

# SAINTS ALIVE

*To God and One Another*

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All Saints Church • 175 Colony Street, Winnipeg MB R3C 1W2 • 204-786-4765

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## *Rector's Letter*

Time for another edition of *Saints Alive* and that is a very apt title for this particular juncture in our parish life. The parish is a place of bedlam this morning. Contractors are in the hall; on the outside, the roof, and inside the church there are teams working away on the concerns of our building. It feels very alive around here. The painting is progressing and what I can see right now is beautiful. The beams have been re-stained, the ceilings pop as everything is so fresh. David Wilson and Ken Manswell have been working as a team on the issues that crop up with this kind of work. We have encountered a few minor concerns like a light needing to be repaired due to wiring concerns. Some places that were repaired did not stand up to our teams' inspection and were required to be redone. The lead painter is a nice fellow who has a very clear idea on the work required and how to go about the repairs. I always enjoy talking to skilled tradespeople.

The trees in the yard have been cleared and we will be transferring the ashes that were interred under one of the pine trees. Ray Turner and I will be removing the ashes when they dig up the tree stumps and then reinterring them on the side closest to the corner of Osborne and Broadway. That plan is still not finalized as we are not quite sure when the digging will begin. We know that it should happen within the next few weeks.

This week the hazardous material is being removed. It may take another week or so for them to complete the work. Once that material (asbestos, mercury, etc., all of which were common building materials in the '60s, but require special handling for removal) is removed, the building is ready for demolition. Again, the exact date that this part begins is still a little

unclear as the contractors inside must sign off before the next phase can begin. Having said that, the insurance rider for the demolition is set for the 4th of July. I think that we can anticipate that the building will begin coming down soon after that. That will be a time of mixed emotions as we are saying goodbye to a building that has served this community well, while at the same time we are embarking on a new program and build that will set some of our missional goals for the long term.

Our roof on the church is near completion. I talked with the lead man running the roofing team. He thinks that they should be complete by the end of the week. I think that they are doing a beautiful job of this. The colour of the shingles really enhances the building and with new flashing the roof looks really great.

By the time we return to the parish (August 10th) many things will be completed and new things will have begun. Please be aware that during the construction process all of the doors on the west side of the building will not be accessible to us. This is due to the swing of the construction crane which comes under WCB regulations. The cost to ensure access to these doors is coming in at almost \$100,000 which would come out of the budget that we are using to build the new building. Saving this amount of money on something that is only temporary seemed to make the most sense to your corporation and vestry, particularly after the building committee reviewed the scope of work, and recommended that this is the direction that we need/should take.

It will stretch the community a little as we will be using the Sacristy and Lady Chapel entrances as our main entrances for the next year and a half. It will mean that our greeters will need a fuller complement as there will be two doors

to be looked after as well as more people being available for those who are in need of assistance getting into the church for worship. While it will be challenging, I am sure that everyone willing to help knows that this small inconvenience will allow us to create a very beautiful and long-term project that all of us can be proud of.

Most of you are aware that I have not been able to have my full holiday time for the past few years. This year I will be taking eight weeks as I am aware of being a little worn out. It has been a really fun few years but the push to get us to this point has been taxing. So, it is time to step away and get some real down time. I am really excited about taking the break and also really excited about coming back to see how we are moving forward.

Next steps for us include the finalization of the loan agreement with the government. We currently have an agreement with the government to get the funds, but we must get all of the documents finalized for them and submitted. (That part is getting close but there are details being worked on right now.) The lawyers will negotiate the terms and final writing of the document. This will likely take us most of the summer to complete. I am hoping that this will all be done by the time I get back. Then it is simply watching our new building go up. Be aware that once the agreement is finalized there will be an announcement made by the government which will also include us. I will be sure that everyone will be informed as I suspect that a number of you would like to be present for that event. That event will be a media-based process so there will be numerous dignitaries invited to share the excitement with us.

It is with this news-filled writing that I offer my sincere thanks to all of you. It has been your presence and courage that has allowed us to get to this point. We could not have done this without the entire congregation working together as a team. The future looks bright, God seems to be smiling upon us, the work is progressing and there are many people in this city pulling for us. It really cannot get much better than that.

May all of you have a wonderful summer.

With Blessings and Peace,

**Brent**

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## West Broadway Commons Update

*submitted by Sandi Mielitz*

David Wilson and I have both very happy and sad news to report.

On July 1, Sherman Kreiner, Managing Director of University of Winnipeg Community Renewal Corporation, passed away of leukemia. Sherman was not only our lead partner in this Joint Venture, he was also the architect of creating projects such as ours. No-one else in the City was interested in constructing and operating a building where the objectives were to provide low-cost housing; mix affordable, at market and deluxe apartments in the same building; meet very high environmental and accessibility standards while, at the same time, providing a modest return to the owners. Sherman believed that we could do better than traditional real estate developers or government-created housing complexes by mixing private and public sector goals and expertise to create not just a building, but a community, while still generating a surplus which, in our case, will help All Saints to survive and grow.

Sherman was a great Winnipegger. His pioneer work in social housing is now being studied across Canada as a model for future development. He will be sorely missed. We are blessed that he left a strong team headed by Jeremy Read and Marcella Poirier who can guide our project into the future.

Now the happy news... we have received a Letter of Intent (LOI), for a senior loan in the form of a 50-year guaranteed mortgage, plus a significant capital grant for West Broadway Commons for a total of nearly \$25.6 million in combined support. This is a major milestone. It essentially means that, after three long years of work, the project is very close to having a green light to proceed, subject only to negotiating the final Loan Agreement with the lender. While interest rates on the mortgage are subject to change, the first draw down of money is anticipated in the late summer, at an interest rate projected between 1.8-2.4%.

On the strength of this LOI, the Corporation agreed that demolition of Askey Hall should proceed asap. We are under very tight time lines as we will

be receiving \$1.3 million in the form of a Rental Housing Construction Tax Credit from the Province but only if the building is ready for occupancy by December 2020.

