

# ANGLICAN JOURNAL

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## Persecuted Christians, minorities flee Iraq



REUTERS/RODI SAID

A woman and child from the minority Yazidi sect stop to rest as they make their way toward the Syrian border town of Elierbeh of Al-Hasakah Governorate. They were among those who fled brutal attacks in August by forces loyal to the Islamic State in Sinjar town in northwest Iraq.

### Faith groups ask UN to act

BY STAFF

Faith leaders around the world have called on their governments, the United Nations and the League of Arab States to address the “horrific” suffering of Christians and other religious minorities who are being persecuted by a militant Jihadist group in the northern and western parts of Iraq.

In August, Canon Andrew White, the vicar of Baghdad, secretly visited Qaraqosh, Iraq’s Christian capital, and found it “90 per cent empty” and desecrated. The self-proclaimed Islamic State in Iraq and the Levant (ISIL), also known as ISIS (Islamic State in Iraq and Al-Sham), had committed numerous atrocities, including the cutting in half of the five-year-old son of a founding member of Baghdad’s

See IRAQ’S CHRISTIAN p. 10

## Primate pays tribute to deacons



CYDNEY PROCTOR

The Rev. Marjorie Saulnier

BY CYDNEY PROCTOR

**Halifax**—Archbishop Fred Hiltz, primate of the Anglican Church of Canada, recently paid tribute to the ministry of deacons, saying they are “the feet, the hands, the heart, the voice of Jesus.”

Addressing the 2014 conference of the Association of Anglican Deacons in Canada (AADC), held August 14 to 16, Hiltz spoke passionately about what deacons are called to do, including to struggle against poverty and inequality.

“You are that salt that

flavours for good. Thank you for all you do,” he told about 55 deacons from a dozen dioceses across Canada who gathered to examine what their vocation means and to support each other in their ministry.

In the Anglican Church of Canada, there are about 340 ordained vocational deacons who work in the parish context and do not draw a salary. In the ordination process, the bishop sums up the role and duties of a deacon by saying that they are called to “a special ministry of servanthood.”

See DEACONS p. 3

## Confusion, relief over court ruling

LEIGH ANNE WILLIAMS  
STAFF WRITER

Some former students of Indian residential schools are concerned and confused about an Aug. 7 Ontario Superior Court ruling that testimony about the abuse they suffered in the schools should be destroyed after 15 years unless they agree to provide their personal information to the National Centre for Truth and Reconciliation.

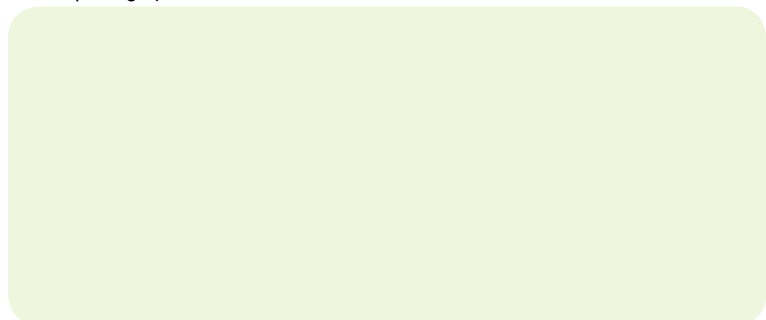
The ruling applies only to testimony given by about 40,000 former students to the Independent Assessment Process (IAP), an out-of-court

process set up following the negotiation of the 2007 Indian Residential Schools Settlement Agreement. The IAP was intended to hear individual claims and provide compensation for abuse suffered in the schools. Those who came forward and spoke of their experiences at the IAP were promised that their testimony was private and confidential.

The Rev. Andrew Wesley, a former residential school student, now an Anglican priest who works in urban native ministry with the diocese of Toronto, said that there has

See SURVIVORS p. 3

PM# 40069670



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# The rising tide of anti-Semitism

## Is Gaza an impetus or an excuse?

DIANA SWIFT  
CONTRIBUTING WRITER

Berlin: "Jews to the gas!"  
Paris: "Death to the Jews!"  
Milan: "Nuremberg trial for Israel!"  
Montreal: "The diaspora is scattered around the world where they take economic control, provoke the hatred of local nations...They make Washington, Paris and Ottawa submit."

These are not comments from the history books but examples this summer of an ugly, Hydra-headed phenomenon experiencing a dramatic surge since the most recent Hamas-Israel conflict broke out in June. A new wave of anti-Semitism is sweeping Europe. Its roots would seem to go far beyond—and beneath—the political passions stirred by the latest Gaza-Israel conflict. And it's reaching Canadian shores.

In actions reminiscent of 1930s Germany, comments are complemented by actions. By August, British police had recorded more than 100 anti-Jewish hate crimes since the Gaza conflict began, double the usual number. These included an attack on a rabbi and bricks lobbed through the windows of a Belfast synagogue. In Wuppertal, Germany, Molotov cocktails firebombed a syna-



REUTERS/VINCENT KESSLER VK/ACM

There was a noticeable spike in anti-Semitic acts, including the desecration of Jewish cemeteries, as the conflict in Gaza raged during the summer, according to several Jewish organizations.

**"We have consistently denounced acts of discrimination or violence against the Jewish people..."**

—Archdeacon Bruce Myers

Anglican Church of Canada co-ordinator for ecumenical and interfaith relations

gogue and an imam in Berlin openly called for the destruction of every last Jew.

Back in May, a U.S. Anti-Defamation League poll of 53,000 people in 102 countries reported that 26 per cent are "deeply infected with anti-Semitic attitudes"—including 24 per cent of Christians and 14 per cent of Canadians.

As the conflict in Gaza dragged on this summer, Toronto pro-Palestinian protesters beat Jewish supporters at a rally. A Montreal woman carrying an Israeli flag was trampled at a

pro-Palestinian demonstration; a Jewish man was punched in the face outside a restaurant; a Jewish community building was invaded by anti-Israel protesters. "They accused us of complicity in massacre. They took political discourse to an inappropriate level," says Eta Yudin, director of public affairs and community relations for the Centre for Israel and Jewish Affairs (CIJA), Quebec.

If you thought such phenomena died with the destruction of the camps at Auschwitz and Dachau, you may find the resurgence surprising. But for

Yudin, these flare-ups are nothing new. "Every time there's a conflict in the Middle East we see these actions," she says. What concerns Yudin about the current spike is the new climate of tolerance in Canada: "There's a feeling that people are free to express classic anti-Semitic views without being called on it. It goes unchallenged."

