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A century of remembrance

▲ **Bells of peace**

PHOTO: RUSTY246/ SHUTTERSTOCK

Joelle Kidd
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, is asking that churches across the country ring their bells for peace as the sun sets on Remembrance Day this year—the 100th anniversary of the end of the First World War.

On November 11, 1918, the armistice ending the "war to end all wars" was signed, and November 11 would eventually become the occasion known in Canada and other British Commonwealth countries as Remembrance Day. To commemorate the event, the Royal Canadian Legion and Veterans Affairs Canada are inviting all places of worship and religious organizations with bells to toll them 100 times at sunset on November 11, 2018.

In his column in this month's *Anglican Journal* (See *Remembering*, p. 5), Hiltz calls on Canada's Anglican churches to take part.

According to a Legion document explaining the initiative, ringing bells at sunset will be "a tribute to all Canadians that

See War left, p. 9

IMAGE: GENERAL SYNOD

Wordmark of the nationwide initiative, which began Sept. 18

Primate launches Heartbeat project

▲ **"I hope our conversations can be focused on the very things of which [Jesus] spoke," says Primate Fred Hiltz.**

PHOTO: ART BABYCH/ SHUTTERSTOCK

Joelle Kidd
STAFF WRITER

Anglicans across Canada can now access a web page devoted to the primate's Heartbeat of the Church initiative, which invites them to talk about their experiences with the church and express their "heartfelt prayers" for it.

The project, which Archbishop Fred Hiltz, primate of the Anglican Church of Canada, first mentioned in a June address to Council of General Synod (CoGS), was officially launched September 18. In a news release, the primate announced the creation of a special section of the Anglican Church of Canada's website devoted to it, at www.anglican.ca/heartbeat. The section contains links to a letter from the primate introducing the project and a guide for those wishing to participate. It also features an interactive map where groups can submit their prayers for the church and read the prayers of others.

In his letter, Hiltz notes that September 2018 is the 125th anniversary of the formation of the General Synod. "In marking this milestone in our history, I am inviting

See 'I think, p. 7

Plains Cree priest elected bishop of diocese of Saskatoon

Joelle Kidd
STAFF WRITER

The Rev. Chris Harper, Indigenous Native Priest for the diocese of Toronto, was elected on the fourth ballot during an electoral synod in the diocese of Saskatoon September 8. Harper is to be consecrated as bishop of the diocese November 17.

For Harper, who was born in Paradise Hills, Sask., and spent much of his life in Saskatchewan and Alberta, the transition to the diocese of Saskatoon is something of a homecoming. "Wherever parish ministry has called me…that's always been home," he says, "but this actually feels like going to true home, where I've got relatives, I've got my friends and a lot of acquaintances that I've known for many, many years." He also knows many of the parishes and clergy in the diocese, he says.

He hopes he can encourage a "familial feel" both in the culture of the diocese and the way it is structured, he says. While the church often talks about being a community, Harper says, the word "family" denotes something deeper.

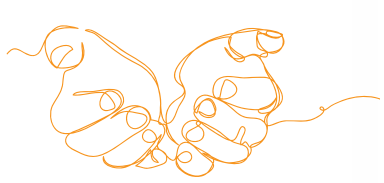
"To be family means you're going to disagree. Anybody who has brothers or sisters knows you're going to disagree. But still, you always come back to the same table, and you always share what you have, and you will always love and forgive. That's the difference between a community and a family."

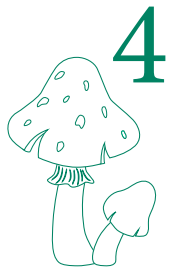
But first, he says, he wants to hear from parishioners, "to get to just about as many of the parishes that I can and try to let them know that I will be there, and I am there, for them and with them, and that we can do anything together. Especially if we do it prayerfully and as the spirit leads us."

Harper's other goals are to foster greater unity and reconciliation in the diocese. "Oftentimes, the way I see it is, we bubble ourselves. My community, my church, this exists, this is it. This is all we do. Anything outside that bubble doesn't really exist. I want to try to pop the bubbles of expectations, of self-need and desire, and instead to see where everybody's together at the one table."

Harper, who is Plains

See Indigenous, p. 6





CANADA

Indigenous area mission gets first suffragan bishop

Tali Folkins
STAFF WRITER

Archdeacon Larry Beardy, a Cree priest, educator and former executive archdeacon of the diocese of Keewatin, was consecrated first Indigenous suffragan bishop of the Northern Manitoba Area Mission—a new grouping of parishes within the Indigenous Spiritual Ministry of Mishamikoweesh—at a ceremony at Sagkeeng First Nation, Man., September 23.

Beardy will be filling one of two new Indigenous suffragan (assistant) bishop positions created by the synod of the ecclesiastical province of Rupert's Land this May, meant to help provide pastoral care and spiritual leadership to Indigenous people from northern Ontario to Saskatchewan. His area mission will span the part of Manitoba that lies within the Indigenous Spiritual Ministry of Mishamikoweesh, but he will also assist the bishops of the dioceses of Brandon and Missinippi in the diocese of Saskatchewan, in providing ministry to Indigenous people in these areas.

Beardy, the sole person to have been nominated for the role by the local committee, was acclaimed bishop of the area mission on the last day of a meeting of the area mission's Sacred Assembly, which took place September 21-23.

"It's a very blessed situation, and I strongly believe it's the work of God, the Creator," Beardy said in an interview. "I'm very excited at what's happening."

The creation of the new area mission, and the ordaining of a suffragan bishop to minister to it, Beardy said, are important steps in the development of a self-determining Indigenous church within the Anglican Church of Canada.

▲ **Bishop Larry Beardy at his consecration**
PHOTO: MELANIE DELVA

A key priority, Beardy said, will be preparing new spiritual leaders in the parishes that fall under his responsibility—a number of which, he added, currently lack ordained ministers.

"Many of the communities don't have sacramental ministry, even communion or baptism," he said. That's what we have to work on."

The parishes under his responsibility, he said, comprise a diverse mix of Anglicans, including Cree, Ojibwe and Dene as well as some non-Indigenous people.

Beardy was born in Tataskweyak, Man.—also known as Split Lake—to parents who lived a very traditional way of life. His father, he said, was a lifelong trapper, hunter and fisherman who also worked for a time for the Canadian National Railway. Beardy attended residential school from age eight to 16. He has a degree in education, and worked as a teacher before being ordained a priest in 2000. Beardy served as executive archdeacon for the diocese of Keewatin, which ceased functioning in 2014 with the creation of the Indigenous Spiritual Ministry of Mishamikoweesh. He was a member of the Anglican Church of Canada's team in the negotiations that led to the signing of the Indian Residential Schools Settlement Agreement. Beardy received an honorary doctorate in divinity from the College of Emmanuel and St. Chad in recognition of this role and his work in education. He has been a member of Council of General Synod as well as the Anglican Council of Indigenous Peoples. Beardy has also served in his home community as councillor and chief. ■

PRAYER

‘Prayer is what God does in and through us’

A conversation with Church of England Bishop Stephen Cottrell

Tali Folkins
STAFF WRITER

On May 12, participants at a conference of the Anglican Fellowship of Prayer (Canada) in Cochrane, Alta., were treated to a “powerful” presentation that “engaged everyone completely” for two and a half hours, says event organizer the Rev. Bonnie Luft, priest-in-charge at St. Francis of Assisi Anglican Church in Airdrie, Alta.