In overview, the 110-unit, 12-storey building will cost \$30.2 million. The City of Winnipeg has also confirmed its support for the project, as has Manitoba Hydro. At this point, we have only \$600,000 left to raise. Our All Saints' Fundraising Campaign has generated a total of \$495,000 – absolutely amazing! Over the next year, we plan to reach our final goal of \$600,000 – just \$105,000 to go. We cannot thank you, our wonderful All Saints congregation, enough for the faith and generosity you have shown over the past year. In addition, David Wilson and I are heading up an initiative to raise a final \$500,000 from the greater community of Winnipeg. This, too, is off to a great start with our first donation of \$100,000.

At times, David and I need to pull back and remind ourselves that dollars and cents are only part of this project... We are working on Memorandums of Understanding with New Journeys (immigrants/refugees), Villa Rosa (young mothers), Holy Names House of Peace (women refugees), New Directions (adults with physical or mental disabilities) and agencies dealing with youth aging out of care. These groups will be the source of a large proportion of our affordable units. West Broadway Commons is going to be quite some community!

Finally, as Brent mentioned in his Rector's Letter, West Broadway Commons will also create some inconveniences for all of us at All Saints during the next two years. Many will be sad to see our Parish Hall disappear, we will lose much of our garden, access to the church will be more difficult during construction, there will be noise from pile driving, etc. We would ask all of you to have patience and try to keep in mind our end goal which is better housing for West Broadway, new, safe homes for people in need, plus support for All Saints as we seek to grow our faith and our own loving community.

I'd like to end with a short prayer: O God, we ask for your guidance as we at All Saints take the next major steps in West Broadway Commons. May we never lose sight of our real goal which is to do our best to build community and help our neighbours and each other, in Christ's name. Amen.

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## How Many Loaves Have You?

*by Pierre Plourde and Krista Waring, from  
Rupert's Land News*



**Rev. Brian Miniker (dentist), Pierre Plourde, Bruce Hildebrand (photojournalist), Sharon Thomas (physiotherapist), and Simone Kirwan (teacher) by the mobile clinic pharmacy.**

We were invited to share a little of what we have learned about healthcare programs between developed and developing nations. The invitation included a few questions to peak our interest. How do these programs work? How do they raise up local communities? How do we avoid the danger of the White Saviour Complex? However, these questions led us to question the fundamental premise behind the idea of “developed” countries offering healthcare programs for, or even with, “developing” countries. That is, are countries that we define as developed really that healthy?

The Indigenous Peoples of Turtle Island have given much testimony to the unhealthy reality (past and present) of North American development. Medical, surgical, and pharmaceutical services are not accessible in many areas of Canada, and others don't have safe drinking water. Poisoned water is a consequence of development; living under constant boil water orders is the price some have paid for others to enjoy the benefits of life in a developed nation. Is that healthy? How can we design, implement, and/or resource credible healthcare programs in another country, when we haven't figured it out in

our own? If we don't have the answers, then what do we have to offer?

Here is a story that has helped us better understand our role in helping to heal a hurting world: "As Jesus went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When it grew late, his disciples came to him and said, 'this is a deserted place, and the hour is now very late; send them away so that they may go into the surrounding country and villages and buy something for themselves to eat.' But he answered them, 'You give them something to eat.' They said to him, 'are we to go and buy two hundred denarii worth of bread, and give it to them to eat?' And he said to them, 'How many loaves have you? Go and see.'" (Mark 6:34–38)

- Jesus saw a spiritually hungry crowd, had compassion for the people, and began to teach. As the hours passed, the disciples saw a physically hungry crowd, and, rather than having compassion, went into problem-solving mode.
- Without asking the crowd, the disciples decided what was needed: food. Again, without asking the people, they decided how to get the food: "send them away." Then they brought their analysis of the problem to Jesus for him to implement.
- Jesus wasn't interested in their problem-solving approach, so he simply said, "You give them something to eat." The disciples were shocked, thinking that Jesus wanted them to purchase all the food needed to feed the massive crowd. To help the disciples let go of their plan for the crowd, Jesus asked a simple question "How many loaves have you?"
- The disciples clearly didn't know the answer, so Jesus added "Go and see." Jesus was calling them to go, enter the crowd, and see what they already had.

We, like the disciples, need to address "the crowd" with humility, offering compassion and a willingness to go to places where we can help



**Nancy Phillips teaching Nursing students with Pierre Plourde translating.**

others see the resources they already have. We need to ask questions, but more importantly, we need to listen to what others are saying and see what is already there. It might not look like much – a few

loaves and fishes – but we need to help people identify what they have been given and use it, rather than immediately overwhelming them with the amazing programs we believe will save them.

What Jesus was doing with his disciples has been described as Appreciative Inquiry. This process re-directs our Western problem-solving minds to focus on the strengths we discover together through storytelling, which in turn builds interdependent relationships. This process highlights the importance of relationships that build over years, as stories are told, unfold, and are retold, all while leaving enough room for everyone to build on the strengths that they have already been given. Through Hand in Hand with Haiti, an EMAS (Education, Medical Aid and Service) Canada program, we have personally experienced, sometimes with intention and often by accident, the importance of pushing aside our problem-solving approach.

In 1982, a friendship began with the future founder of the El Shaddai Church. This community began in the early '90s, and their outreach priority was to feed the neighbourhood

children whenever possible. So rather than starting with a clinic, we supported the El Shaddai nutrition program. That was the beginning of Hand in Hand with Haiti. Through stories shared over the years, the strengths in the El Shaddai Church community have been revealed: A sixth-grade student who stood out among her peers; a locally-trained dentist who was very proud of his skill with a dremel; an artist who used scrap metal as his canvas; an engineer who could leave the country with his skills, but didn't because he lived on the streets as a youth; and musicians who created amazing sounds with parts of broken instruments.

These individuals and their strengths and priorities are the basis for the programs we support. In 2005, the El Shaddai Church founded the Imago Dei Elementary School. They started with three kindergarten classes and now offer classes to grade nine with a rather impressive music program and urban gardening being the latest addition to the school curriculum. Through these education programs, many Haitians have had meaningful employment, hundreds of children have earned an elementary education, and thousands of meals have been served.