She referred to a recent Montreal talk radio show in which a hateful email was unapologetically read out on air. In her view, there's a new comfort level with anti-Jewish remarks not seen before.

It's that complacency rather than individual comments that Yudin finds more disturbing. "It's the responsibility of everyone to create a society that fits with our democratic values. This is not just a Jewish problem," she says. She adds that it's one thing to take issue with Israel's Gaza operations and quite another to question

its fundamental legitimacy and call for its destruction.

Archdeacon Bruce Myers, the Anglican Church of Canada's co-ordinator for ecumenical and interfaith relations, echoes Yudin's call to fight back against anti-Jewish acts and utterances. "Anti-Semitism is an insidious thing, and it needs to be challenged at every turn," he says.

The church, in fact, categorically condemns all expressions of anti-Semitism. "We have consistently denounced acts of discrimination or violence against the Jewish people, and have sought through education and dialogue to demonstrate how anti-Semitism is both a denial of Christianity's kinship with Judaism and a violation of our baptismal vow to respect the dignity of every human being," says Myers.

He notes General Synod's 2013 passage of a motion on peace and justice in Palestine and Israel that specifically included a commitment "to resolutely oppose anti-Semitism."

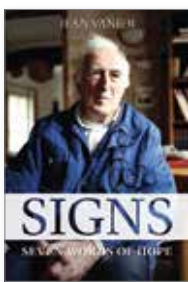
And in 1992, the church expunged from the *Book of Common Prayer* a Good Friday collect that was pejorative of Jews. "Our liturgy for that day now asks forgiveness for the church's complicity in its persecution and scapegoating of the Jewish people throughout history," adds Myers.

The church has been distressed to see the conflict between Israel and Hamas result in anti-Semitic acts in other parts of the world, says Myers. "We seek to be vigilant in naming and condemning it [anti-Semitism] when it rears its head here in Canada."

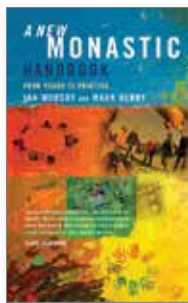
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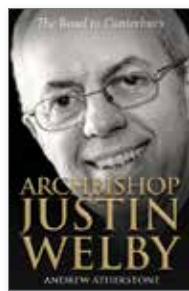
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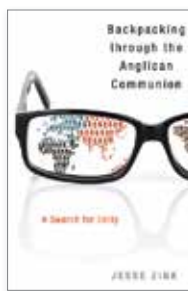
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Visit [www.sorrento-centre.bc.ca](http://www.sorrento-centre.bc.ca)

# Youth discover that ministry is ‘worth it’

BY ANDREW STEPHENS-RENNIE

About 600 Anglican and Lutheran youth from across the country gathered in Kamloops, B.C., August 14 to 17 for the third biennial Canadian Lutheran Anglican Youth Gathering (CLAY).

Designed for youth between the ages of 14 to 19, the event provided participants with an opportunity for Christian leadership development, varied worship experiences and a means to connect faith to daily life. This year’s theme, “Worth It,” was intended “to inspire a diversity of meaning rich in faith” and to apply the question of worth to participants’ relationship with God,



CLAY 2014

**Exploring faith, worship and community through the beat of drums**

the church, their friends and their interaction with the wider world, according to organizers.

These topics were explored in six large group gatherings through worship, drama and

the arts. Participants put what they learned into action through a “servant event” and the two-part “ministry projects.” Ministry projects provide participants with the opportunity to explore different areas of ministry, said the Rev. Canon David Burrows, rector of the Parish of Ascension in Mount Pearl, diocese of Eastern Newfoundland and Labrador.

After hearing about the global impact of mining, participants turned off their phones for an hour to symbolize their support for mining justice. Before they did, everyone sent off a final tweet, launching #miningjustice and #clay2014 into the top 10 trending topics on Twitter.



CYDNEY PROCTOR

**At the Art and Soul workshop.**

## Deacons vital to church’s mission in the world

Continued from p. 1

Formed in 2003, the association has 77 members representing all but two dioceses, Saskatoon and Saskatchewan.

In a workshop given by the Honourable Mayann Francis, former lieutenant governor of Nova Scotia, participants discussed the difficulties and joys of living out their diaconal ministries in their non-church lives. This includes the challenge of telling co-workers about their Christian beliefs and calling. For Francis, it all came down to saying, “I could not be a servant without God.”

The Rev. Peter Armstrong spoke about team ministry and the challenges that priests may find working with deacons, and vice versa. Participants discussed how different kinds of vocation might beautifully complement each other but also generate friction. There were workshops about the rosary, the spirituality of art, deacons in the liturgy and missions to seafarers.

“Fellowship and connection with other deacons is so necessary, almost crucial, to stay inspired and motivated to do our work in the world,” said the Rev. Kate Ann Follwell, Christ Church, Belleville, Ont., in an interview.

Retired deacons, including the Rev. Marjorie Saulnier, attended the event. Also present were the Ven. John Struthers from the diocese of New Westminster and the Ven. Christine Ross from the diocese of Kootenay, two of the founding members of the association and the only two deacons who are also archdeacons in the church. Ross said that the appointment of a second diaconal archdeacon and the rise in the number of deacons shows they are “coming into their own.”

As the church focuses on mission and becoming a missional church, it relies on deacons to do much of the heavy lifting. “Working on really getting the ministry of deacons is the single most important thing we can do for a re-formation of the church, for the sake of God’s mission in the world,” said the Rev. Eileen Scully, the national church’s director of faith, worship and ministry.

**CYDNEY PROCTOR is a freelance journalist based in Halifax.**

# Justice camp highlights role of land in faith

BY MURRAY MACADAM

“Take a risk—and follow something new.”

That challenge from the Rev. Travis Enright to 75 Anglicans and other Christians, who gathered in Edmonton from Aug. 15 to 21, encapsulated what a unique event called justice camp is all about. Justice camp honours the wisdom that participants bring to the event and challenges them to step outside their comfort zone.

Sponsored by the diocese of Edmonton, this year’s gathering focused on the theme of “land,” where participants learned about issues involving food security, ecology and conservation, and the oil and gas industry, among others.

The camp, held at King’s College, opened with two days of orientation and creative worship, highlighting God’s gift of land and including aboriginal perspectives on creation.

“Everything has spirit in it, because the Creator has blown on it,” native elder Elsie Paul told participants. “Look at what a creator he is! He’s brought us here from different nations.”