> **“My definition of prayer is “the lover coming into the presence of the beloved and saying, ‘I love you.’**

The speaker was Stephen Cottrell, bishop of Chelmsford in the Church of England; former member of Springboard, the Archbishop of Canterbury’s evangelism team; and author of a number of books, including *‘I Thirst’: The Cross—The Great Triumph of Love*.

Cottrell had come to Alberta at the invitation of Archbishop Gregory Kerr-Wilson, bishop of Calgary and metropolitan of the ecclesiastical province of Rupert’s Land, to speak at a clergy conference. As well, he spoke at the synod of the province of Rupert’s Land.

In an interview with the *Anglican Journal* this June after his return to the U.K., Cottrell shared some of his thoughts on prayer. This interview has been edited for brevity.

What did you say at the Anglican Fellowship of Prayer conference?

One of the reasons people have difficulty with prayer is they don’t really know what it is. A lot of people think that what they’re supposed to be doing is something called “private prayer.” There’s personal prayer, there’s intimate prayer, but Christian prayer is never private.

When I pray—however faltering and hesitant I am—first of all, I’m in solidarity with Christian people everywhere. Secondly, the prayer of the church on earth is united with the prayer of the church in heaven, so that when we pray, heaven and earth come together and the church on earth—you and me—join our prayers with the church in heaven. Thirdly, and probably most importantly of all, the Scriptures [Romans 8:26, 8:15] say that when we do not have the words to say, the Spirit himself comes and cries within us, prays within us, crying out, “*Abba*,” Father.

PHOTO: CONTRIBUTED

“The more thankful you are, the more you live passionately and joyfully in every moment, seeing God in everything, in every person—and I can’t think of a greater revolution, really, than that,” says Stephen Cottrell, bishop of Chelmsford.

As Christians, we believe that God is a community of persons—Father, Son and Holy Spirit—so within God there is community. When we pray, we are joining in with that. There is a strength and a solace to know that you are participating in something much bigger than yourself, and it’s not dependent on how you feel, it’s not dependent upon your eloquence or getting the right formula.

Some of us give up on prayer. But prayer is not about us having to tune in to the elusive God. Prayer is what God does in and through us, through the Spirit. My definition of prayer is “the lover coming into the presence of the beloved and saying, ‘I love you.’ ” And, of course, the lover is God. God is the one who takes the initiative. We are the beloved.

Probably the most important prayer of all is to say, “Thank you.” A Sunday school teacher once observed to me, “Have you noticed that adults’ prayers always begin with the word ‘please,’ and children’s prayers always begin with the words ‘thank you’?” I thought that was a very powerful observation—that we tend to come to God with a “please” on our lips—you know, “Please, God, will you do this, will you do that.” There’s perhaps a kind of hidden agenda there—that we secretly think that we could do a better job of running the universe than God can. But prayer is not about us trying to change God’s mind—it’s about being open that God might change *our* mind.

Do people sometimes find it hard to pray because they think there’s a right and wrong way?

Oh yes, they definitely do. And usually give up therefore. In my experience, they expect it to be either a kind of ecstatic, “mountaintop” experience, or there are some set formulas that need to be done. I’m a great fan of the formulas, if by that we mean the ancient liturgies of the church which have been passed down. These are of huge and enriching value. But some wise person—I can’t remember who—said, “Pray the way you can, not the way you can’t.” The real secret is to find out what’s the way of praying that’s right for you. For some people, the set liturgy and the set prayers will be really appropriate. For others, it would be the last thing they should be doing. It would be much better if they took the dog for a walk and, as it were, ruminated with God as they walked.

The biblical passage you cited earlier [Romans 8:26] refers to prayer as “groanings which cannot be uttered.”

Well, another wise person said, “Wanting to pray is praying.” In other words, desire is the heart of prayer. The desire for God, the desire for love, the desire to be loved. The desire to know God’s will. That is prayer. I think the other passage from Scripture that rattles around my head is Paul to the Thessalonians, where he says, “Pray all the time” [Thessalonians, 5:17].Which is an extremely irritating thing to say! But I think it’s worth reflecting on. What does Paul mean? I think he can’t mean, “Do that activity that we call prayer all the time.” If that was the case, he manifestly didn’t do it himself. I think it must mean, “Make your life a prayer.” Make your life an offering of thanks and praise to God.

Why is thankfulness the most important thing?

Because it’s a dynamic to live by which changes everything. If somebody takes me to a nice restaurant for a fantastic meal, I know how to be thankful. At least, I hope I do! But do I know how to be thankful every time I turn on the tap? Every time I make a cup of tea? Every time I breathe? What a life it would be, if you could take every breath with that measure of thankfulness of what it means. I think it’s a dynamic thing, that the more thankful you are, the more you live passionately and joyfully in every moment, seeing God in everything, in every person—and I can’t think of a greater revolution, really, than that.

> **“As breathing is for the human person, so prayer is for the church.**

How would you describe the importance of prayer to the church and to the world?

As breathing is for the human person, so prayer is for the church. As love is for human flourishing, so prayer is for the church’s flourishing.

The job of the church is to change the world, so it will better enable us to do what we’re meant to be doing. Perhaps we need to better share the spiritual riches and resources of the Christian tradition. I think they are beautiful, and the more we live those out ourselves, the better that serves the world. ■

IN THE MEANTIME

PHOTO: BEATRICE SIRINUNTANANON/SHUTTERSTOCK

Church committees, writes Jeffrey Metcalfe, are like fungi. Some sustain life; others consume it.

Seeing the fungus through the trees

By Jeffrey Metcalfe

I'VE ALWAYS disliked church structures, an antipathy I credit to that potentially most monstrous of church creatures: the committee. Having grown up in a church community in which every conceivable task gave rise to a committee—from worship, to carpet cleaning, to selecting members to be on church committees (that's right: we had a meta-committee)—I came into ordained ministry convinced I had been committeed out.

This has been a bit of a problem because, as it turns out, one of a priest's ordination vows is to "take your share in the councils of the Church." This is a dignified way of saying that you will accept the meta-committee's nomination to attend the meetings of a church structure you would probably otherwise prefer to avoid.

For the first few years of my ministry, I confess that I often felt I attended these meetings more in body than in spirit. Whether at a synod, deanery council or a vestry, as soon as I heard church structure jargon like "visioning processes," "mission statements," "strategic planning" or "mission," my eyes began to glaze over. If Jesus came to bring us life, and have it abundantly (John 10:10), how was it that we were spending such an abundant amount of that life in musty church basements or sterile conference centres discussing what it would be like to live it?

There is a significant danger in church structures. While we need committees to help organize our community life, we must always be on guard that we do not allow committees to substitute for community. And this has got me thinking: maybe church structures like committees are best thought of not as monsters, but as fungus.

> **"We must always be on our guard that we do not allow committees to substitute for community.**

In his book *The Hidden Life of Trees,* German forester Peter Wohlleben describes, in romantic prose, the remarkable world of forest ecology. Glancing at a forest from the outside, we might see it as a series of individual trees competing with one another for the scare resources of soil, sunlight and water—a wooden war of all against all. This would be a mistake, for in truth, a forest is more than the individual trees that make it up; it is a complex community of sharing.

