

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Newfoundlanders still see church as part of identity
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Sweet homecoming after 22 years

André Forget
STAFF WRITER

The parish of Torbay/Pouch Cove in the diocese of Eastern Newfoundland and Labrador recently celebrated the installation of a new priest in the person of the Rev. Betty Harbin, but it turns out that the new priest isn’t that new, after all. This is a homecoming of sorts for Harbin, who has just moved back to the diocese of Eastern Newfoundland and Labrador from the diocese of Central Newfoundland, where she served in the parish of Gambo. Wodrin did a parish placement at St. Nicholas while studying at Queen’s 22 years ago. A lot has changed since then. “Torbay has grown by leaps and bounds,” she said. “There are more young families…It’s the second-fastest growing community in Newfoundland…and the challenge here is to connect with those young families.” The small wooden church, perched on a steep hillside overlooking Torbay Bight, serves a community of 7,397. While the place has been home to a small settlement since the 17th century, it has recently seen rapid population growth—17.8 per cent between 2006 and 2011—as it has become a popular bedroom community for nearby St. John’s.

When asked if she had a plan for how best to reach out to this new demographic, Harbin said that building a team would have to come first. “It’s not something I do on my own,” she said. “I need to give some leadership so they will take ownership, so they will do the inviting and be a welcoming church.” The bishop of the diocese of Eastern Newfoundland and Labrador, Geoff Peddle, in his sermon at the celebration service, encouraged Harbin to respond to parishioners by being gracious and open. “Where there is human need, the spirit of the law is always more important than the letter,” he said. “If we are to err, let us err on the side of compassion for those in need.”

In addition to St. Nicholas in Torbay, the parish of Torbay/Pouch Cove includes All Saints Church in Pouch Cove.

Seasonal, migratory employment has its challenges

Continued from p. 1

Since the collapse of the cod fishery in 1992, Newfoundlanders have had to be creative in finding work in order to continue to live on the island. The province registered an unemployment rate of 11 per cent last year, and in 2008 there were around 20,000 Newfoundlanders working in Alberta alone. The turnaround has funneled money back to the island and allowed many families to continue living there. But it has not been without its costs, and both rural and urban clergy in the diocese of Eastern Newfoundland and Labrador are aware of the impact it has on families and individuals. “The younger families don’t seem to mind,” said the Rev. Dianna Fry, a priest in the parish of the Holy Spirit in the western area of the diocese. “I suppose because they are young. But they also find it difficult in that the mother is alone with the children for four, five weeks at a time. They feel like a single parent sometimes.”

The Rev. Jonathan Rowe, curate at the Cathedral of St. John the Baptist in St. John’s, has noticed this problem as well. “It can have negative effects on people’s families. I think that it’s a whole lot more of a challenge than most people might like.”

However, this kind of seasonal, migratory lifestyle is not new in that part of the world, he said. “It’s not a long time ago in the Newfoundland cultural memory when this happened anyway, because men went away to fish on the Labrador coast, or they went off on the seal hunt, and they could be gone for stretches at a time.” But Rowe believes it’s harder now than in previous eras. “Fifty years ago, if Dad had to go and work, well, things were pretty much the same whether he was home or not,” he said. “But kids now have to be in after-school programs and things like that because Mom is working.”

The church has largely responded to this situation through pastoral ministry. There are other reasons, however, that the turnaround may not be a long-term solution. Dropping oil prices have been cause for concern. Lower prices would not only affect the province’s offshore drilling operations, it could potentially put Newfoundlander working the turnaround out of a job. According to news reports, some oil companies have already started laying off workers. But it isn’t just the turnaround that leads to disruptions in family and community life. Long daily commutes have become common on the Avalon Peninsula in Eastern Newfoundland, and many people who live in small outports are driving to St. John’s for work. The Rev. William Strong, rector of the parish of Upper Island Cove, said that a significant number of his parishioners are professionals who drive the 160-odd kilometres one-way to the city every day. Many of Fry’s parishioners make a similar commute.

This transient lifestyle limits the freedom of some Newfoundland Anglicans to participate in parish life. While some of the larger parishes, like Strong’s, have managed to maintain a vital ministry in their communities, smaller, more geographically spread out multiple-parish churches have greater difficulty doing this.