Stephen Martin, professor of theology at King’s, outlined the



MARGARET MARSCHALL

**Evelyn Day: “Medicine Lake is a sacred place of healing for First Nations.”**

central role that land plays in people’s faith and lives. God’s desire for people to honour the gift of land has become distorted, he said. “Land is not seen as a gift from God, but as a commodity. The land is good, but we have not always been good to the land.”

Later, participants broke into small groups for hands-on learning. A group working on conservation of nature headed for Jasper National Park. Another travelled to Fort McMurray to get a firsthand look at the impact of oil sands development and to meet

people on both sides of this controversial issue.

The Rev. Chris Brouillard-Coyle, rector at the Anglican Parish of St. Paul’s, Essex and Trinity, in Cottam, diocese of Huron, was part of the group that visited Fort McMurray. “It’s easy to blame big corporations for ecological damage caused by oil/tarsands mining,” she said. “But the story is far more complex, challenging us to recognize that we too make choices that encourage development, we too participate in this cycle of raping the land.”

# Survivors to decide whether to share testimonies

Continued from p. 1

been some confusion among survivors who think that the Truth and Reconciliation Commission (TRC) testimonies are being destroyed. “Actually that’s not so,” he explained. Records from hearings that have taken place across Canada since 2010 are public and will be archived in the National Centre for Truth and Reconciliation in Winnipeg. IAP chief adjudicator Dan

Shapiro praised the decision of Justice Paul Perell, saying it would be “a huge relief” to claimants who had shared traumatic experiences.

Canon Murray Still, who has been an Anglican representative in the diocese of Rupert’s Land at the IAP, said that former students have mixed opinions about what should be done with the records. “They were promised that confidentiality,

and that’s what we try to honour as the church. It should be up to those survivors to be able to give the permission...whether their story is heard or not.”

Survivors who would prefer to have the transcripts of their testimony to the IAP returned to them can request a copy by asking the adjudicator at their hearing, contacting the Chief Adjudicator’s Office directly at 306-790-4700 or asking their

lawyer to contact the Chief Adjudicator’s Office on their behalf.

Information identifying other people, such as staff or other students, will be redacted from the transcripts before these are mailed to individuals who have requested them, said an IAP communications officer, noting that the office has received about 900 such requests to date.

# A boy named Andrew

MARITES N. SISON

People who keep up with the news will by now be familiar with the name James Foley. Foley was an American freelance journalist who was beheaded on Aug. 19 by the self-proclaimed Islamic State in Iraq and Syria (ISIS), an al-Qaeda spinoff group that has been persecuting Christians and other religious minorities in Syria and in northern and western Iraq.

Lesser-known but no less gut-wrenching and deserving of attention is the fate of a five-year-old boy named Andrew, who was chopped in half in front of his father, Hana, during the ISIS seizure of Qaraqosh. Once “the Christian capital of Iraq,” Qaraqosh is now a ghost town. “The murdered little boy had been named Andrew, after me,” says Canon Andrew White, the vicar of Baghdad, in an emotional interview with the Anglican Communion News Service. White had secretly visited Qaraqosh and met Hana, the former caretaker of St. George’s Anglican Church in Baghdad, who fought back



tears as he recounted the murder of his son.

The brutal slayings of Andrew and James Foley, who had been

held captive since November 2012, have stunned many. In death, Foley achieved what he had strived to do with little success when he was alive: bring attention to the plight of innocent civilians suffering under oppressive regimes and a chilling climate of intolerance.

While we don’t know much about Andrew, except that he and his family moved to Qaraqosh when Hana retired, he was robbed of his precious, innocent life, and that will haunt us all.

In Foley, friends recalled a fearless journalist who was committed to the truth and who believed, as one recalled, that “you couldn’t do that standing on the sidelines; you had to be in the thick of it.” His parents

say they have found solace in knowing that “Jim is in God’s hands, and we know he’s done God’s work.”

Born and raised Catholic, Foley clung to his faith while in captivity. He had done the same when he was captured once before, in Libya. “I know you are thinking of me and praying for me. And I am so thankful. I feel you all especially when I pray. I pray for you to stay strong and to believe. I really feel I can touch you even in this darkness when I pray,” he said in his final letter home, which he requested a hostage who was being released to commit to memory since all written correspondence was confiscated by their abductors.

“I really feel I can touch you even in this darkness when I pray” are powerful words that we might hold onto as we grapple with the senselessness of the deaths of James Foley and Andrew, and as we contemplate the suffering of Christians, Yazidis, Shabaks, Turkomans, Kaka’is and Sabaeans and others who are being targeted for their beliefs in Iraq and other parts of the world right now. As

the Archbishop of Canterbury has noted, the persecution of Christians has also become “depressingly familiar” in other countries, including South Sudan and the Central African Republic.

But even as we pray in darkness, we should also consider what more we can do to help bring the light. “[Jim] would never want us to hate or be bitter,” Foley’s parents have said. “We’re praying for the strength to love like he did.”

What can those of us who enjoy unbridled freedoms do? There is a desperate need for practical action to address the mass exodus of the persecuted, said White. Most Christians have fled to a self-ruled Kurdish region; tens of thousands of Yazidis have taken refuge at Sinjar Mountains, where aid agencies are struggling to provide food, clothing, shelter and health care. The Primate’s World Relief and Development Fund, the relief and development arm of the Canadian Anglican church, is accepting donations. (See p. 10.)

There is a need to speak out. The faithful—as individuals

and as communities—must not tire of pushing their governments and the international community to exhaust peaceful means to end the humanitarian tragedy, to provide a safe haven for refugees and to prosecute those who have committed atrocities.

There is a need to stay informed and to share the information so that others, too, may similarly take action. When we do, we not only honour the memories of James Foley and Andrew, but we help make it possible for tens of thousands others to live, and to do so without fear.

EMAIL: [editor@national.anglican.ca](mailto:editor@national.anglican.ca)

**DO YOU KNOW** an Anglican or a Lutheran who is touching the lives of people in your community and beyond? Please let us know who they are and what they do at [letters@anglicanjournal.com](mailto:letters@anglicanjournal.com). Your nominee could be featured in *Everyday Saints* (see p. 12), a new section in the *Journal* that celebrates those who actively live out their faith and inspire others to do the same.

## LETTERS

### FAITH AND POLITICS

It makes me uneasy when politicians talk about their religious faith [*Christy Clark: Natural born politician—of faith*, Feb. 2014, p. 11]. Clark must disagree with separation of church and state, otherwise she would not talk about it. Maybe she is just trolling for Christian votes? Either way, it is not good. Mixing religion and politics is universally bad. Just look at Islamic countries and the United States.