Living together allows healthy trees to share nutrients with sick trees, to block strong winds during storms, to keep moisture in the soil when it is dry. Forests literally create the conditions in which the trees and the other creatures that make them up flourish. It should come as no surprise that trees living in forests tend to live longer and have healthier lives than trees standing alone.

One kind of creature that flourishes in forests is fungus, which, it turns out, also helps to bind the trees together into a vast underground web of communication. Through this fungal network, healthy trees are able to transfer resources like nutrients to their neighbours in need. In turn, the fungi use some of those nutrients to sustain themselves.

However, not all fungi are good; some forms are parasitic. Rather than redistributing the nutrients they receive, these fungi take all of it for themselves, slowly draining the life away from the trees to which they are connected until those trees die. Rather than share life, they consume it.

If our congregations are trees and our deaneries and dioceses are forests, then our vestry meetings, deanery councils, synods and the countless other church structures are fungi. These are the networks that bind us together, that allow us to share our resources between those who are weak and those who are strong, so that together we can better stand against the winds and the droughts that might otherwise break us.

Fungus isn't sexy (sorry, fungophiles), and neither are church structures, but both have vital roles in sustaining their respective communities. As stifling as committee meetings in musty church basements may sometimes feel, like the humus of a forest floor, there's a lot going on beneath the surface that might be helping to nurture our common life.

Or, they might be parasitic. Are the church structures to which we find ourselves connected helping us to share life or consume it? ■

Canon Jeffrey Metcalfe *is the diocese of Quebec's canon theologian.*

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EDITOR: (vacant)
ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: Tali Folkins, Joelle Kidd
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross, Fe Bautista, Marlina Farales

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CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources: mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

ADVERTISING:
Larry Gee
593 Balmy Beach Rd.,
Owen Sound, ON
N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

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COME AND SEE

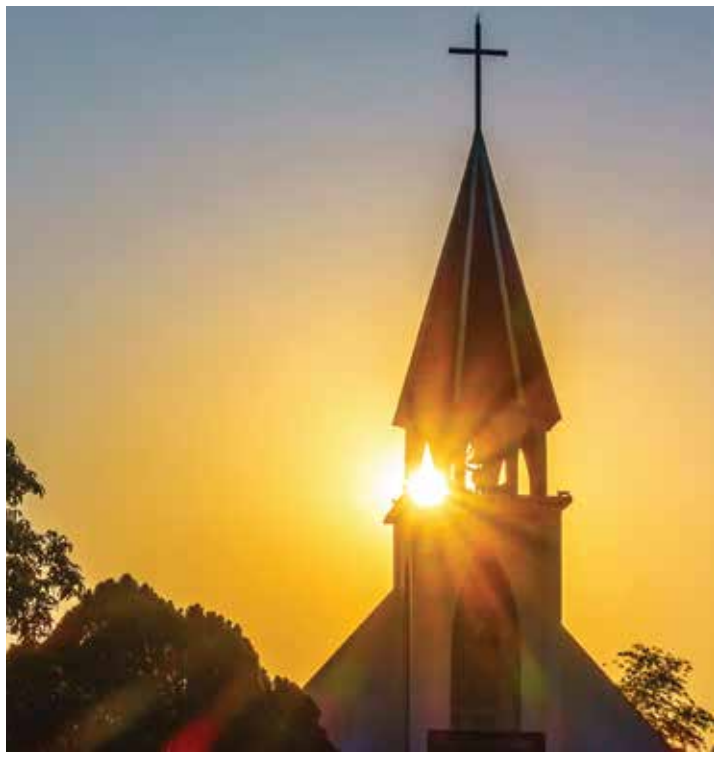
Remembering

Fred Hiltz
PRIMATE

THIS MONTH is one of much remembering. It begins with the Feast of All Saints, in which we celebrate the witness of all the apostles, martyrs and holy men and women who were "vessels of [God's] grace, and lights of the world in their several generations" (*Book of Common Prayer,* p. 64). It is an occasion of some of the greatest songs of the church.

Then comes All Souls Day. By name and with gratitude, we remember all our own dear, departed loved ones and the many ways by which their lives touched ours for good. As we light candles in their memory, we pray that they may continue to rest in peace.

As we come to Remembrance Day, we reach the 100th anniversary of the signing of the armistice that brought the First World War to an end. "The ringing of church bells erupted spontaneously across the country, as an outpouring of relief that four years of war had come to an end" (http://www.bbc.com/news/uk-41957521). In recognition of this anniversary, the Royal Canadian Legion has announced the Bells of Peace initiative, inviting all churches and other religious traditions to ring their bells—in honour of all who, in the service of their country and the freedom of the world, made the supreme sacrifice, and in the hope of peace among the nations in our own time. I call on all our churches to take up this invitation.



▲ The primate is inviting churches to ring their bells at sunset this November 11.

PHOTO: TAKE PHOTO/ SHUTTERSTOCK

Sadly, the First World War was not "the war to end all wars." There was the Second World War and numerous others since. Indeed, many parts of our world remain war-torn and weary. In every one, there is so much loss of innocent life, so many casualties and so much sadness.

As we honour our war dead, let us also pray for all the men and women currently serving in the Canadian Forces and their families. Let us be mindful, too, of all those who labour to negotiate just and lasting peace between nations: may they be guided by the "pure and peaceable wisdom" of God (For Peace, BCP, p. 50).

As we come to the end of this month, we celebrate the Reign of Christ praying that "the peoples of the world now divided and enslaved by sin may be freed and brought together under his gentle and loving rule" (Collect, *Book of Alternative Services*, p. 394). Let us hold on to this vision of the world renewed through the reconciling love of God.

Singing the songs of the saints, lighting candles for departed loved ones, wearing our poppies to honour our war dead and endeavouring to lead good and peaceable lives, let us "remember always that Baptism represents unto us our profession; which is, to follow our Saviour Christ, and to be made like unto him…" (BCP, p. 530). ■

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

WALKING TOGETHER

All of life is responsible to the rest of life

Mark MacDonald
NATIONAL INDIGENOUS ANGLICAN BISHOP

IN RECENT years, many people have commented on the significance of Indigenous teachings to the ecological crisis facing Creation. The teachings of the Elders of the People of the Land are now seen as containing ancient wisdom that may reorient society towards Creation in a healing way. Though these teachings present a range of relevant and urgent directions for humankind's relation to Creation, one aspect stands out.

There is, among many of the different Peoples of the Land, a teaching that I have heard some describe as the Great Law of Life. (A wide variety of ways exist that name this commonly held teaching.) It is stated simply in this way: all of life is responsible to the rest of life. This basic idea has an essential companion: this responsibility is served best by treating the various parts of Creation as family, as relations. Without this commitment and attitude, the moral life is disconnected from something fundamental about our relationship to the rest of life and its Creator. This understanding is an illuminating companion to the many other aspects of moral teaching that are a part of Indigenous way of life. The Great Law of Life can, and should, be an illuminating companion to Christian ethical teaching.