**Rick Derkson (architect: sitting bottom right) and the eMi team working with El Shaddai elders on the post-earthquake construction project.**

It wasn't until 2004 that the first EMAS Healthcare Teaching Team was invited to set up a mobile clinic in the El Shaddai community. Thousands of individuals have received primary health care during these annual clinics, which also build capacity with Haitian health care practitioners. Tragic deaths, numerous hurricanes,

a massive earthquake, and civil unrest have been part of their journey, but the community has gradually grown stronger. In 2010, we began to support a whole new initiative, a post-earthquake construction project. We helped to purchase some land and bring in design/construction specialists through eMi (Engineering Ministries International). But the El Shaddai community leadership were at the centre of the design process and, with some support, have led all-Haitian construction crews. The annual mobile health care clinic now partners with a Haitian university to offer a training elective for medical and nursing students. Five years ago, the El Shaddai community began to reach out to other neighbourhoods, helping them set up their own schools. Now the annual teaching clinic serves five communities. And it all started with a young pastor and a few faithful individuals who gave everything they had to spiritually and physically feed a hungry neighbourhood. It is an honour to support these faithful Haitians as their story unfolds.

Now, how many loaves have you? Go and see.

*Krista Waring and Pierre Plourde live together in one house with their daughter Nadine, their son Daniel, and their daughter-in-law Nicole. During the past 30+ years, they have been engaged in healthcare programs in Nairobi, Kenya; Lusaka, Zambia; and Port-au-Prince, Haiti. They are grateful to live, work, and worship in Treaty 1 Land, the traditional territory of the Anishinaabe, Cree, and Dakota peoples and the homeland of the Metis Nation.*

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## Altar Guild Report

*submitted on behalf of the Altar Guild,  
Muriel Conner and Lynda Daun*

The Chapel Altar – in the past few years the blue frontal and superfrontal became dilapidated beyond use. After some searching in Winnipeg and beyond we approached a needlewoman who was willing to repair them at a very reasonable cost.

The solution to the problem was to transfer the gold thread embroidery from the old frontal, which came

from the old church and is thus probably 100 years old, to some new brocade and replace the silk fringes. It took time to find the materials, as blue brocade is not frequently asked for and the fringes came from Montreal. All this was complicated by the needlewoman breaking her wrist just before we asked for the work to be done. In the meantime we have been using the white festival frontal continuously. This now needs cleaning and some repair.

Ewa Kurnicka of the Needlepoint shop on Osborne did a superb job for us. The set was blessed on All Saints Day (we received it only the day before) and it was immediately put into use. The Altar Guild Fund did have sufficient money to pay for this work but if any one would like to help us with the costs, please send a donation to the Treasurer.

If going through the chapel is not on your usual itinerary on a Sunday morning, take a walk through and look. The light blue cloth in the centre of the embroidery is the 'old' fabric.

## Serving Is Essential

*Through love serve one another.*

GALATIANS 5:13

 Our world has become a large, impersonal, busy institution. We are alienated from each other. Although crowded, we are lonely. Distant. Pushed together but uninvolved. No longer do most neighbors visit across the backyard fence. The well-manicured front lawn is the modern moat that keeps barbarians at bay. Hoarding and flaunting have replaced sharing and caring. It's like we are occupying common space but have no common interests, as if we're on an elevator with rules like: "No talking, smiling, or eye contact allowed without written consent of the management."

Painful though it may be for us to admit it here in this great land of America, we're losing touch with one another. The motivation to help, to encourage, yes, to serve our fellow-man is waning. . . . And yet, it is these things that form the essentials of a happy and fulfilled life.

*Improving Your Serve*

## General Synod 2019 — #GS2019 Vancouver

### Linda Nicholls elected primate

*by Tali Folkins, July 13, 2019*

*via Anglican Journal*

Linda Nicholls, bishop of the diocese of Huron, was elected fourteenth primate of the Anglican Church of Canada on July 13, becoming the first woman in the history of the church to hold the position. "You have bestowed on me an honour that I can hardly imagine, and it is terrifying. But it is also a gift, to be able to walk with the whole of the Anglican Church of Canada from coast to coast to coast," Nicholls said in a brief impromptu speech on her arrival, after the vote at Christ Church Cathedral in Vancouver, where the election was held.

Nicholls will be installed on the final day of General Synod, Tuesday, July 16, succeeding Archbishop Fred Hiltz, who has served the church as primate since 2007. She was elected on the fourth ballot, with 64.2% of lay votes and 71.1% of votes among the clergy. Jane Alexander, bishop of the diocese of Edmonton, was the only nominee remaining on the fourth ballot. Alexander received 35.8% of laity votes and 28.9% of clergy votes.

The election began with a slate of five nominees: Alexander; Archbishop Ron Cutler, metropolitan of the ecclesiastical province of Canada and bishop of the diocese of Nova Scotia and Prince Edward Island; Archbishop Gregory Kerr-Wilson, metropolitan of the ecclesiastical province of Rupert's Land and bishop of the diocese of Calgary; Nicholls; and Michael Oulton, bishop of the diocese of Ontario. After the second ballot, Cutler and Oulton dropped from the list, because each had received less than 10% of the votes of both houses. In the third ballot, Kerr-Wilson received the fewest votes in both houses—15.5% of lay and 22.6% of clergy votes—and so, per rules governing the third ballot of primatial elections, was also removed from the list.

Electing a new primate was the first item on the agenda of General Synod on Saturday; the process, with opening worship service, began in the morning and stretched into the early afternoon, with a break

for lunch. In accordance with the church laws governing elections for primate in the church, only lay and clergy members voted. Bishops remained at the hotel and convention centre, where most of General Synod's other business is being conducted, while the election proceeded in the cathedral.