I find it remarkable that in the face of so much evidence that religion and politics is a bad mix, religious people like you persist in corrupting democracy by encouraging people to vote along religious lines. You should be ashamed.

**Craig Farlinger**  
Vancouver

### LEFTIST NEWSPAPER

Your publication is noticeably left-wing. Indeed, from time to time it gives the impression that you consider capitalism evil and exploitative. As in every profession, including ours, and yours, capitalism is not evil, although there are some evil capitalists.

Some years ago, after an article that verged on the rabid, Frank [one of the undersigned] wrote a protest, citing several Bible passages that are in praise of capitalist activity at its simplest level—banking. There was no reply, nor, unless we have missed something, was anything published that sets capitalism and Christian faith together as complementary rather than mutually exclusive. Such a pairing would restore some balance and would, furthermore, increase your

catchment area.

A left slant alienates many Anglicans. Those of us who have worked and saved (and forgone some) worldly goods while faithfully supporting the church are saddened by what appears to be your disdain of capitalism.

We await anxiously some recognition of this problem, perhaps in the form of an article or letter. Lacking such, we will sadly and reluctantly use the only avenue open to us: we must consider permitting our subscriptions to your good publications to lapse.

**Frank S. and Fern C. Gue**  
Burlington, Ont.

### UNWED MOTHERS

There are pros and cons to the story of unwed mothers and their babies [*Taken*, May 2014, p. 1]. The baby, in days gone by,

was often stigmatized for being illegitimate. The mother, too, was often scorned by society and treated in an unsympathetic manner by family and friends. It was not an easy experience for those of early childbearing age who had little or no resources.

Likewise, it is unfair to suggest that married couples unable to conceive were somehow rewarded with babies available for adoption. Indeed, they offered the chance of a loving family relationship that, in many cases, a cast out teenager with no resources or experience would have been unable to provide.

The young mother was also generally able to remain at home with her family, continue her education and eventually have a happy family of her own.

Babies born to young mothers who had abused alcohol

sometimes produced children with fetal alcohol syndrome, which in time could produce a great burden on the adopting family.

It was never a one-way street. Each case has to be judged on its own merit.

Some families gladly accepted the new arrival into the family. Others could not, so solutions had to be explored. It was never an easy experience for anyone, including, I may say, the physician.

**Grant H. Eckert, M.D.**  
North York, Ont.

**The Anglican Journal** welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

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# ‘Until all are fed’

FRED HILTZ

**S**TALKS OF CORN are tied to the ends of every pew. Apples, parsnips, carrots and tomatoes are nestled in beds of colourful leaves on every church windowsill. Fall flowers are tucked among wooden hampers overflowing with cauliflower, cabbage, potatoes and turnips at the chancel steps. Homemade bread and bunches of grapes deck the altar. It’s Thanksgiving and we have gathered “to raise the song of harvest home” (Hymn 262, *Common Praise*).

As the offertory hymn is sung, wheelbarrows laden with canned goods, pasta and cereal are rolled up the aisle, all destined for the local food bank. The offering plates brim with gifts for the Primate’s



thanks for plenty that leave the poor unfed (Psalm 135, *Book of Alternative Services*).

One billion people in the world are hungry. Over four million people in Canada live in poverty. Thousands of people in First Nations and Inuit communities live without access to clean water

World Relief and Development Fund, widely known for its commitment to both food aid in emergency situations and food security for the long term. It’s Thanksgiving and we are praying for deliverance from ways of giving

and affordable, healthy food.

As people of faith, we are called to hear the cry of the poor and to do everything we can so that their hope for a better life does not perish (Psalm 9:18, BAS). We have a moral responsibility to press world leaders to have unwavering political will in achieving the Millennium Development Goal “to eradicate extreme poverty and hunger.” In the monumental task of building a just global economy, we pray that their deliberations will be firmly rooted in the divine will for peace and plenty among all peoples.

Our perseverance in this public witness to our faith is wonderfully expressed in some words from the song that united

## MARKS OF MISSION

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

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

the 2013 Assembly of the World Council of Churches in Busan, Korea:

How long will we sing? How long will we pray? How long will we write and send?

How long will we bring? How long will we stay? How long will we make amends?

Until all are fed we cry out;  
Until all on earth have bread. (“Until all are fed” by Brown, McFarland, Morris)

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

## REFLECTION

# Sheer silence

**Editor’s Note:** The following article, from the Spring 1999 issue of *MinistryMatters*, a former publication of the Anglican Church of Canada, is featured here in memory of Vianney (Sam) Carriere, a former editor of the Anglican Journal and the church’s director of communications and information resources and resources for mission. (See *Obituaries*, p. 14.)

**VIANNEY (SAM) CARRIERE**

Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake, a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence (1 Kings: 19: 11b–12).

**S**ILENCE IS something like one’s good health. It is most prized when abruptly taken away, most cherished when suddenly recovered, when, as with the rush of light, we suddenly realize that we have been deprived of it for a long time. Then as it returns, a wealth of rediscovered feelings comes with it. Silence begins as something external and it becomes a state of being.

People who live in cities almost never experience silence. There is always something—traffic in the distance, the chatter of neighbours, a far-off siren, even the white noise of office buildings.

Yet it is a mistake to think of silence as the absence of noise. Silence is not a negative, not an absence at all, but an overwhelming presence, an awesome something that brings sustaining and resuscitating gifts all the more precious for their rarity. Silence is a wonder for all the faces that it has, all the garments that it wears, the nuances and qualities that come with it: the silence of a starlit night

in a wilderness; the silence of a deserted church, empty yet holy, the engulfing silence of fresh snow, the silence that passes in a glance between a loving couple, running like electricity through a wire. All different. All magical.

That is why we whisper when we pray, why our “I love you’s” are spoken so softly—it isn’t all reticence or a need for privacy. It is a tribute to the silence of special places and special moments, the mystery of special moods that we know are so fragile and so transitory that the merest sound can drive them away. We know in our very soul that we ought not to disturb these times. They are as skylarks, timid, ever poised to swoosh away.

The very best kind of communication that can happen between people is silent. This is one of life’s mysteries—how we, as a species with the marvelous and unique gift of speech—make ourselves understood, share a moment, communicate our love and our passion with a look or a glance so much more effectively than we do with words.

So much of what we say to people with whom we live and work or to people whom we meet is not important at all. It won’t be remembered or it will be misunderstood. The really crucial things are communicated wordlessly, punctuated, perhaps with a mere squeeze of the hand, with a smile, or with a look with which you suddenly find yourself gazing into the very depths of someone else’s silence.