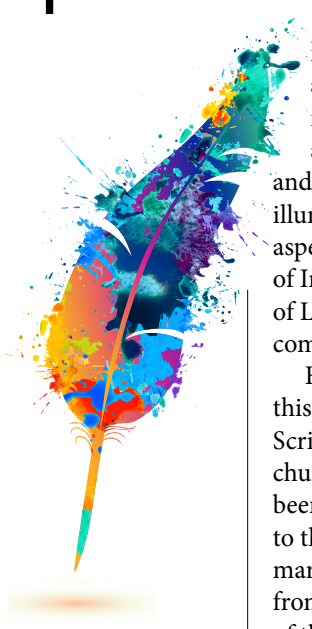


PHOTO: CRAZY NOOK/ SHUTTERSTOCK

For people who follow the Jesus way, this teaching—with many echoes in the Scriptures and the teachings of the early church's elders—reveals truth that has been obscured by the churches' captivity to the culture and economics of the global market society. Increasingly alienated from an ethical and practical awareness of the God-inspired interdependency of all Creation, culture and economics are closely related to each other in a way that is dangerous to our spiritual and physical well-being. Destroying our outer ecosphere, this close relationship has created a personal and communal inner poverty that has disastrous consequences for humanity and Creation.

Since the time of contact, those who have looked closely at the moral teachings of the Indigenous Peoples of Turtle Island (North America) have noted the many ways they agree with basic Christian moral teaching. The Ten Commandments, the Two Great Commandments of Jesus and the so-called Golden Rule have equivalent or similar expressions in the teachings of the Elders of the People of the Land. The Great Law of Life is a crucial help to our fundamental ethical commitments. It helps us to understand the love that God has for the world. It explains the urgency and importance of Christ's life, death and resurrection. It reveals the character of the New Creation that will appear with Christ's coming again. ■

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

LETTERS

The Anglican Journal *welcomes letters to the editor.*

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

Memoir of grandson's death sheds light on overdose crisis

I want to thank the Rev. Adela Torchia for writing about the loss of her grandson, Gordon, to a drug overdose (*Good night, sweet prince*, Sept. 2018, p. 5). Her realistic descriptions combined with her tender remembrances allowed the reader to feel a part of the journey taken by her young grandson. By sharing her experience and putting a human, identifiable face to this tragedy, she has allowed some of us on the periphery to understand more about those getting swept away in this tsunami of hopelessness.

Maybe by talking about this more openly, our society (and the church) will see a way forward to helping save these beautiful young lives.

Anne Rennie
Winnipeg

Accumulating wealth not a Christian problem

In reply to Bishop Mark MacDonald's warning on accumulating wealth (*Two warnings*, Sept. 2018, p. 5): in my church experience, I have never found the accumulation of wealth to be a Christian problem. I remember two churches in downtown Toronto with wealthy congregations that developed a very successful "Out of the Cold" program and food bank. All would not have been possible without the funding by wealthy people within the congregations. It is not the accumulation of wealth that is a sin, but what you do with that wealth after it has been given to you. Every congregation wants successful financial people within their congregations. We all have different talents, and if one of the talents is to make money, then praise the Lord. Always remembering, of course, from where the talents came.

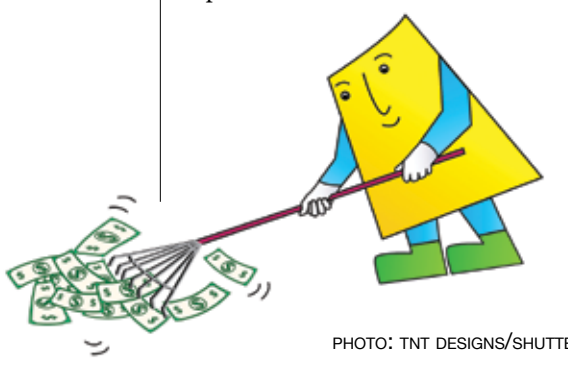


PHOTO: TNT DESIGNS/SHUTTERSTOCK

Graham Wright
Victoria Beach, N.S.

CANADA

Exhibit 'reclaims' residential school for survivors

PHOTOS: GENERAL SYNOD ARCHIVES

Joelle Kidd
STAFF WRITER

SHINGWAUK HALL has changed since 1963, the year Irene Barbeau graduated. In the intervening years, what was once the Anglican-run Shingwauk Indian Residential School has become part of the campus of Algoma University in Sault Ste. Marie, Ont., its dormitories converted into classrooms and offices.

As of summer 2018, another change has taken place. The third floor of the building, where Barbeau lived more than 50 years ago while attending residential school, has been converted into space that houses a permanent exhibit called Reclaiming Shingwauk Hall.

Barbeau is vice-president of the Children of Shingwauk Alumni Association (CSAA), which has been holding reunions in the former school since 1981. On August 3, she attended the launch of the new exhibit.

"It's very important that Canadians at large know the dark history of Canada," says Barbeau. "This is one way of doing it, by reclaiming the building itself."

The exhibit is the work of the Shingwauk Residential Schools Centre, an archive that is a joint initiative of Algoma University and the CSAA. Consultation for the exhibit started in 2012, spurred by the CSAA's desire for a commemorative space inside the building, says exhibit curator Krista McCracken.

The school ran for decades under the residential school system and deviated from the vision of its namesake, Chief Shingwauk. When it shut down in 1970, the property reverted to the diocese of Algoma. Through agreements between then-fledgling Algoma University, Indigenous-run Keewatinung Institute and the church, a public trust was set up to ensure co-operation in the use of the site. The building is now held in trust by a board that includes representatives from the CSAA, Garden River First Nation, Batchewana First Nation and the Anglican diocese of Algoma.

The process of curating the new exhibit largely involved consultion with survivors to determine what they wanted to see in the exhibit. Among the topics the CSAA felt it was important to highlight, McCracken says, was survivor resilience. "That's something that's been talked about in various iterations for decades on this site. It's really meaningful to see that come to life."

The bulk of the exhibit is photographs and text, including digital photo frames with a rotating selection of photos. The curators relied on the archival images collected by the Shingwauk Residential Schools Centre, says McCracken, as well as the General Synod Archives.

There are three main gallery spaces. The first focuses on the history of the site and the original vision Chief Shingwauk (1773–1854) had for the school. The beginnings of Shingwauk Hall date back to 1832, when what was then the Anglican province of Upper Canada established a mission at Sault Ste. Marie. A combined schoolhouse and church (called a "teaching wigwam") was built, based on Shingwauk's idea of cross-cultural education as the ground for Indigenous self-determination.

The second gallery showcases the day-to-day experience of students at the school, with photographs from 1874 to 1970. In this gallery, alumni wanted to explore topics like the half-day school and work program the school used to run, and the different experiences for girls and boys at residential school, McCracken says.

The third gallery celebrates "the resilience of the survivor community" as well as "current Ashinaabe student success" at Algoma University, says McCracken.

By the time Barbeau was at Shingwauk, students attended local high schools, but boarded at Shingwauk Hall. Barbeau, who grew up in small reserves around the eastern side of James Bay, left her home and family at age nine to attend school in Moose Factory, Ont.

Her father, an Anglican priest, insisted his children get an education. "He knew that the way to survive in the coming years was through education," Barbeau says. Residential school was the only option available, and where a child was placed was decided by their family's religious affiliation, rather than geographical location, she says.

As a result, like many, Barbeau was moved far away from her family and community.

PHOTO: MEAGHAN KENT

"[Even] when you're not physically abused in any way, you still feel the impacts of being raised in an institution," says former Shingwauk Hall student Irene Barbeau.