Fry believes the church must make itself more flexible to respond to these changes in the lifestyle of its members. “We need to somehow be able to find out what the needs of these families are and meet them,” she said, “whether it be a Tuesday or a Wednesday, and not necessarily a Sunday.”

She herself has started to spend more time with parishioners in the evenings, when they are home from work, rather than trying to keep a regular nine-to-five schedule. The Labrador region of the diocese has to deal with a lot of transience as well, but there the problem is the opposite—many come to work in the hydroelectric or mining industries, and leave when they reach retirement age.

Your church family never stays the same,” says Nellie Thomas, the territorial archdeacon for the archdeaconry of Labrador. “People mostly when they retire move away, either back to their own homes or to some community where they feel they want to retire.”
Confusion over Syrian refugee sponsorships

Leigh Anne Williams
STAFF WRITER

Early in January, the Canadian government pledged to welcome an additional 10,000 Syrian refugees over the next three years.

The announcement answered a call from the UN High Commissioner for Refugees (UNHCR) for nations to help settle 100,000 refugees from Syria by 2016. It was also seen as a response to criticism from refugee advocates and opposition parties that Canada was not doing enough to meet the needs of more than three million Syrians who have fled violence in their country. In December, Canada had committed to resettle only 1,300 people.

Immigration Minister Chris Alexander said that he expected that about 60 per cent of the 10,000 would be sponsored privately by sponsorship agreement holder organizations, which include many church groups; the remaining 40 per cent would be government-assisted refugees. “Roughly, the same proportions we’ve always had,” the Globe and Mail quoted Alexander as having said.

That comment caused a stir among sponsorship agreement holder groups, who told the Anglican Journal that they were not consulted before the minister suggested that they should be responsible for sponsoring an additional 6,000 refugees over the next three years. They also noted that it represented a sudden shift away from the principle of “additionality” that has been a part of the private sponsorship program since it was created in 1979. “It’s always been that the government announces what they are going to do—that’s their commitment. They fill those spots and then we fill those additional spots as we’re able,” said Alexandra Kotyk, a member of the Sponsorship Agreement Holder Council and sponsorship director of the Toronto-based Anglican United Refugee Alliance. “To have us be part of the [government’s] pledge is pretty unprecedented.”

On the matter of proportions of sponsorship that would be private and government-assisted, a source at Citizenship and Immigration Canada (CIC), who offered background information, said that Alexander mentioned “only notional numbers” for the commitment and that the government would be “very flexible through time as the situation evolves.”

Refugee advocates have also asked for some assurance that this will indeed be 10,000 refugees over and above the number of refugees Canada regularly takes in annually. In an open letter to Alexander, the Canadian Council for Refugees (CCR) expressed concern that the commitment would fall within existing resettlement numbers. “This would mean that the commitment to the Syrian refugees is at the expense of other refugees, who are also very much in need,” said the CCR.

Bill Brown, a CIC media relations officer, told the Journal in an email that “those commitments would be accomplished within the levels plans that the government tables in Parliament each year.” The 2015 plan estimated that the total number of refugees accepted would be between 11,000 and 14,000.

Refugee advocates have pointed out that the 2015 estimates are not higher than the 2014 estimate of between 11,800 and 14,200 refugees.

The CCR also urged the government not to restrict its commitment to Syrian refugees to religious minorities, which it said would “mean discriminating against Muslim refugees in need of resettlement.”

When the Journal raised that issue, the CIC said that the UNHCR, which works with the international core group on Syria, has identified eight priority groups for resettlement. These include women and girls at risk, people with physical protection needs (including persecuted ethnic and religious minorities), and sexual minorities. The email also said that “Canada’s commitments give priority to the most vulnerable, for which—as Minister Alexander has said—we will not apologize.”

A Syrian refugee girl and her brother at a camp in Lebanon’s Bekaa Valley
PHOTO: MOHAMED AZAKIR/REUTERS

Toronto’s SSJD to welcome new reverend mother in May

André Forget
STAFF WRITER

In early May, the Toronto-based Sisterhood of St. John the Divine (SSJD) will have a new reverend mother.