The wordless way we have of communicating our really vital thoughts and emotions are as personal as fingerprints. No two people



VIANNEY (SAM) CARRIERE

do this the same way. It requires awareness, fullness of soul, love, and silence. Silence, above all, cannot be dispensed with.

It is a way of communicating not unlike the way we are taught, as infants, to communicate with God, the way we are taught to pray. Prayer, even for those who find it difficult, is enabled by silence. Silence, stillness, is the route to holiness and to communion with God, much more so than the other props we’ve picked up, the icons of prayer, the formulaic words we learn as children, the beads of a rosary, the gestures.

There is a reason, surely, why Jesus and all the prophets sought out the wilderness in their quest for inspiration and to nurture their special sight. They were seeking holy silence—the consuming presence of an empty, quiet space, which is the surest conduit to God and the things of God that nature allows.

To seek silence is to seek God; to love silence, to learn the beauty of stillness, is to invite God to touch us and our lives. And in silence, in this private, internal wilderness that we create, God finds us, as he once found the prophets, and speaks to us in ways that can enlighten, inspire or confound. That is another mystery, another level of communication, another place. A silent place is a holy place if only we can learn to hear and love that mystical nothingness that is everything.

## WALKING TOGETHER

# A way of life for this age

BY MARK MACDONALD

**F**OR THE PAST few years, it has been my practice to speak to indigenous youth about the critical role that they will play in our common future. The highlight has been on the need for courage and vision. I will say, “If we are to turn the negative things around in our communities, in order for our people to have a good life, you young people will need to show more courage, dedication and vision than the previous generation.” While saying this, two things appear to be present and necessary: the love that binds us together and gives us life and the God-oriented traditions—both Christian and indigenous—that give life its meaning.

Recently, it has become clear that the words of challenge to indigenous youth are also necessary for the whole church. In our world of soul-numbing economics and war-producing poverty and division, we are not being asked to reassert a tradition or to recapture the worldly influence of our past. If we are to become the people of God in this age, if we are to make some kind of difference in this world, we must fearlessly follow Christ, boldly represent the essence of our faith and show a level of compassion toward the whole of creation that we have, in recent times, reserved only for our family and closest friends. This will require of us all courage, dedication and vision, all but gone from the routines of contemporary church life.

A number of things will be necessary to have a vital church in the future. Many of them, without doubt, are already in our thoughts and planning. If they are not infused with courage, dedication and vision, they will not be enough. Anything less than that, anything that does not require more than we have ever given before, cannot succeed. It is ours to plead, from now until God grants us the mercy necessary, that we may be inspired to a life that will enact what our time requires; that we may have the capacity of heart to receive the Spirit that animates all that is good.

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





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## NEWS



ACT/PAUL JEFFREY

The Philippines has been identified as one of the three countries most vulnerable to climate change.

## Prophetic, risky work

DIANA SWIFT  
CONTRIBUTING WRITER

In a passionate talk at the national office of the Anglican Church of Canada in Toronto, Fr. Rex Reyes updated staff on Christian development efforts in the earthquake- and typhoon-prone Philippines. Reyes, a senior Episcopal priest in the diocese of Central Philippines, is also serving his second term as general secretary of the National Council of Churches in the Philippines (NCCP), a partner of the Primate's World Relief and Development Fund.

"One thing that makes us unique is that we are not just development workers but Christian development workers," Reyes said. That entails working prophetically but

riskily, he said. "...In Canada, you risk being de-funded," he added. "If you become prophetic in my country, you run the risk of being called a terrorist, anti-government, a Communist or a leftist." The Aquino government has been known to harass, if not intimidate, Christian humanitarian workers, he said.

There is plenty of God's work to be done in this land of 100 million people (85 per cent Roman Catholic), which has been identified as one of the three countries in the world most vulnerable to climate change, said Reyes.

Food is a major concern. While governments talk about food production, Christians talk about sharing food, Reyes said. "We advocate that eating is a right."

## Priest loses ministry licence

DIANA SWIFT  
CONTRIBUTING WRITER

The diocese of Eastern Newfoundland and Labrador has revoked John Dinn's licence to practise ordained ministry in the diocese.

Dinn, 55, former rector of St. John the Evangelist Church in Topsail, Conception Bay South, and his wife, Catherine Dinn, 52, pleaded guilty to several charges of theft and fraud after embezzling more than \$9,500 from the parish between May and November 2012.

The couple admitted to inserting the rector's name on cheques intended for charities and emptying envelopes of money left in payment for parish weddings. The Dinns' actions had a very negative effect on parish morale, according to victim-impact statements.

As of Aug. 13, the Dinns had repaid all but \$1,625.

According to reports in *The Aurora*, a Labrador City-based newspaper, the lawyer asked the court to factor the bishop's Aug. 13 letter of revocation into sentencing, and the Crown agreed it was relevant to the judge's decision.

Dinn was sentenced to two months' house arrest and a year's probation; his wife received a year's probation and a conditional discharge.

## YOUTH VIEW

## Our common future

ANDREW STEPHENS-RENNIE

**E**ARLIER THIS YEAR I was invited to speak at an event 3,000 kilometres from home. The organizers wanted me to touch on themes of social inequality, a hopeful future for young people and the church's faith-filled response. I turned them down.

There were numerous problems with the request, but what bothered me most was the dissonance between the topic and my own invitation. The idea of inviting a guy in his mid-30s who is white, straight, able-bodied and middle class to talk about social inequality and a hopeful future seemed stunningly off the mark. Rather than accepting, I suggested the names of several people from diverse backgrounds who could bring new and helpful perspectives to the topics at hand.

What the Anglican Church of Canada does not need are more folks like me talking about why the future is bright.



I tick off far too many boxes on the privileges score chart to provide a balanced—let alone liberating—perspective on these matters.