Once Nicholls had been declared elected, the bishops were notified, and walked the short distance to the cathedral. As they approached, the church's bells pealed, and the assembled members of synod sang "Lift High the Cross." The bishops entered the church with Nicholls, accompanied by Hiltz at their head—to claps and cheers. Nicholls told the members of General Synod she believed the church was capable of the task that now faces it, of overcoming its divisions.

"We have reconciliation to do. And we have deep healing to work at. And I know that this church can do it," she said. "I have seen this church rise to the challenge of its diversity; I've seen this church act in remarkable ways that the rest of the world does watch. And even though we at times can cause each other deep hurt and pain, I've also seen us rise to the challenge of that healing work of coming together around God's table where our first calling is in Christ."

An early order of business for Nicholls, in terms of reconciliation, will likely involve repercussions from the evening before her election. On July 12, the required second reading of a resolution to allow same-sex marriages failed to get its required two-thirds majority in all three houses. The vote, which came after a years-long divisive debate, left many members of synod in tears.

In a voice quavering with emotion, Nicholls asked for prayers for the diocese of Huron, which she has served as bishop since 2016, and which, she said, made her feel very welcome. She asked that members of General Synod pray for her as she prayed for them. "Pray for us as a church, pray for us as a General Synod and pray that at the heart of everything we do is to seek the glory of God, the proclamation of the Good News, the care of God's creation and loving one another as Christ has loved us," she added.

Nicholls, who has described herself as a "cradle Anglican," grew up in Calgary, Vancouver and Toronto. She earned bachelor's degrees in both

music and education at the University of Toronto, where she was active in the Inter-Varsity Christian Fellowship of Canada. She then taught music and math at the Woodstock International Christian School in northern India from 1977 to 1982—an experience she has said has deeply shaped her spirituality. Ordained a priest in 1986, she served a number of parishes in southern Ontario, and completed a doctor of ministry degree at the University of Toronto's Wycliffe College in 2002. Nicholls was elected suffragan (assistant) bishop in the diocese of Toronto in 2007, becoming the Anglican Church of Canada's fourth female bishop. She was elected coadjutor bishop of the diocese of Huron in February 2016, succeeding diocesan bishop Robert Bennett when he retired in November of that year.

Nicholls has sat on numerous church bodies, including the Commission on the Marriage Canon and the Faith, Worship and Ministry Committee. She has also served as co-chair of the Anglican-Roman Catholic Dialogue of Canada. Following the first reading, in 2016, of the resolution on changing the marriage canon to allow same-sex marriages, Nicholls, then still coadjutor bishop of the diocese of Huron, and then-diocesan bishop Bennett announced they would allow the marriage of same-sex couples in the diocese as a pastoral measure—one of a number of dioceses in the Anglican Church of Canada to do so.

## **Marriage canon amendment fails to pass at General Synod**

*by Matt Gardner, July 13, 2019  
via Anglican Journal*

The Anglican Church of Canada will maintain its traditional definition of marriage after a vote to amend the marriage canon failed to pass at General Synod 2019.

The 42nd General Synod voted against Resolution A052-R2, which would have amended the marriage canon to allow for same-sex marriage, after the resolution failed to pass by a two-thirds majority in all three orders. While two-thirds of the Order of Laity (80.9%) and Order of Clergy (73.2%) voted in favour, less than the required two-thirds (62.2%) voted in favour of the resolution in the Order of Bishops.

Resolution Number A052-R2 Results

Laity			Clergy			Bishop		
VOTE	#	%	VOTE	#	%	VOTE	#	%
A. Yes	89	80.9	A. Yes	60	73.2	A. Yes	23	62.2
B. No	21	19.1	B. No	22	26.8	B. No	14	37.8
C. Abstain	1	-	C. Abstain	2	-	C. Abstain	2	-

I HAVE CALLED YOU BY NAME

Photo: Matthew Townsend

The final results of the vote, which took place on the evening of July 12 at the Sheraton Vancouver Wall Centre, were as follows: The Order of Laity saw 89 members (80.9%) vote Yes and 21 members (19.1%) vote No, with one abstention. The Order of Clergy had 60 members (73.2%) voting Yes, 22 members (26.8%) voting No, and two abstentions. In the Order of Bishops, 23 members (62.2%) voted Yes and 14 members (37.8%) voted No, with two abstentions.

The announcement of the result left many synod members visibly in shock. A scream could be heard. Many members began crying, and one young delegate ran out of the room in tears. General Synod's rules of procedure may leave room for the subject of same-sex marriage to return to the floor. Questions about ways to vote again on the matter, as well as memories of General Synod 2016's changing vote count, suggest the topic may not be closed until General Synod concludes its business on July 16. For example, some delegates approached the microphone and asked about potential methods by which General Synod could reconsider a vote, to which Chancellor David Jones responded. But Archbishop and Primate Fred Hiltz pointedly drew the night to a close. "Friends, notwithstanding that there are more people coming to microphones, I am just so conscious of pain in this place," the Primate said. Acknowledging the observation of a member of synod, he noted, "Our children are crying. And many of you are crying, for a variety of reasons. So I think it's time to adjourn. It's time to leave this hall in silence. It's time for you to go and do what you need to do—to cry, or to gather with delegates from your own diocese; to gather with friends, in circles of prayer, just to try and be attentive to one another. "If there are proposals for revisiting the matter, there are provisions for how to deal with that," he

added. "If there are proposals for other resolutions on the same matter, there are provisions for how to deal with that. But it needs to be at another moment in this synod." Resolution A052-R2 to amend the marriage canon, as put forward at General Synod 2019, served as the second reading for the amendment following a first reading at General Synod 2016. The resolution declared that Canon XXI, On Marriage in the Church, "applies to all persons who are duly qualified by civil law to enter into marriage." It would have changed the wording of the canon to replace all references to "man and woman" and "husband and wife" with "the parties to the marriage." The amended marriage canon, based on the resolution, would also have stated that "a minister may only solemnize a marriage between persons of the same sex if authorized by the diocesan bishop."