Sister Elizabeth Rolfe-Thomas, who has served as prior since 2008 and as novice director since 2003, was elected to replace the incumbent, Reverend Mother Sister Elizabeth Ann Eckert.

“I feel it’s an awesome responsibility, a challenging task,” she told the Anglican Journal. “I’m happy to accept it.”

Rolfe-Thomas acknowledged that she is stepping into the position during a time of uncertainty. “The church is getting smaller,” she said, but she added, “one of our great hopes is to see more vocations as a community.”

Rolfe-Thomas has a strong belief in the importance of the ministry of religious orders to the life of the church. “We are part of the church,” she said, “but we’re on the edge of the church, and it gives us a certain freedom of thought that not everyone has. We give our whole life to what we believe, to the Christian journey, and we want to help others on their Christian journey.”

Originally from the diocese of New Westminster, Rolfe-Thomas has been a member of the SSJD since 1997. Before becoming a postulant, she taught at Crofton House School in Vancouver for 26 years.

Rolfe-Thomas will be the seventh reverend mother to serve the SSJD since it was founded in 1884.
The Spirit surprises

Leigh Anne Williams
STAFF WRITER

The speakers who kicked off the 2015 Vital Church Planting Conference in Toronto, which ran from Jan. 29 to 31, reminded those attending that for new ministries or fresh expressions of church to thrive, they have to grow naturally out of the existing community and they must be tend with honesty and authenticity. Whatever may surprise even those who did the planting, they added.

National Anglican Indigenous Bishop Mark MacDonald offered the example of the Navajo nation, which, he said, in the 1970s was considered among the least responsive to missionary efforts in the world. “After hundreds of years of attempts at mission, only two per cent had converted,” he said. Now, however, about 70 per cent of the population of 300,000 have converted to Christianity. But, he said, this remarkable change “has not registered on any church’s radar screen,” because the conversions happened in a way that was so “non-Western that no church has noticed that they happened.”

In the Canadian context, MacDonald described the current popularity of gospel jamboresy hymn-singing events that take place every weekend in most indigenous communities in northern Ontario, Manitoba and Saskatchewan. The events often stretch through the evening until 1 or 2 a.m. and are broadcast to other communities as well. “This is pattern of worship you can find well-documented in the early 1800s—it was very popular, it spread across the land,” MacDonald said, “but the missionaries didn’t like it because it seemed to compete with Sunday morning worship.”

Today, in many pockets across the land, indigenous people are the most Christianized population in Canada, MacDonald said. “Praise God for this, but also remember that, as it happens, it looks very different than the Western church does, and very different than you might expect.”

Nicolas Morin, an evangelical minister, started a church for skateboarders, Shred la Messe (which he translated as “Ride to the Mass”) in Montreal. Skateboarders are invited to skate free on Monday evenings from 6:30 to 9:30 p.m., with a break in the middle of the evening for donuts or pizza and a time to talk about God, life and spirituality. What began in October with 18 people, including the organizers, has now grown to about 90 people attending, he said. The success attracted people from outside the skateboarding community who wanted to volunteer, but he had to explain that his group has reached skateboarders because the group was already part of the community. “In whatever we do in the church, in mission, in the way we express what it means to be a Christian, what life was intended to be, we have to be natural,” said Morin. “It has to be who we are as human beings but also as followers of Christ.” The Revs. Jasmine and TERENCE CHANDRA, a married couple who have started an “incarnational” ministry, living among the marginalized in subsidized housing in the inner city of Saint John, N.B., drew a very similar message from their experience.

“Incarnational ministry, yes, does mean living with the people you are serving. It doesn’t mean trying to fit in,” said Terence. He and his wife are “incorrigibly middle class,” he quipped. “If we were to go into our community and try to hide this aspect of ourselves and try to blend in, so to speak, it would be really inauthentic and it would defeat the purpose of trying to build trust with our neighbours,” he said. That requires being humble and admitting that they are ignorant of many things. “So, no, I have no idea what it is like to support our family on a welfare cheque. Tell me what it is like.”