PHOTO: MEAGHAN KENT

Shingwauk survivors Shirley Roach (left) and Shirley Horn view the exhibit. Horn is now chancellor of Algoma University.

"I was not emotionally abused, or sexually, but there still was impact from the separation from your family, and your siblings, and your community," says Barbeau. "Aunts and uncles and grandparents…[Even] when you're not physically abused in any way, you still feel the impacts of being raised in an institution."

The story of those who survived residential school is a story of reclamation, says Don Jackson, a retired professor of law and politics at Algoma University and founding director of Shingwauk Residential Schools Centre. "What they're reclaiming is not simply their lives, their story…they're reclaiming their communities, their land, their language."

Installing the exhibit in the hall is symbolic, he says, of "moving forward and addressing the whole colonial process…working with the settler population to create a future for Canada and perhaps the world." This vision for the future is the same as Chief Shingwauk's vision, he says: "a situation which will be good…for all peoples and creation."

Trauma and place are connected, says Jackson. "We had an incident at last year's reunion where a woman came into the building, and as she walked down a certain hallway…she couldn't even stand. She fell to the ground. She was just hysterical. She had been assaulted there."

The woman had immediate health support, Jackson notes, from the elders who were with her. "These are reclaiming moments," he says.

The photographs and documents on display serve this same function, he says. "The physical, the tactile, the visual, the texture, the tangibles—these are real triggers and real evidences of a reality."

Memories of what happened to many residential school students are denied by some, or repressed. Tangible items like photographs and documents, he says, serve as proof.

"People come and they see the evidence of their own childhood that they may be denying, they may be very troubled by, they may be very ambivalent about," says Jackson.

"How many tens of thousands, if not a hundred thousand or more, Aboriginal people didn't have pictures of themselves as children? Think of their memory, when they're told to forget who they are and take on another memory."

Today, Barbeau is still active in the Anglican church. She worships at Good Shepherd, Barrhaven in the diocese of Ottawa. Her commitment to the church, instilled in her by her father, hasn't wavered despite the impacts of the residential school system.

"I grew up in a Christian home. My teaching as a young person was that you must forgive people if they do wrong to you, right? That was an example that my parents set for us," she says.

"I did have to go through my healing process where I did have to forgive the system that put me there, but also I never blamed my parents. They did what they knew best at the time with what was available."

More than 300 people passed through the Reclaiming Shingwauk Hall exhibition during its opening weekend, McCracken says, and the response of the local community has been very favourable. But the best response has been from the survivors.

"For me, seeing the unveiling and seeing some of the survivors who worked closely on this project and have been working on it since 2012—but then seeing their faces light up, and seeing that realization that it was actually coming into fruition was so powerful," McCracken says.

The exhibition hall is the first in a multi-phase plan for the site. McCracken says funding has already been secured for the next phase, the conversion of the vestibule of the building's auditorium to gallery space that tells the story of residential schools through objects and artifacts. It is set to open in 2019.

Plans for future phases include the conversion of the auditorium itself into exhibition space, and the setting up of exterior installations on the building's grounds. ■

CANADA

Indigenous people want to be heard: new bishop

Continued from p. 1

Cree, has been the diocese of Toronto's Indigenous Native Priest since 2016.

Indigenous people, he says, "are still at the stage of wanting to tell their story—tell their history, tell their need, tell their pain. And they need somebody to listen… So, I've been really pushing the churches to truly listen, and that becomes part of reconciliation." This is especially important in the lead-up to General Synod 2019, he says.

Indigenous Anglican leaders are hoping to present a resolution to create a self-determining Indigenous church within the Anglican Church of Canada to General Synod when it meets in 2019.

Another issue that looms large over the upcoming meeting of General Synod is the proposed marriage canon amendment. When asked his views on the amendment, Harper says, "I can never give anything in the short, because a short answer is either a yes or a no, which is divisive...So I give long stories."

"No community ever survived by staying the same.

—Chris Harper, bishop-elect of Saskatoon diocese

▲ Chris Harper was elected bishop of the diocese of Saskatoon September 8.

PHOTO: MICHAEL HUDSON

Indigenous communities traditionally survived by recognizing the value of change, he says.

"Whenever somebody came into the community and they brought something new, it was embraced, because it only meant that they were getting better at doing something. They were finding out something new and exciting, a new way of looking at things…No community ever survived by staying the same, otherwise they'd still be with sticks and rocks."

It didn't matter who was coming into the community, he says, "whether they were male, female, [or any of] the divisive labels we put on ourselves now. As long as they had something to contribute to the whole, they were embraced, and they [became] part of a family."

Rather than labelling people, he says, he wants to "see people as children of God—it sort of takes down those barriers. We start to look at each other just a little bit differently and hopefully with the same sense of peace."

Harper says that it is with some regret that he leaves the diocese of Toronto—"I still feel I was just getting started"—but that "the Lord brings us all to the field to do some things, as we hear in Scripture. Some are there just to plant the seed, others to nurture, others to watch over it, some to weed. We all have these things for the final harvest."

Harper was ordained a priest in 2005. He trained as an emergency medical technician, then later completed a certificate of Indigenous Anglican theology from James Settee College in the diocese of Saskatchewan and a master of divinity from Wycliffe College at the University of Toronto. He served as a priest in Saskatchewan and Ontario before becoming Indigenous Native Priest in the diocese of Toronto in 2016.

The former bishop of Saskatoon, David Irving, retired at the end of September. Irving has served as bishop since 2010. ■

CANADA

'I think God speaks to us in our hearts'

PHOTO: GENERAL SYNOD

A conversation guide is available on the Anglican Church of Canada's website.

Continued from p. 1

our entire Church to listen to its heartbeat through conversation circles in parishes, deaneries and dioceses—in homes, church halls, outdoors, or even online!" he wrote.

Shane Parker, dean of the diocese of Ottawa, served as the project co-ordinator, a role that he said meant helping bring the primate's vision of it to life: "to call the church to reflect on what it means to be Anglican, what it means to be in mission, what it means to be a people in prayer." Parker said the focus was always on creating spaces for people to speak "honestly from their hearts" about their personal faith and experiences (both good and bad) with the church. "I think God speaks to us in our hearts," he said.

The key test for the conversation questions they came up with, he said, was, "Is this going to make people talk from their head or their heart?"

It takes a couple of hours to work through the conversation guide, Parker said, which is why small groups of four or five people are recommended. The language is simple and straightforward, and the questions are meant to prompt deep conversation.

Some questions relate to personal reflections on when and how one prays, and times that one "felt close to Jesus" or "had a sense that God was with you."

Participants in the circle also read John 15:12–17, a passage suggested by the primate. The reading contains Jesus' words about love, spoken to his disciples the night before his crucifixion. After reflecting on the reading, participants are asked to answer three questions about the church: "Describe a time when our church made your heart glad," "Describe a time when our church made your heart ache" and "Describe a time when our church gave you hope."

In his introductory letter, Hiltz noted the the guide is "grounded" in the conversation Jesus had with his disciples that evening.

"I hope our conversations can be focused on the very things of which he spoke—the disciples' life in him, their work in his name, and their trust in the coming of the Holy Spirit to strengthen, lead and guide them."

Groups are encouraged to write down and share their prayers for the church by adding them to the interactive map.