Earlier in the day, General Synod members voted to amend the original Resolution A052 to add two paragraphs to the preface of Canon XXI. The first stated that "faithful members of the Anglican Church of Canada have different understandings and teachings about the nature of marriage," and that Anglicans are entitled to hold different views provided they "recognize and respect" that others may, with integrity, hold different views. The second paragraph stated that General Synod "recognizes that Indigenous communities have particular understandings about the nature of marriage as well as their own ways of making decisions," and that Indigenous people "will continue to discern whether same-sex marriage would be acceptable in their communities." A motion to divide this amendment and vote on each paragraph separately failed to pass, with 153 members (66.8%) voting No, 76 members (33.2%) voting Yes, and three abstaining. The original motion to amend Resolution A052 with both paragraphs subsequently carried, with 206 voting Yes (89.6%), 24 voting No (10.4%), and two members abstaining. Another resolution passed during the afternoon, Resolution A101-R1, that adopted the affirmations in the document *A Word to the Church* concerning the amendments to Canon XXI on marriage. General Synod voted strongly in favour of this motion, with 196 members voting Yes (84.85%), 35 members voting No (15.15%), and two abstentions.

## **In depth: Indigenous self-determination measures pass in nearly unanimous vote**

*by Joelle Kidd, July 13, 2019  
via Anglican Journal*

In an historic vote, General Synod decided almost unanimously July 12 to approve changes to Canon XXII that enable a self-determining Indigenous church within the Anglican Church of Canada, and to bestow the title of Archbishop upon National Indigenous Anglican Bishop Mark MacDonald, a position which now ranks among the metropolitans. The vote was the culmination of a morning of presentations by the Anglican Council of Indigenous Peoples (ACIP) and the Vision Keepers, the council of Indigenous elders and youth established at General Synod in 2016 to monitor how the church would honour its commitment to adopt the framework of the United Nations Declaration on the Rights of Indigenous Peoples.

The resolution passed by General Synod will allow the National Indigenous Ministry to make changes to matters specified in Canon XXII without requiring General Synod to amend the canon, putting matters such as the composition of ACIP, the composition of Sacred Circle and the ability of ACIP to create and change a constitution in the hands of Indigenous ministries. The resolution also gives the national Indigenous Anglican bishop the title of archbishop. It specifies that the primate would always be an invited guest at Sacred Circle, with voice but no vote.

Because the resolution will change the church canon but does not constitute an issue of doctrine, the resolution required a vote in the orders of the bishops, clergy and laity, requiring a two-thirds majority in each to pass. It does not, however, require a second reading. The vote passed nearly unanimously, with 98.2% of laity (108 votes), 98.8% of clergy (82 votes) and 100% of bishops (39 votes) voting “yes” to amending the canon.

Immediately after the results of the votes were announced—and a standing ovation from members of General Synod had subsided—primate of the Anglican Church of Canada Archbishop Fred Hiltz called all Indigenous members and partners of General Synod to the stage to witness

MacDonald being installed as an Archbishop. “There is a custom...that those who are called to the office of an archbishop bear what is known as a metropolitanical cross,” said Hiltz. “So Mark, I now call you ‘Your Grace.’”

Hiltz, who was overcome with emotion, paused in his speech to embrace MacDonald before presenting him with the metropolitanical cross, which was decorated by Saskia Rowley, graphic designer at the national office of the General Synod, with input from Indigenous Ministries Coordinator Canon Ginny Doctor. “So you see on the cross there the four colours for the four peoples of the world. You’ll see she’s drawn the colour blue in the middle, blue of course being the colour of hope for the Indigenous peoples,” explained Hiltz. There is also an eagle feather hung from the cross, “reminding us of the great text that is so dear to Indigenous peoples, the text from Isaiah: ‘Those who wait for the Lord renew their strength; they mount up with wings like eagles, they shall run and not grow weary, they shall walk and not faint.’”

The process of becoming a self-determining Indigenous church has been a long one. In a presentation preceding the vote, members of General Synod watched an ACIP-produced video that traced the conversation around self-determination back to the time shortly after then-primate Archbishop Michael Peers’ 1993 apology for residential schools, cutting together video clips of Indigenous Anglicans and advocates speaking on the subject with a timeline of steps that led to the current resolution. Speaking to General Synod just before the vote was taken, Canon Norm Wesley said that watching the videos brought tears to his eyes. “I watched the faces—the faces of people who were once young, and are now grey-haired, the faces of people who are no longer with us. There is no turning back, no matter what.”

In a press conference following the vote, Doctor responded to a question about whether she had ever lost hope throughout the 25-year process. “Well, the way I see it is, it’s something that goes beyond 25 years. My people have long been oppressed, they’ve long had to deal with different kinds of things being taken away from them, but they never gave up. And I’m here, as an example

of the resiliency that my people have,” she said. Referencing a comment from the floor during discussion of the resolution, when the Rev. Lily Bell spoke of feeling the presence of her ancestor in the room, Doctor added, “I could feel it too, because they are still alive and we carry them in our hearts. Every one of those people who has passed on that you saw in the video, I knew them all—and I still carry their strength with me, because they were strong people. That’s what makes me strong, and makes others strong as well.” Sheba McKay, delegate from the Indigenous Spiritual Ministry of Mishamikoweesh, added, “One of the things I’ve heard and have seen is that things don’t happen overnight.” Getting to this point “took a lot of time, a lot of tears, a lot of sweat,” she said. “Things like that, you just can’t rush it. You have to give it time in order for it to succeed, in order to have a foundation.”

Asked by the *Journal* whether it could be said that a self-determining Indigenous church now exists within the Anglican Church of Canada, Wesley noted that the development of such a church is a growing process. “What [Canon XXII] is going to look like in the eighth Sacred Circle, in the tenth, in the twentieth Sacred Circle, is going to be very different.... We are growing. So, is it the birth? No, it’s a growth, and the strengthening of the Indigenous church. There’s much more to do.” “When you use the word ‘self-determining,’ and as Norm has said, it could be 20 Sacred Circles and we’ll still be working on some issues. But it is an action word, and one that means we are becoming, we are in the process,” added Still.