As they began their ministry, which is supported by the Stone Church in Saint John, Jasmine said they were advised to “just hang out with people on their own turf.” Unlike many of their neighbours, they have a car, so they have gotten to know people while driving them to appointments and the hospital. They’ve met inmates at a halfway house, invited new immigrants to their home for dinner and been invited for dinner by people who rely on the food bank. “Every day we ask God to give us eyes to see, to give us ears to hear and to give us the words to say,” she said. “And what we’ve found is that God has led us to people in ways that can only be directed by the Holy Spirit.”

Jasmine added that she thinks Christians are unnecessarily burdening themselves by looking for measurable success. “What if having a successful ministry... was not a matter of what programs we’re running or how many people are coming out to our events, but what if we were just consistent about how we are connecting with the poor in our midst?”

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| (to R) VCP attendees, the Rev. Bonnie Dowling and skateboarder Jordan Small with Shred la Messe founder Nicolas Morin

PHOTO: LEIGH ANNE WILLIAMS

Picture Your Faith theme: Kindness

“Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you,” so says Ephesians 4:2. Do you have photographs that illustrate “kindness”? We invite you to share them by sending a photo or more to Picture Your Faith, our monthly feature. Deadline for submissions is Monday, March 23. Photos should be high resolution (at least 2500 x 1674 and 300 dpi) and sent by email to pictureyourfaith@gmail.com.

The goal of Picture Your Faith is to tell stories of faith through photographs, and each month the Journal invites submissions based on a particular theme. Pictures chosen will be showcased in an online photo gallery and occasionally in the newspaper. The photo gallery can be viewed at http://bit.ly/1wDDL.Ca.
By Solange De Santis

A PRIMATE OF the Anglican Church of Canada from 1986 to 2004, Michael Peers faced turbulence in nearly every aspect of church life. He delivered a landmark apology in 1993 to native people for abuses suffered at church-run schools, chaired debate on the place of gays and lesbians in the church and celebrated a full communion agreement with the Evangelical Lutheran Church in Canada. The Anglican church was also facing restructuring in the face of declining numbers and finances.

Peers is now 80. His leadership, nationally and internationally, will be the subject of analysis and debate for a long time. While those learned treatises are being written, More Than I Can Say: Michael Peers—A Memoir adds a layer of warm, personal perspectives on a life lived very much in the public eye.

Initiated by the current primate, Archbishop Fred Hiltz, and edited by Peers’ former principal secretary, Michael Ingham (later bishop of the Vancouver-based diocese of New Westminster), the book stakes out its territory on the first page: “a tribute to Michael from a grateful church.”

Criticism, therefore, is in short supply, but when the 70 contributors range from Peers’ wife, children and boyhood friends to Nobel laureate Desmond Tutu, former Archbishop of Canterbury Rowan Williams and former Governor General Adrienne Clarkson, honesty is not.

More than one reminiscence describes Peers’ legendary impatience with tedious process (or people), headless attitude toward abide, obsessive attention to lists (and maps while travelling) and dry, sometimes cutting, wit. Tutu refers to Peers’ linguistic abilities.

The teenage Hiccup and his playful jet-black dragon, Toothless

By John Arkelian

LIKE ITS FIRST-RATE 2010 predecessor, the animated fantasy adventure How to Train Your Dragon 2 will bring tears of joy to the faces of those moved by the sight of a boy atop a jet-black dragon soaring into the clouds and swooping down toward the glistening sea.

Based on the books by Cressida Cowell, the films put their own unique twist on the familiar trope of a boy and his faithful dog, reimagining it as the story of a boy and his inseparable dragon. Each of the pair is one of a kind. “Toothless,” as the boy dubs the dragon, is a “Night Fury”—the only one of its kind in a world filled with dragons of every grotesque shape and size. For his part, the teenage “Hiccup” is a dreamer who’s good at devising gadgets—like the prosthetic tail fin that permits the injured Toothless to fly. Hiccup may be the chief’s son, but he is a perennial outsider who doesn’t fit the mould in the blustering, brawling Viking society. His bond with Toothless initially puts him beyond the pale, as Vikings and dragons are implacable foes, until Hiccup shows them a better way in the first film.