Parker pretested the guide with six conversation circles in the diocese of Ottawa. The six groups, for the most part, comprised people who didn't know one another very well, he said. As they went through the conversation guide, "Really, really deep conversations formed."

Each of the prayers for the church that emerged from the six circles was quite different, Parker noted. "One comment that sort of described it all—one person said of their group, 'It really took us to an unexpected place.' "

The initiative will run until May 7, 2019.

Hiltz will step down as primate on the final day of General Synod 2019, which will take place in July. ■

NEWS IN BRIEF ▸

PWRDF, National Youth project, ACIP news

▲ PWRDF communications co-ordinator Janice Biehn shows off the new logo.

PHOTO: SASKIA ROWLEY

PWRDF marks 60th anniversary

The Primate's World Relief and Development Fund (PWRDF), the relief and development agency started by the Anglican Church of Canada, launched a new logo and website September 25 as it prepared to commemorate the 60th year of its founding.

The new logo includes an icon—or graphic element—to accompany PWRDF's name, says PWRDF communications co-ordinator Janice Biehn. The old icon, which showed black human figures holding up a globe, has been replaced with a multicoloured design suggestive of stained glass.

PWRDF's website now features a white background to make it more accessible to the visually impaired, Biehn says. A number of improvements have also been made to the site's structure. For example, the "World of Gifts" section of the site, which allows donors to specify what they would like their donated money to be spent on, offers users a more seamless experience similar to what they might be accustomed to when shopping online, she says.

PWRDF marked its 60th year with a gala dinner at its national gathering in Toronto September 28, featuring the screening of a mini-documentary about a mother and daughter who have both been long-time PWRDF volunteers. The organization also released a book in digital form with 60 stories of PWRDF's work over the years, as well as three retractable banners describing its work.

PWRDF originated after the collapse of a mine in Springhill, N.S., on Oct. 23, 1958, in which 75 miners were killed. Canadian Anglicans responded generously, and the following year, the Primate's World Relief Fund was created by the General Synod. Development was added to its mandate a decade later, and its name was changed to reflect this.

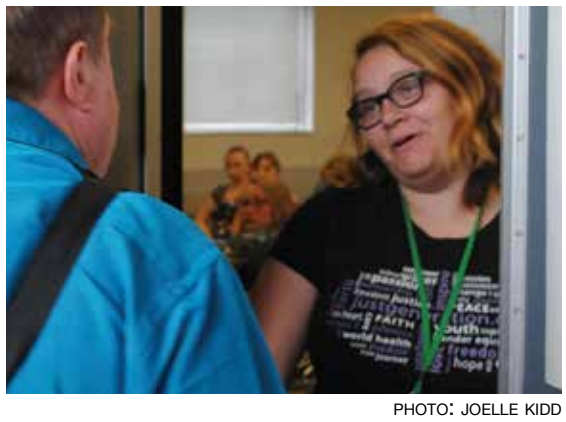


PHOTO: JOELLE KIDD

CLAY participant Cara Robinson takes part in a homelessness simulation activity.

2018–2019 Anglican-Lutheran youth project launched

Homelessness and affordable housing have been chosen as the theme of the latest Anglican-Lutheran National Youth Project.

The project, "Welcome Home," was launched August 17 at the Canadian Lutheran-Anglican (CLAY) gathering, held in Thunder Bay, Ont., August 15-19.

A new National Youth Project launches every two years as a joint project of the Evangelical Lutheran Church in Canada (ELCIC) and the Anglican Church of Canada.

Tammy Kirkwood, director of youth and family ministry at St. Paul's Evangelical Lutheran Church Ellerslie in Edmonton, Alta., and part of the team that organizes the National Youth Project, said organizers wanted a topic that would resonate with youth across Canada. They hope, she said, that the project will inspire youth to take part in local initiatives in their home communities, like volunteering with local shelters and educating their family members and peers.

Ten new members elected to Indigenous council

The Anglican Council of Indigenous Peoples (ACIP), which guides Indigenous ministry in the Anglican Church of Canada, will have mostly new faces for the next three years after elections held August 9 at Sacred Circle, a national gathering of Indigenous Anglicans.

Ten people were newly elected to ACIP, which includes members from all four of the Anglican Church of Canada's ecclesiastical provinces: Sheba McKay, Rosie Jane Tailfeathers, Theresa Halkett, the Rev. Martha Kunuk, Mabel Brown, the Rev. Manasee Ulayuk and Canon Murray Still (Rupert's Land); the Rev. Norm Wesley and Sandra Fox (Ontario); and Ingrid Johnson (British Columbia and Yukon).

Six members were re-elected: Freda Lepine (Rupert's Land); Dorothy Russell-Patterson (Ontario); John Haugen and Willard Martin (British Columbia and Yukon); and the Rev. Annie Ittoshat and Cheyenne Vachon (Canada).

Under the canon (church law) governing ACIP, the National Indigenous Bishop may also appoint up to three more members: an elder, a young person and an "at large" person.

ACIP's two co-chairs—Sidney Black, who is also Indigenous bishop for Treaty 7 territory in the diocese of Calgary, and Caroline Chum—announced they would be stepping down from ACIP to allow others to continue their work.

The new ACIP met for the first time a day after the elections, and chose Wesley as one of its co-chairs. The other co-chair will be named at an ACIP meeting slated for November, says Indigenous ministries co-ordinator Canon Ginny Doctor. ■

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REMEMBRANCE DAY ▸

War left ‘an enormous hole in the church’

Continued from p. 1

served in this horrific struggle…an event that allows Canadians, if only for a moment, to stop, to remember and to feel, perhaps for a second, the joy that peace brought after so much death and destruction.”

The bell ringing is one of many special commemorations planned by Anglican churches across Canada this Remembrance Day, of which the Journal was able to note only a sampling.

Holy Trinity Anglican Church in Edmonton, Alta., regimental church of the Canadian Armed Forces’ South Alberta Light Horse unit, has for the past several years held a Remembrance Day service and commemoration that draws in about 500 people from the community, says the church’s rector, the Rev. Chris Pappas. These have included retired veterans, members of other churches, government officials (among them local MLA and Alberta Premier Rachel Notley), scout troops and cadets.

To mark the 100th anniversary of the end of the First World War, this year Holy Trinity will also host a concert with a local choir and a vigil the evening before Remembrance Day. Holy Trinity’s two sister parishes will also participate: one, a francophone Roman-Catholic church, the other a German Lutheran church. “It’s a Pentecost moment,” says Pappas, noting there will be readings in English, French and German. “I think there’s a poignancy; we’re remembering the First World War where you had the English, the French and the Germans on different and varying sides in conflict and then in peace.” Today, he says, “we’re working together even though we came from different backgrounds, different languages…we’ve been drawn together in Christ to work for Christ’s peace.”

History is also a focus at St. George’s Anglican Church in London, Ont., where parishioner Nancy Dodman has been working on a four-year project to commemorate the more than 130 men from the church who served, and the 14 who died in battle, in the First World War. Her research is compiled in a book, *Their Name Liveth For Evermore*, which gives a brief biography of each soldier, along with other collected information, including letters home and photographs.

To observe Remembrance Day this year, Dodman has helped organize several events, including walks on November 3 and 4 that will feature visits to the houses of the soldiers, readings of their letters home, plus storytelling and poetry readings related to the soldiers’ experience. St. George’s is also holding a wreath-laying service on the church lawn November 10.