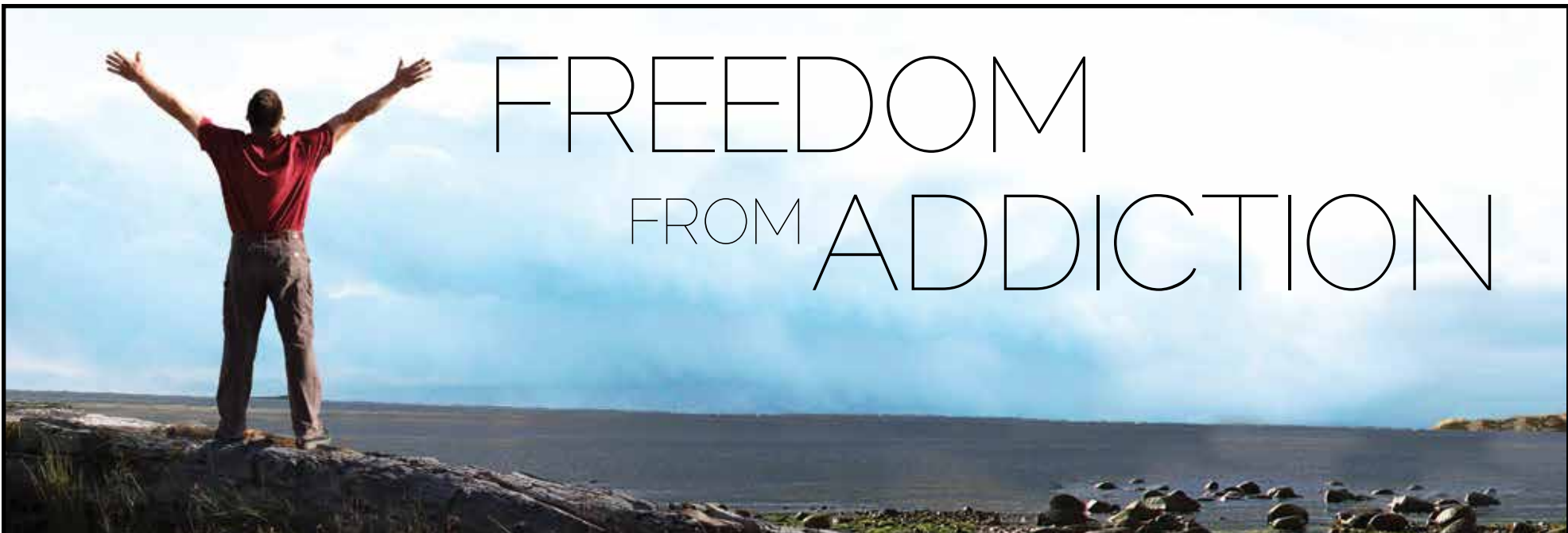
In an increasingly multicultural country marked by multiple diversities, our church has a lot to learn. Most recently, the Truth and Reconciliation Commission of Canada has taught us that we have a great deal more listening to do. I continue to struggle with this as I slowly come to grips with the reality of my various privileges and the ways in which they are not afforded to many of my friends, neighbours and fellow churchgoers.

We are living in a time where the rich continue to get richer while the poor become poorer. Young people are inheriting a world marked by our abuse of God's good

creation. Our society and our world continue to be marked by significant gender inequality. We struggle to value those who are differently abled, those whose sexual orientations we do not understand, along with those from different cultures, religions and ways of life. Young people today know these things. They experience these things. This is their world. In so many ways, they must be our teachers. We must listen.

If there is to be hope for the future, our faith-filled response will be hard-fought and costly. It will require those with power to cast it aside. But what's more, it will require our mutual acknowledgement that our futures are bound up together, that God's future includes one and all and that we are all reconciled in Christ.

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



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LISA EASTMAN

Being kind even to insects can teach children the value of compassion.

# How to raise kind, caring children

DIANA SWIFT  
CONTRIBUTING WRITER

One feels pity, but one has compassion. Compassion is a proactive principle at Christianity's core: going beyond passive sympathy for another's plight and acting to alleviate it.

But in today's selfish culture of narcissism, how can Christians raise compassionate children who see beyond their own needs and attend to those of others?

The key lies in modelling and discussing compassionate behaviour early on and

drawing out children's innate capacity for compassion, experts say.

"Children come into this world as compassionate little beings capable of feeling for others, but we adults can knock it out of them," says Donna Ronan, a clinical social worker and child therapist at Janeway Family Centre in St. John's, Nfld.

Parents can avoid that by constantly displaying to even very young children the behaviour they want to instill. "Don't worry so much whether your children are listening to you;

worry about whether they're watching you," says Ronan, who is also a trainer in her church's Godly Play program, which teaches youngsters about faith and liturgy through interactive stories and reflection. And they are watching you from the earliest age, says Ronan, a member of the Anglican Parish of the Good Shepherd, in Mount Pearl, Nfld.

Even before they're neurologically capable of true empathy for others, children can respond to genuine behavioural modelling in their parents, agrees Sara Dimer-

man, a family psychologist based in Thornhill, Ont. Very young children mimic prosocial behaviour, says Dimerman, "but by age seven or eight, the brain becomes wired to truly understand things from the perspectives and feelings of others."

In the meantime, young children need to see their parents day-in, day-out being kind to their children, to each other, to animals and even insects. They need to see them giving up a seat on the bus to an elderly person or holding a door open for someone. And

parents should explain the reasons behind these quotidian kindnesses.

"I taught my children from the age of 18 months not to kill ants and other bugs in the house," says Lisa Bunnage, a Vancouver-based parenting educator. She would ask her toddlers, "How would you like it if a big giant stepped on you or your mummy or daddy?" She also insisted that her kids treat her kindly and when they didn't, she called them on it.

Bunnage says crossover role-playing—for instance, bully versus bullied—is a good

way to get children to reflect on the feelings of others.

Acts of compassion should be springboards for discussions of caring for others. Dimerman recalls talking to her children after she had saved a man from humiliation in the cafeteria line they were queuing in by helping him pay for his food. When the seven-year-old son of Philippa Sinclair, an Anglican in Toronto, wanted to rush out and spend \$100 he had found, she explained that the person who dropped it might be worried and panicking because

she didn't have enough money for the rent or for food for her children. "I made him put up some 'Found Money' signs and tour the neighbourhood looking for 'Lost Money' signs. He really got into it and felt very good about it," Sinclair says.

If treated kindly themselves, most children have the capacity to feel for others and respond to their needs. "But if they're abused or neglected, they'll focus on their own needs and protecting themselves instead," Dimerman says.

Dimerman advises parents never to respond to caring

behaviour with extrinsic treats. "Allow them to develop internal pride. Ask them how they felt when they helped that person across the street."

Ronan adds that while adults can model compassionate behaviour to children, children have lessons for their parents. When her younger son was six, he volunteered to wrap up a brand-new birthday present as a Christmas gift for a needy child who, he said, had so much less than he did. "It was message about compassion no adult could ever teach me."

# A moving spirit

LEIGH ANNE WILLIAMS  
STAFF WRITER

Compassion can be a powerful force for change. The Anglican Journal takes you to three communities where it is at work for and with youth.