Learning truths from those whom we are so quick to dismiss as eccentrics or misfits is at the heart of the series, as it is at the heart of the Christian faith. Being outside the mainstream can give one more than one reminiscence describes Peers’ legendary impatience with tedious process (or people), headless attitude toward abide, obsessive attention to lists (and maps while travelling) and dry, sometimes cutting, wit. Tutu refers to Peers’ linguistic abilities.
AGENZIONI LOST?

By Daniel F. Graves

There was a general feeling amongst the elderly in the community that a whole generation was being lost. Their adult chil-
dren had fallen away, and their grandchil-
dren knew nothing of the past. One of them proclaimed, "Our...our children are growing up faithless and our little ones have never been baptized!"

It was not very easy to allay the lament of any of our senior parishioners on any given Sunday in one of our churches. Yet, these were spoken to the Rev. Feather-
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VANCOUVER SCHOOL OF THEOLOGY

The Rev. Daniel F. Graves is the incumbent of Trinity Anglican Church, Bradford, Ont., and editor of the Journal of the Canadian Church Historical Society.

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It’s really important that we get this right.

Continued from p. 1

across Canada, including those that did not have residential schools within their boundaries. The documents Hurm and the other archivists compiled will be held at the National Research Centre for Truth and Reconciliation (NRCTR) at the University of Manitoba in Winnipeg. Hurm said her feelings about the work have evolved over the course of the process. “In the first few years, during the litigation and alternate dispute resolution period, I was working late nights trying to really understand the schools and the staff, to research the records—it was pretty intense and disturbing and stressful,” she said.

However, once the settlement agreement was established, things began to change. “It felt like we could actually do something that would make a contribution that might help the survivors understand their experience,” she explained. “Doing everything we could to make sure they were getting the compensation they were due was important... It was just a piece of what the church needed to do.” Former students and their families, academic researchers and media have full access to the church’s schools-related documents. One of the important goals of the archival work is ascertaining the number of children who died while attending residential schools run by the Anglican church. Hurm said records from the General Synod archives and the diocese of the Arctic have identified more than 100 children who died while at Anglican-run residential schools. These records were among those submitted to the TRC. Hurm noted, however, that there “could definitely be more Anglican deaths in places across the country.” Archival research such as this has helped the TRC to estimate that at least 4,000 students died in residential schools across Canada. But it is not just about the numbers. As Hurm noted, many of families have little or no information about how their children died. “Anything that can be added to the understanding of what happened to these children at the time of their death is so important,” she said, adding that another ongoing question has been where the children were buried.

Aside from the digital documents, the church has also submitted almost 12,000 “electronically-created documents” and over 6,000 photographs relating to residential schools. Hurm said that among the most useful records are monthly reports from the schools, photographs, superintendent and field secretary reports, diaries, parish registers, newsletters and circular letters detailing policies. Which documents are most useful, she added, depends on part in what people are looking for.

“T he survivors are looking at the photographs and anything that identifies them as attending the school,” she said.

Part of the settlement agreement, Hurm explained, involved giving indigenous people control over their own information. “For them to have this body of records that they can control and decide how it is to be used is really valid,” she said.

This has raised other issues, though. Because both the church and the NRCTR (which will open in June 2015, following the official closing of the TRC) will hold the information, they must work together to ensure that they offer similar degrees of access.

By Moran, director of the NRCTR, said this matter is very much on his mind. “We’re really going to be looking to all the entities that have produced records to us to understand what materials are publicly available in their archives right now, and ensuring that we’re in lockstep with that,” he said. “It’s a big task.”

For Hurm, though, there is great symbolic importance behind the records being kept by both parties. “We share the records so that both the church and the survivors can learn about the residential school history,” she said, “and so that we can move forward in healing based on those records.”

But the biggest priority for both Hurm and Moran is meeting the needs of the survivors. “It really isn’t about us. It’s about the survivors,” said Hurm, explaining that during the process she had been driven to “hunt harder and make sure that every document we could find that was relevant could be made available” because “no one quite knew what it would mean to the survivors.”