“You know, as much as we look at 25 years behind, and it’s even beyond that, it’s such a momentous moment for us. We stand collectively on that mountain of joy, rejoicing on the achievements that we made on the church. It will soon sink in to each and every single one of us here that there’s still a lot of work to be done. Now the real work begins. And we’re beginning to create this Indigenous self-determining church which we want, within our grasp, it’s so close we can just about smell it,” said Wesley.

In their morning presentation to General Synod, ACIP members laid out plans for the future self-

determining Indigenous church. The church plans to focus on “the development and formation of disciples” through “gospel-based discipleship,” working with existing resources and institutions to provide leadership and training, and incorporating traditional Indigenous teachings and spiritual practices.

The presentation also touched on financial plans, including the assertion that Indigenous Ministry would “not allow non-stipendiary ministers to suffer on their own without stipend and support.” Other financial strategies listed in the presentation were for the Jubilee Commission—the commission formed to find ways of funding the Indigenous church—to do its work; to “engage and empower the generosity and stewardship of our communities”; to “partner with the Anglican Church of Canada in providing resources for ministry”; to identify a group that will “develop a strategy for sustainable and repeatable ways to support our various ministries”; and to continue to “provide urgent support for our already developed ministries.”

During a press conference after the vote, MacDonald stated that addressing the issue of non-stipendiary clergy would be “one of our top priorities.” “If we simply adopt the suburban model of ministry that’s used in most dioceses, we’re going to make a bottleneck that will make our capacity to do ministry almost impossible. We have the capacity and the horizon of growth, thanks in part to a robust birth rate among Indigenous people—the fields are ripe for harvest. So we need to do two things...increase our paid [people] and increase our volunteers at the same time.” MacDonald also stated that the structure of the Indigenous church would be “fluid” and would not exactly follow the model of an ecclesiastical province. MacDonald recalled an elder from the diocese of Ottawa who once came to see MacDonald despite the fact that the diocesan bishop was visiting her parish that day. “She said, ‘Bishop, I just had to come and be with my bishop.’... In other words, she had two bishops. I think a lot of Indigenous people are used to that. People feel they are citizens of Canada and citizens of their own nation as well.”

Bishop Kito Pikaahu, Maori bishop of Te Tai Tokerau in the Anglican Church in Aotearoa, New Zealand and Polynesia and general secretary of the Anglican Indigenous Network, offered some words of encouragement to General Synod during the morning's ACIP presentation. In an interview after the vote, Pikaahu told the *Journal* he felt “very blessed” to be present, “witnessing a very sacred moment and a very significant occurrence in the life and witness of the church—not just in Canada but, I believe, in the church worldwide.” The outcome of the vote “spoke volumes,” he said “about the church’s acceptance of Indigenous ministries throughout Canada, but also the role and responsibility of the National Indigenous Anglican Bishop—who is now an Archbishop.” Maori Anglicans have had a self-determining Indigenous church for nearly 30 years, Pikaahu said. “The decision that just happened today is how the Anglican Church of Canada really truly shows that a person is precious, honoured and loved as Archbishop Fred mentioned in his [apology]. And by doing that, I believe it’s an internal process by which the church monitors itself, in order to express truly an Indigenous spirituality within the church. I have a great sense of the fact that the Anglican Church of Canada can do it, and probably has a very good model in place,” said Pikaahu, adding that he saw “great signs of hope.”

General Synod also passed a resolution to make Vision Keepers, a commission of Indigenous elders and youth tasked with monitoring how well the Anglican Church of Canada enacts its commitment to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), a permanent forum. In a presentation outlining the commission’s work, the Vision Keepers outlined several findings to help better align the church with UNDRIP. Some of these findings included the need for inventory, on a parish level, of reconciliation projects; more tools to assess and support local ministry; a need to engage youth in reconciliation; and a need for the church to “play a broader role” in political advocacy on key issues of reconciliation. Vision Keepers member Judith Moses said, “We do not see this as a group of Indigenous people issuing a report card on the church.”

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## A Word to the Church: Considering the proposed amendment of Marriage Canon XXI

March 16, 2019

*This is a partial document focussing on Affirmations. Please consider reading the entire document, (available online on the Anglican Church of Canada website), which includes Chronology, Affirming the Inherent Rights of Indigenous Peoples, Governance and Interpretation, Diverse Teachings on the Nature of Marriage, The Pastoral Realities, and Lament. Thanks, Gela Stach*

### INTRODUCTION

Historically, the full inclusion of gay and lesbian persons in the life of the Anglican Church of Canada – in its parishes, congregations and communities from coast to coast to coast – has been actively under consideration for many years. It has been a major topic in a number of meetings of General Synod. In some of those meetings, the General Synod passed resolutions that expressed the mind of the General Synod and contributed to the teaching and policy of the Anglican Church of Canada.

In the midst of all these proceedings, there has been the desire to hear all voices, and to remain integrally a church which respects the dignity of each person and remains faithful to our calling to love one another.

In preparing for the second reading of the proposed amendment to the Marriage Canon, the Council of General Synod (CoGS) itself has consistently undertaken a respectful listening process. The Council has exercised its responsibility to encourage consideration of A051-R2 throughout the church between first and second reading by diocese and provinces. We have received and listened to the considerable feedback submitted by dioceses and provinces, the House of Bishops and the Anglican Council of Indigenous Peoples. The Council is returning the resolution to General Synod for second reading with some possible amendments.

CoGS asks General Synod 2019 and the whole church to make the affirmations that follow.

## **AFFIRMATIONS**

Council of General Synod asks General Synod and the whole church to make the following affirmations.

### **Affirmation #1**

#### **Indigenous Spiritual Self-determination**

Whatever the action of the church at this General Synod, we affirm the right of Indigenous persons and communities to spiritual self-determination in their discernment and decisions regarding same-sex marriage.