This year, at St. Paul’s Anglican Church in Halifax—situated at the south end of a historic military parade square in front of city hall—members of the public will be invited to come in, warm up, drink some hot chocolate and look through a placarded art exhibit, “St. Paul’s and the Great War,” drawn from the church’s archival material.

Parishioner Tinker McKay, a member of the church’s archives committee, gathered the archival material and research to create the exhibit. She notes that a large bronze arch was installed in the church as a memorial after the war. It bears the names of all the young men from the church who lost their lives overseas: 91 of them.

“That was an enormous hole in the church, because their families were heart-broken for one thing, but also because they were young men who were leaders. They were the future for St. Paul’s, for Halifax, for Nova Scotia. They were wiped out.”

McKay believes it is important that the sacrifice of these lives not be forgotten.

Bishop Nigel Shaw, Anglican bishop ordinary to the Canadian Armed Forces, says the First World War demonstrates “how far we can go, and how terrible a situation we can create, when we stop looking at each other as being equally children of God.

“That’s what we need to remember when we’re tempted to treat the other as somehow less worthy of respect and consideration,” he says. ■

▲ **Sergeant Major Gary Rolls of South Alberta Light Horse salutes at the cenotaph at Light Horse Park, Alta.**

PHOTO: MARGARET GLIDDEN

PHOTO: MARGARET GLIDDEN

South Alberta Light Horse members gather in remembrance at Holy Trinity Anglican Church, Edmonton.

▲ **Photo of drawing by Archdeacon William James Armitage, rector, St. Paul’s, Halifax.**

PHOTO: GAIL FULOP

PHOTO: NANCY DODMAN

Wreath placed at Menin Gate, Ypres, Belgium, in 2015, with a photo of veteran George Brooks.

▼ **A soldier’s boots with Canadian flag and poppy laid in remembrance at St. George’s, London, Ont.**

PHOTO: NANCY DODMAN

Bible Readings
Dec. 2018

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: MICHELE BERGAMI/UNSPLASH.COM

DAY	READING	DAY	READING
☐ 01	1 Thess. 2.17–3.13	☐ 17	Micah 5.2-15
☐ **02**	**Luke 21.20-38**	☐ 18	John 8.1-11
☐ 03	Deut. 31.1-18	☐ 19	John 13.1-20
☐ 04	Deut. 31.19-30	☐ 20	John 13.21-38
☐ 05	Deut. 32.1-22	☐ 21	John 16.16-33
☐ 06	Deut. 32.23-44	☐ 22	Titus 1.1-16
☐ 07	Deut. 33.1-17	☐ **23**	**Titus 2.1-15**
☐ 08	Deut. 33.18-29	☐ 24	Titus 3.1-15
☐ **09**	**Luke 3.1-20**	☐ 25	Luke 2.1-20
☐ 10	Malachi 2.10-3.5	☐ 26	Acts 6.1-15
☐ 11	Obadiah 1-21	☐ 27	John 21.15-25
☐ 12	Zephaniah 1.1-18	☐ 28	Colossians 3.1-17
☐ 13	Zephaniah 2.1-15	☐ 29	Psalm 148.1-14
☐ 14	Zephaniah 3.1-20	☐ **30**	**Psalm 149.1-150.6**
☐ 15	Philippians 4.2-23	☐ 31	Numbers 6:22-27
☐ **16**	**Isaiah 12.1-6**		

CANADA

Bishop's cross-Canada prayer ride helps raise $250,000+

PHOTO: CONTRIBUTED

Bishop Rob Hardwick, pictured with his wife, Lorraine, finished his cycling journey from Vancouver, B.C., to St. John's, Nfld., July 31. "Now I need ice cream," he wrote in a Facebook post.

Joelle Kidd
STAFF WRITER

On July 31, Bishop Rob Hardwick of the diocese of Qu'Appelle dipped the wheel of his bicycle in the Atlantic Ocean in St. John's, Nfld., bringing an end to a cross-Canada journey that began months earlier. On May 19, he had performed the same ritual in the Pacific, at his starting point in Victoria, B.C.

Hardwick planned the more than 7,200 km ride across Canada after he dreamed of raising $1 million for the diocese's Living the Mission campaign for mission and ministry. He had also hoped to raise as much as $800,000 for the Anglican Healing Fund and Indigenous Ministries.

In mid-August, donations to the campaign itself totalled $156,400. But the ride spurred a number of other related donations, bringing the total to more than $250,000.

For example, a portion of the money raised was to go towards building a medical centre in Burundi. (The diocese of Qu'Appelle has a companion relationship with the diocese of Muyinga.) Hardwick says this project can now be completed thanks to additional gifts, totalling $20,000, from two families in the diocese.

Hardwick's journey also raised more than $14,000 from donors outside the diocese of Qu'Appelle, through the church nationally. This money will be distributed equally between the Anglican Healing Fund, which provides grants for community programs to help heal from the legacy of residential schools, and the national church's Indigenous ministries department.

Hardwick recalls, during one of his stops along the ride, speaking with a group of retired chiefs in Thunder Bay.

"One of the chiefs said, 'What gives us the most hope is not how much money is going to be raised or the fact that you're raising awareness for the need for unity, healing and reconciliation. What gives us the greatest hope is that you've been laying a foundation of prayer all the way across Canada. And we know the Creator answers prayer,'" Hardwick says.

"That warmed our hearts, because that was our intention right from the beginning, that it be a prayer pilgrimage," says Hardwick.

In a Facebook post July 31, Hardwick called the end of the ride "an amazing day."

"Now I need ice cream," he wrote.

In a more detailed post the next day, Hardwick recounted what led him to the cross-Canada trek. "After my heart bypass…I never thought I would be able to do something like this, but God did," he wrote.

Hardwick had bypass surgery nine years ago. He turned 62 during the ride. ■

ARTS AND CULTURE ▸

BOOK REVIEW

UNSETTLING THE WORD

Biblical Experiments in Decolonization

Edited by Steve Heinrichs; illustrations by Jonathan Dyck

Mennonite Church Canada

320 pages

ISBN 9780995973312

Available through commonword.ca

Praise for 'a fearless rereading of the Bible'

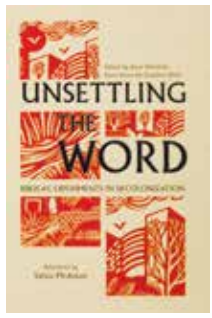
John Bird
REVIEWER

Unsettling the Word is a series of reflections on the Bible's role in the history of European colonization—and an imaginative series of attempts to liberate Scripture from its captivity by the "principalities and powers." Anyone who preaches here in Turtle Island (North America) should keep a copy of this book close at hand, to stimulate new ways of thinking about our essential text.

Some claim the Bible is the inerrant word of God. Most Anglicans consider it a collection of stories told by the people of God about their evolving understanding of their relationship with the Creator—sometimes as fairly straightforward history, but generally incorporating poetry, song, allegory, metaphor and allusion.

In wrestling with Scripture, we try to seek the deeper metaphorical meaning, by investigating the cultural context in which passages were written, and considering how they may be speaking to our own political and cultural contexts—and to our humanity.