Moran faced with the “daunting task” of organizing and putting the information at the public’s fingertips, said this involves “thanking through things in a manner that will render the records accessible in ways that make sense for the users that are looking to have access to them.”

The NRCTR plans on making the records electronically available online in ways that will allow survivors to access them remotely. It has also promised to “provide personal assistance with navigating, using, and understanding the records” for those who don’t have familiarity with computers.

The guiding principle in all of this, Moran said, is based on the survivor’s desire to “do no harm,” and “to ensure that the records are provided in a ‘respectful and dignified manner.’”

“It’s really important that we get this right.”
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September 29, 2015 • 16 Days

China and Yangtze River Cruise
October 6, 2015 • 16 Days

**By SEA**

On small to medium sized ships

Bermuda
Holland America • ms Veendam
May 30, 2015 • 8 Days

Alaska Denali and the Yukon
Holland America • ms Volendam
July 31, 2015 • 13 Days

Alaska’s Inside Passage
Holland America • ms Volendam
August 5, 2015 • 8 Days

Canada and New England President’s Cruise
Holland America • ms Eurodam
September 24, 2015 • 11 Days

South Seas Adventure
Paul Gauguin • ms Paul Gauguin
November 8, 2015 • 15 Days

Pacific Wonders Oriental Odyssey President’s Cruise
Holland America • ms Volendam
March 30, 2016 • 36 Days

**By LAND**

In depth journeys with 2 & 3 night stays

Best of Ireland, North and South
May 15 & June 5, 2015 • 16 Days

Baltic Adventure
Lithuania, Latvia and Estonia
May 25, 2015 • 14 Days

Iceland, Land of Ice and Fire
June 5, 2015 • 11 Days

Newfoundland and Labrador
August 5, 2015 • 12 Days

Downton Abbey
August 29, 2015 • 10 Days

Leisurely Channel Islands plus London
September 14, 2015 • 12 Days

Romanian Heritage
September 21, 2015 • 15 Days

Hiking Adventure in the Cinque Terre and Amalfi Coast
September 21, 2015 • 15 Days

Heart of Europe
Vienna, Salzburg, Prague and Budapest
September 29, 2015 • 18 Days

Heritage of Turkey
October 4, 2015 • 19 Days

South Africa
Plus Victoria Falls and Chobe
October 13, 2015 • 24 Days

Hill Towns of Tuscany and Umbria
October 14, 2015 • 14 Days

**NEW** Mongolia Nomads of the Steppes
July 8, 2015 • 16 Days

The times of Genghis Khan and his empire are long gone; Mongolia is a land of vast, open spaces and peaceful, friendly people. Nomadic herdsmen follow the grass and water with their moveable ger dwellings. Our journey is timed to include Naadam, the largest and most incredible festival that brings crowds to the capital. Explore the Gobi Desert, the Singing Sands, the Flaming Cliffs with the treasure trove of dinosaur fossils and so much more. Now is the time to experience this amazing land.

Rocky Mountaineer Rail Adventure plus Alaska Inside Passage Cruise
Holland America • ms Volendam
August 5, 2015 • 16 Days

We invite you to join us in the chiseled wonderland of Western Canada with spectacular mountain vistas, gloriously preserved National Parks and pristine forests. Bask in the pampered luxury of Holland America’s ms Amsterdam as we visit Alaska’s scenic capital, Juneau, the Klondike Gold Rush city of Skagway and historic Ketchikan, the gateway to Totem Bight National Park. Leave ordinary behind this August and take a Rocky Mountaineer Rail Adventure – discover this fascinating continent we call home.

Scotland Highlands and Isles
August 5, 2015 • 16 Days

From the Lowlands and Royal Edinburgh, to the Highlands and Western Isles, we shall discover a land of magnificent beauty and turbulent history on this special in-depth tour of Scotland. On this unique itinerary we will have time in the major cities and on remote islands of Mull, Iona, the Holy Isle, Skye and the Hebrides (Harris and Lewis). We’ll see royal palaces and ancient religious sites and have opportunities to taste haggis and to enjoy a wee dram.

Contact us for Your Free Copy of our New Brochure!

Start your Experience Today!
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1092 Mt. Pleasant Rd. Toronto, On M4P 2M6