### **Affirmation #2**

#### **Diverse Understandings of the Existing Canon**

We affirm that, while there are different understandings of the existing Marriage Canon, those bishops and synods who have authorized liturgies for the celebration and blessing of a marriage between two people of the same sex understand that the existing Canon does not prohibit same-sex marriage.

### **Affirmation #3**

#### **Diverse Understandings and Teachings**

We acknowledge the ongoing reality that there is a diversity of understandings and teachings about marriage in the Anglican Church of Canada, and we affirm the prayerful integrity with which those understandings and teachings are held.

### **Affirmation #4**

#### **Our Commitment to Presume Good Faith**

We affirm our commitment to presume good faith among those who hold diverse understandings and teachings, and hold dear their continued presence in this church.

### **Affirmation #5**

#### **Our Commitment to Stand Together**

We affirm our commitment to walk together and to preserve communion, one with another, in Christ, within this church, within our Anglican Communion, and with our ecumenical partners.

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## **The Diocese of Rupert's Land**

*The Right Reverend Geoffrey Woodcroft, Bishop of Rupert's Land*

*To the members of the Diocese of Rupert's Land, July 12, 2019*

Dear disciples,

I am writing to you from the floor of General Synod 2019.

I wish to thank our delegation for their examples of kindness, generosity, and courage through the conversations and debates around the proposed amendment to the Marriage Canon of the Anglican Church of Canada.

The Amendment to the Marriage Canon did not pass the second reading.

The Chancellor of the Anglican Church of Canada, Mr David Jones, has stated that the marriage canon does not preclude that marriage is between a woman and a man:

**The Anglican Church of Canada affirms, according to our Lord's teaching as found in Holy Scripture and expressed in the Form of Solemnization of Matrimony in the Book of Common Prayer, that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or for worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death. The purposes of marriage are mutual fellowship, support, and comfort, and the procreation (if it may be) and nurture of children, and the creation of a relationship in which sexuality may serve personal fulfilment in a community of faithful love. This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.**

At the 116th Session of the Synod of the Diocese of Rupert's Land, held in October 2018, the group facilitating our discussions concerning the proposed change to the Marriage Canon reported that of all things discussed, our #1 priority was

to nurture respectful relationships. Given that outcome, I am exercising my authority to continue the Rupert's Land conversation that will lead to an Opt-In practice of Local Option in the matter of same-sex couples seeking marriage in the Anglican Church of Canada through the Diocese of Rupert's Land, by January 1, 2020.

Also, given that priority stated above, we will need to move with great care to respect the broad theological spectrum, committed traditions, and liturgical practices across the diocese. We are each needed in this part of the Body of Christ; and in the great scheme of things, our diversity is one of our richest blessings, especially as we support the world around us. We are all needed on the voyage, and our standard is to develop respectful relationships.

It is my intention to fully support, protect and uphold the traditional practices of those parishes and their clergy who understand marriage as being between a woman and a man only.

May your heart, mind, soul and strength be rejuvenated in the power and love of Jesus Christ.

Yours in ministry and mission,

Geoffrey

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## **Tragedy, grief, and action: Response to the report from the National Inquiry into Missing and Murdered Indigenous Women and Girls**

*from Rupert's Land News*

With respect and gratitude, The Anglican Church of Canada receives and welcomes the report of The National Inquiry into Missing and Murdered Indigenous Women and Girls, "Reclaiming Power and Place". We acknowledge the courage and strength of survivors, families and loved ones who gave

statements and testimonies to the Inquiry over the course of its mandate. We are mindful of all those whose pain and grief is so intense that they are not yet able to speak publically of their horrific experiences. We hold in our prayers all who mourn the murder or disappearance of their daughters and grand-daughters, sisters and nieces, partners and friends.

The Calls for Justice in this Report address governments, industries and institutions; protective health care and correctional services; attorneys, educators and social workers; and all Canadians. We receive these Calls acknowledging the manner in which they have been framed, that is "to transform systemic and societal values that have worked to maintain colonial violence".

As a Church, we lament again our complicity in the systemic racism that sustains an environment in which Indigenous women and girls are so highly vulnerable to human trafficking, and to atrocities of unspeakable abuse. We commit ourselves to the work of undoing the sin of racism within our own Church and in Canadian society. We commit ourselves in partnership with other churches, institutions, and movements to act on these Calls for Justice, "to give them life", a life that frees Indigenous women and girls and 2SLGBTQQIA people from the violence that mars their lives.

In accord with the Calls for Justice issued to all Canadians, we make public our pledge to: (15.5) Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.

(15.6) Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.

That our resolve be unwavering we ask the guidance and strength of God.

*The Rt. Rev. Mark McDonald,  
National Indigenous Anglican Bishop*

*The Most Rev. Fred Hiltz,  
Primate of the Anglican Church of Canada*

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## Abundant Food for All

by Zoe Matties from Rupert's Land News

This past month, I've been getting ready to plant my garden. Seeds have been started, and the garden beds have been cleaned up. I've been dreaming about all the delicious, fresh veggies that will feed me all summer long. My spouse and I have also signed up for a CSA, a community supported agriculture box. We'll receive a box of fresh, local veggies every week for the duration of the growing season. What we don't grow ourselves, or get from our CSA box, we will easily be able to pick up at either of the two grocery stores that are walking distance from our home in central Winnipeg. For us, food is available, accessible, and affordable. We have the time and money to procure the foods we need and want in order to live well. In other words, we are food secure.

The United Nations Food and Agriculture Organization defines food security as “the condition in which all people at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.” On a global scale, Canada is among the wealthiest of the nations and is one of the largest agricultural producers. Canada also ranks high on the Human Development Index, a measure of standard of life. Yet, when Olivier De Shutter, the UN Special Rapporteur on the right to food, visited Canada in 2012 he was deeply concerned by what he learned. In an interview with the National Post, De Shutter commented, “It's not because the country is a wealthy country that there are no problems. In fact, the problems are very significant and, frankly, this sort of self-righteousness about the situation being good in Canada is not corresponding to what I saw on the ground, not at all.”