"People said it couldn't be done, that it was asking too much of these kids who are ages 12 to 18," says Sheryl Kimbley, describing the program she created, with a cadre of volunteers, that runs annually in Prince Albert, Sask. Northern Spirits gives about 100 aboriginal kids from northern Saskatchewan the opportunity to participate in a fall workshop where they learn about producing a musical showcase. They also compete to be among 30 kids chosen to create an annual show, performed before hundreds in February at the Prince Albert Winter Festival.

"They have not once let me down," Kimbley says. The kids are in charge of producing the show. "They are the musicians, they are the emcees, [responsible for] every possible thing that has to do with putting on a show, right to knowing how to deal with admissions and customer service," she adds. Along the way, in the larger workshop and the show, the goal is to build their confidence, self-esteem and dreams for the future.

The event requires a huge investment of time and energy from Kimbley and the other volunteer organizers and mentors. "The preparation is ridiculous, finding the presenters and speakers...I can't even begin to calculate the hours," she says. They also invest a lot in the kids themselves. Sometimes it is answering a music question via Facebook or answering a call in the



JACQUELINE RIMMER

(L to R): Paul Latour thanks volunteers Dave Meade and Kent McFadyen.



ROOTS OF EMPATHY

Schoolchildren in Paradise, Nfld., connect with their infant visitor.



TRISTEN DUROCHER

Sheryl Kimbley has been an indefatigable organizer.

middle of the night and trying to connect kids with people who can give them more help with personal troubles. In 2010, Northern Spirits became a part of Kimbley's job with the Prince Albert Grand Council,

but before that, her hours had all been volunteer, including using holiday time and sick leave from work.

Why does she do it? "Saskatchewan is losing kids due to suicide at an alarming rate. I think if there's something that we can do that helps even one or two of them, then you can't stop."

The program's many success stories from the program keep Kimbley inspired. She describes one young girl who didn't find the courage to sing until everyone was saying their farewells at the end of the workshop. "When she sang, she was shaking and trembling, but she had the most beauti-

ful, powerful voice ever ... She [later] went on to be a junior chief on her reserve."

Kimbley grew up in the parish of St. Alban's Anglican Cathedral in Prince Albert. Her whole family is musical and many of them are involved with Northern Spirits. "Anything that I do is not without the grace of God and the community and [my] family," she says.

In Victoria, B.C., compassion is also bringing the community together to help provide a safe haven for youth at risk.

The Threshold Housing Society began as a ministry of Christ Church Cathedral, diocese of British Columbia. The society grew until it had to become separately incorporated, but the Rev. Scott McLeod, the bishop's representative on its board, says it maintains its connection with the diocese. Many Anglicans support Threshold, volunteering for events and helping with the upkeep of the two houses it operates.

Recently, a 90-year-old woman, who wishes to remain anonymous, donated a four-plex property to the society, but the building needed an extensive renovation. Threshold asked activist Paul Latour if he could help.

Compassion has led Latour on an interesting journey of his own. In 2008, he wanted to help a friend with multiple sclerosis fix up her garden, and he organized a mini extreme makeover. He recruited a team of six people, and seven weeks later, they were stunned by the generosity of those they approached: 27 businesses and 75 volunteers helped do a \$25,000 garden makeover.

"It was really only meant to be a one-off," says Latour, but afterward, the volunteers kept

thanking him for giving them the opportunity to make a difference. "Something shifted inside and God opened up a door and said, 'Do you want to walk through?'"

He went on to organize other radical renovations of non-profit facilities, such as Victoria's Mustard Seed food bank. He was still in the process of setting up his organization HeroWork when he agreed to take on the Threshold project. (HeroWork brings people and companies

to complete "radical community renovations for worthy non-profits.")

In the lead-up to the renovation, Latour says he was working about 14 hours a day to pull together all the volunteer efforts. "It is, on one hand, the hardest thing I have ever done...and on the other, it's this beautiful, magical thing."

In Newfoundland, Claudia Long is working to help build compassion in a new generation. She had no sooner retired from her 31-year career as a

schoolteacher than she was back in schools for 27 visits a year as an instructor in the Roots of Empathy program.

Created by another Newfoundland, Mary Gordon, the program is designed to cultivate empathy by bringing a parent and infant into a classroom of children who are coached by an instructor on how to relate to an infant. It aims to help children understand their own feelings and those of others and to build caring societies. It is now

in use in every province in Canada, some U.S. states, New Zealand and the U.K.

Although the organization is a secular one, Long, an Anglican in St. John's, says its values go hand in hand with her faith.

"The most rewarding part for me is to see the children's reaction with that infant baby and to see that even the most assertive kids in the classroom still come down to that baby's level," says Long. "I just felt it was a wonderful program to give back."



GUNTER HARTNAGEL

## Remembrance

Compassion manifests in many ways. Visitors moved by Choeung Ek, a memorial for thousands killed during the Khmer Rouge's reign of terror in Cambodia in the 1970s, leave colourful bracelets in memory of victims.

# Finding compassion in the big city

LEIGH ANNE WILLIAMS  
STAFF WRITER

Cultivating compassion was the goal that the Rev. Jeffrey Metcalfe and his wife, Julie Boisvert, a teacher at Grosse-Île School, had in mind when they created a youth pilot project called the Social Justice Club in their parish in the Magdalen Islands, a small archipelago in the Gulf of St. Lawrence.

Throughout the 2013-2014 school year, they met monthly with students to discuss social and environmental issues, aiming to "aid in the formation of critically thinking citizens who are engaged with issues within Canadian society, and who are able to respond to those different than themselves with compassion." In May, they travelled to Toronto for an urban pilgrimage that brought 10 students away from their close-knit and insular village of 500 people for some face-to-face encounters with people involved with issues they had been discussing, such as poverty and homelessness, Islamophobia and reconciliation with First Nations peoples.

"What was really shocking for me is that there are so many things in the world that we weren't aware of," says Lucas Chenell, 16, after seeing people ask for spare change on Toronto streets. In his own community, he adds, poverty is less visible. "There's a food bank, but...we really only hear about it around Christmas time."

Students said volunteering with Toronto's Church of the Redeemer's breakfast and lunch program was very meaningful. "There's this kind of stereotype about people who



CONTRIBUTED

Jackson Chevarie prepares lunch at Church of the Redeemer.

are less fortunate, who are living on the streets," says Krista Clarke, 16, "but...I've had some of the best conversations in my life with these people."