This can be challenging for dominant, white, middle-class settlers like myself—the colonizers—since Bible stories were told primarily by and for the colonized. Which is where *Unsettling the Word* comes in. It offers, in the words of editor Steve Heinrichs, "a fearless rereading of the Bible through the eyes of the exploited."



▲ ***Unsettling the Word*** **spurs us to think about the Bible "through the eyes of the exploited."**

PHOTO: CONTRIBUTED

The Bible, he writes in his preface, "has been used as a tool of colonialism, xenophobia, exclusion and cultural genocide." But "for centuries, communities of radical compassion and courage have read and re-read the sacred page in creative and critical fashion, so that these old memories shake the powers from their thrones and bring actual change to those who have been kept down."

Unsettling the Word continues that tradition. It's a collection of 69 short (two to four pages, generally) poems, stories and essays by as many contributors, each taking a biblical passage as its starting point—from Genesis to Revelation. You're unlikely to agree with all these re-imaginings, but they will help open your eyes to new ways of thinking about the Bible.

Some contributors may be known to many across the Anglican Church of Canada, most notably, KAIROS director Jennifer Henry; Stan McKay, first Indigenous moderator of the United Church; American theologians Walter Brueggemann and Ched Myers; United Church artist, writer and theologian Bob Haverluck; and former TRC staffer Lori Ransom.

The writers are informed by their various contexts, but I would argue they also transcend them.

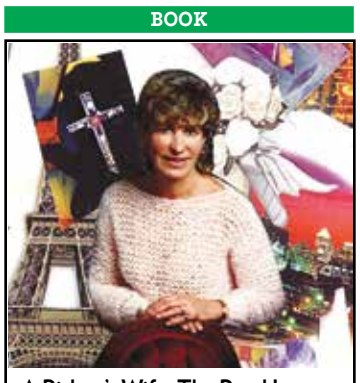
Cree activist and "Idle No More" co-founder Sylvia McAdam, in her afterword, concludes that "*Unsettling the Word* summons those who have been shaped and impacted by the Judeo-Christian tradition (for good or for ill, by choice or by force), to not simply grapple intellectually with the problems of settler colonialism, to not merely contemplate the promise of decolonization, but to step up and act."

After all, as Heinrichs emphasizes: "The Bible must be lived (and enjoyed) in streams of justice, or it is a dead word." Keep this book on your desk and use it. ■

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

CLASSIFIEDS

BOOK



A Bishop's Wife: The Road Less Travelled: A Biography of Ann Shepherd (1928–2016), compiled and illustrated by her daughter Mary Shepherd, is now in print. This compelling collection of letters, interviews and stories spanning eight decades, chronicles her wise words, wild fashions and her time as "Bishop's Assistant". She navigated the road "less travelled" with all its adventures and challenges with wit, wisdom and faith and wowed the critics at every stop!

The book can be ordered by contacting her daughter at: marymathilda@hotmail.com or (514) 487-0126.

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> *"It can really be a mobile retreat...where the influence of a wider world can gently interweave with whatever's going on inside a person."*
>
> —Camino Nova Scotia co-ordinator the Rev. Nicole Uzans

PHOTO: CONTRIBUTED

Participants in the first-ever Camino Nova Scotia, in 2013, pause for a break. From left to right: Leo Kennedy, Catherine Woodman, Regine Maass, David Schlinker and Roddy MacDonald.

CAMINO NOVA SCOTIA

offers 'education for the soul'

▲ This photo of a scallop shell on tartan, taken by a pilgrim on the NS Camino, has become the walk's unofficial logo.

PHOTO: NS CAMINO, ATLANTIC SCHOOL OF THEOLOGY

Tali Folkins
STAFF WRITER

CAMINO NOVA SCOTIA is offered through the continuing education division of Halifax's Atlantic School of Theology (AST)—but it's not your typical seminary course.

The program invites members of the public to take part in short pilgrimages along stretches of hiking trails in Nova Scotia, intended to foster the kind of spiritual growth often experienced by participants of the Camino de Santiago and other spiritual walks, says Camino Nova Scotia co-ordinator the Rev. Nicole Uzans.

"It's about as far from a classroom as you can get," says Uzans, who is also rector of the Anglican parish of Northumberland, along Nova Scotia's north shore. "It's an experience of spiritual formation, of community formation… There's a lot of possible tie-ins with a more academic approach to Christianity, but this is a kind of education for the soul."

Launched in 2014, Camino Nova Scotia offers a small number of six-day hikes along select trails in the province, mostly converted from former railways. Participants travel in groups of up to 15—"large enough that there's that awkward feeling at the beginning of the week of 'Who are these strangers?' and yet small enough that a real sense of community almost magically comes together by the time we're parting ways at the end of the week," Uzans says.

The day begins with breakfast and prayer, followed by roughly 25 km of walking over six to eight hours. Participants walk at their own pace. There's a common evening meal at the day's destination—typically a participating church—followed by relaxation and conversation time, and prayer together before bedtime.

Hikers have included young adults to people in their 70s, and come from a variety of spiritual backgrounds, Uzans says. Many are Christian, but some have no formal religion, and attendance at the prayer services is optional. It's common for participants to be at some point of transition in their lives—about to make a big move, for example, or perhaps in the midst of a grief that they're having trouble coping with.

"They just set their feet on the trail and see where it will take them," she says.

Many find the experience of prayerfully walking through a landscape—in solitude or in the company of others, as they wish—can renew them in subtle but important ways.

"It can really be a mobile retreat…where the influence of a wider world can gently interweave with whatever's going on inside a person," Uzans says. She cites the view of U.K. writer Robert Macfarlane (author of *The Old Ways: A Journey on Foot*), that certain landscapes can prompt us to a self-knowledge that we would experience nowhere else. Walking through nature, she says, also exposes us to rhythms very different from those in which we normally live—the slow "pace of being" that trees have, for example.

Pilgrims sometimes also find they connect deeply with their fellow travellers.

"There's this aspect of walking with your own stuff, but not walking alone," she says. "Often at the end of the day, as I'm seeing people come in…I can see it on their faces that they've really shared something out there on the trail, and that's beautiful to see—that there's a kind of trust that develops as people are walking in the same direction."

In its first year, the program consisted of a single, longer hike along the Rum Runners Trail, which wends its way northeastward along the coast from Lunenburg, a UNESCO World Heritage site, to Halifax. This summer, there were three pilgrimages: two through part of the province's rustic Annapolis Valley, June 25-30 and July 16-21, and the third July 30-August 4 along the south shore route.

A shuttle brings hikers from AST to the starting point of each pilgrimage. The south shore route actually ends back at AST; for the other routes, hikers take the shuttle from the end point back to Halifax.

Pilgrims supply their own sleeping bag and mat or air mattress, but don't have to carry them on the actual hike—support staff bring them by van to each daily destination. Groceries are also supplied, and laid out for hikers to prepare their own breakfast, lunch and snacks. Participants pitch in to prepare supper together at the end of the day.

Regular fees for each pilgrimage in 2018 were $800 per person ($750 for those who do not need to take the shuttle). A reduced rate is available for full-time students, people under age 30 and those with low incomes.

More information on the hikes—including updates on routes and schedules, expected in February—can be found on AST's Camino Nova Scotia web page, at http://www.astheology.ns.ca/home/events-calendar/camino-ns.html, or on Facebook, at www.facebook.com/caminonovascotia. ■