The latest Canadian Community Health Survey reports over four million Canadians, including 1.15 million children, struggle to afford the food they need on a daily basis. That is one out of every eight households. In some Northern

communities the rates of household food insecurity reach almost 50 percent. PROOF, a food insecurity research group, reports that insufficient social assistance, an increase in low-wage, part-time, and contract jobs, and a lack of affordable housing create difficult financial situations that make food insecurity a reality for an increasing number of people in Canada. How does one choose between paying the rent, purchasing prescription medication, or buying groceries? Flexible items, such as groceries, are the often the first to go for those on tight budgets.

It may come as no surprise that lower-income households are affected most by food insecurity. In fact, 70 per cent of households on social assistance are food insecure. Newcomers to Canada, single mothers, students, and Indigenous peoples are also impacted more than other populations. It's not only the unemployed who are food insecure, however. Over two thirds of the food insecure across Canada have jobs and earn wages. If having a job doesn't necessarily guarantee food security, what does? Both De Shutter and PROOF suggest that policies that ensure people have an adequate income are a big part of the solution. Food insecurity in Canada is not a problem of lack of food. Food in Canada, for the most part, is available and accessible, which is why many organizations and experts are calling for income-based interventions, such as better wages, secure jobs, and reforms to social assistance. Yet, charities such as food banks and soup kitchens continue to be the main focus of solutions despite the fact that fewer than half of the food insecure households use the services of food banks. These kinds of interventions provide essential stopgap services to people dealing with food insecurity, but they were never meant to become the permanent institutions that they are now.

In many ways, charitable responses to hunger seem like common sense. We have a surplus of food in our country, as well as a problem with food waste, so why not make sure the excess is moved on to those in need? It also seems to fit in very well with a Christian ethic. Jesus famously says in Matthew 25:35 and 40, “for I was hungry and you gave me food... Truly I tell you, just as you did to one of the least of these who are

members of my family, you did it to me.” These verses have prompted charitable responses from the church over the years. From our own diocese of Rupert’s Land, Cathy Campbell writes, in *Stations of the Banquet: Faith Foundations for Food Justice*, “food pantries, meal programs and such activities... do not solve the problem, but they can reduce the distance, the abstractness, the dehumanization and objectification of the issues and suffering in our communities.” For privileged North Americans, this is a very important antidote to a culture that is prone to apathy.

Campbell writes that food has always been central to the Christian faith whether we recognize it or not. Almost every church gathering has food at the centre, whether it is potlucks, Bible studies, or worship services. She proposes that we seriously consider how our faith affects our day-to-day practices. She suggests that the challenge for the Church is to cultivate spiritual practices that open our eyes and hearts to others. Some of those practices include prayer, lament, acts of compassion, inclusion, and gratitude, but she also includes practices such as tithes, alms, and taxes. She calls these the “faith resources that our Christian tradition offers to us who, in the practical details of our everyday life and work, struggle for life abundant for all (John 10:10).”

We as a Church would do well to continue the necessary practices of compassion in feeding the poor and becoming close to those who suffer. Deep structural problems such as household food insecurity also require changes to policy. Advocating for the use of our tax dollars towards improving social assistance for the food insecure is a much-needed spiritual practice in this time. We are called to become transformed communities where everyone is welcome and able to come to the table to eat abundantly.

*Zoe Matties makes her home in Treaty 1 Territory and the Red River watershed. She loves the taste of fresh carrots straight from the garden and finds joy in watching birds and walking in the woods. In her role as Manitoba Program Manager for A Rocha Canada, she works to grow programs that inspire wonder and hope through the integration of faith, creation care and everyday life.*



ALL SAINTS CHURCH  
CORNER OF BROADWAY & OSBORNE

CHORAL  
EVENSONG

EVERY 4TH SUNDAY AT 4 PM

AUGUST 25, 2019, 4 PM

Led by  
THE RT. REV. DONALD PHILIPS

*Magnificat and Nunc dimittis  
of The Short Service*  
ORLANDO GIBBONS

ANTHEM: *Rejoice In The Lord*

*All Saints continues to meet at St. Luke’s Church,  
130 Nassau St. North, until August 4, 2019.*

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## SERVICES, ACCESS AND PARKING

**Just a reminder that Services will recommence at All Saints Anglican Church on Sunday, August 11, 2019.**

**July 28** – Parish worships with St. Lukes (8:30 am and 10:30am)

**August 4** – Parish worships with St. Lukes (8:30 am and 10:30am)

**August 11** – All Saints congregation back at All Saints Church (9:00 a.m. and 11:00 a.m.)  
Rev. Jamie Howison takes the service

**August 18** – Rev. Jamie Howison

**August 25**, morning and Evensong – The Rt. Rev. Don Philips

**September 1** – Rev. Barbara Shoomski

**September 8** – Rev. Barbara Shoomski

**September 15** – Rev. Barbara Shoomski

**September 22** – Rev. Brent Neumann returns

Since construction will be well underway please be advised that access to our church will be limited to two doorways. The main doors on the southwest side on Broadway will remain available, as most are already used to. Parking availability for parishioners on Sundays remains as it was prior to the temporary move to St. Luke's.

A wheelchair ramp has been built on the northeast side of the church at the sacristy door for those who have difficulty with stairs. Access to this door is by way of the driveway to the church office off southbound Osborne Street. Please note there is room in the parking lot for a maximum of five parking spots. Consideration to being dropped off and picked up might be appropriate for some.

We are advising the congregation today to help prepare people for the return to our church. In due course directional signage will be put up on the grounds around the church.

Now would be a good time to remember and thank the good people at St. Luke's for their kindness shown to us these past few months.

Please direct any questions to Carl at [carl@harrisonstour.com](mailto:carl@harrisonstour.com) or 204-799-5971. Thanks.

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[abilitiesmanitoba.org](http://abilitiesmanitoba.org)



Contact Deputy Peoples' Warden Carl Harrison at [carl@harrisonstour.com](mailto:carl@harrisonstour.com) for more information. He will also provide more information for the next Saints Alive.