They also met Jozsef Pusuma, his wife, Timea Daroczi, and their six-year-old daughter, Lulu, who have been living in sanctuary in a local church since 2011 to avoid being deported back to Hungary, where the couple says they were attacked for being Roma human rights activists. Clarke says now that if she were to hear people speaking in a disparaging way about refugees, "I'd tell them that they don't realize the actual struggle it is. People aren't coming here to take our jobs; they are running for their lives."

The students also visited a mosque and made a day trip to the Woodlands Cultural Centre on the Six Nations First Nation reserve near Brantford, Ont.

Metcalfe says he and Boisvert were "blown away" by the dramatic changes in the outlook of the kids, who returned home inspired with ideas of building a more caring community.





REUTERS/STRINGER

A young girl who fled the violence in Mosul carries bottled water for her family at a camp on the outskirts of Arbil, capital of Iraq's Kurdistan region, where thousands of Christians have taken refuge.

# Iraq's Christian diaspora

Continued from p. 1

Anglican church, said White in an emotional interview with the Anglican Communion News Service.

Archbishop of Canterbury Justin Welby and Archbishop of York John Sentamu have urged the British government to follow France, Germany and Australia in offering asylum to those fleeing brutal attacks by the self-proclaimed Islamic state. ISIS fighters have given Christians and other minorities an ultimatum: convert to Islam, pay a hefty security tax or be executed. According to the UN, between January and June of this year, 5,500 Iraqis were killed and 12,000 wounded. In late August, 650 more were executed in the city of Mosul. Those being targeted are Christians, Yazidis, Shabaks, Turkomans, Kaka'is and Sabaeans. Some Shia Muslims, Iraq's majority group, have also been attacked.

"What we are seeing in Iraq violates brutally people's rights to freedom of religion and belief," said Welby in a statement. These human rights violations must be documented "so that future prosecutions can take place," he added.

York said Britain must take a lead at the UN Security Council and support calls to create a "safe zone" for the country's minorities, which would be enforced by UN peacekeepers.

The Vatican, meanwhile, released a letter urging UN Secretary General Ban Ki-moon "to take action to end the humanitarian tragedy." Later, when asked by reporters if he supported the use of force against ISIS, the Pope said that in cases where there is an



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Archbishop of Canterbury Justin Welby and Archbishop of York John Sentamu say Britain must offer asylum to persecuted minorities.

**“What we are seeing in Iraq violates brutally people's rights to freedom of religion and belief...”**

—Justin Welby  
Archbishop of Canterbury

unjust aggression, "it is licit to stop the unjust aggression. I underline the verb: stop. I do not say bomb, make war. I say stop by some means. With what means can they be stopped? These have to be evaluated."

In Canada, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, joined 11 other faith leaders in condemning the persecution of Christians and other minorities in the city of Mosul.

"We stand with the Christian minority in Mosul, Iraq, at this time of great anxiety and fear. We hold them in our prayers. They will not be forgotten," said a joint statement issued by the faith leaders. "...We uphold the rights of all religious minori-

ties throughout the world to be free to express and practice their faith and to have this right respected by government and by other religious groups."

The other signatories were leaders of the Canadian Baptists of Western Canada, the Bodhisattva Initiative/World Buddhist Council and Mission, Canadian Baptist Ministries, Canadian Yearly Meeting of the Religious Society of Friends (Quakers), Canadian Friends Service Committee (Quakers), Menonite Church of Canada, the Orthodox Church in America, the Presbyterian Church in Canada, the Salvation Army and the United Church of Canada.

Christianity in Iraq dates back almost 2,000 years. Iraq had one million Christians before the U.S.-led invasion in 2003. The number was cut in half as a steady flow of Christians left the country after being targeted by militants.

"The people of this region have had their homes burned and destroyed before. Each time the Christians have survived...It is hard to see, however, that this will happen this time," said White.

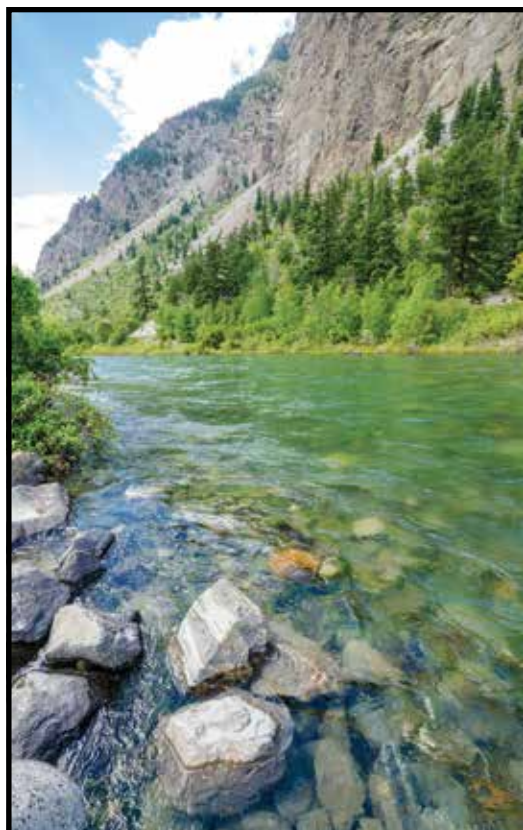
## Appeal for Iraqi refugees

The Primate's World Relief and Development Fund (PWRDF) has issued an initial grant of \$10,000 through Action by Churches Together (ACT) Alliance to help those displaced by the conflict.

ACT Alliance, a global grouping of church-based agencies that respond to emergencies worldwide, has been working with local partners in the Kurdish and Karbala regions and Nineveh Plain area of the Mosul Governorate of Iraq. The effort will provide 12,500 displaced families and

their host communities with access to clean water, 5,500 with emergency food relief, 5,000 with support services for psychosocial and health care, 400 families with household supplies, 400 families with health and hygiene health kits and 400 with cash assistance.

Those wishing to direct a PWRDF donation specifically to aid Iraqi refugees can contact Jennifer Brown at PWRDF: 416-924-9199 ext. 355 or 1-866-308-7973 and are reminded not to send credit card numbers by email or fax.



## A splendid example of visionary generosity

—a message of encouragement from Archdeacon John Robertson

I worked with a priest colleague in western Canada for a number of years who knew of my considerable interest and experience in gift planning, first as a volunteer while serving as a parish priest in West Vancouver and then later in my present full-time national role.

He told me of his life-long passion, stemming from his days at Trinity College, Toronto, in the work of the church in the north and overseas. So when he began to consider estate planning and how he was hoping to share his "possessions loaned to him by God", to quote St. Catherine

of Siena, he asked for some advice. After some discussion, he was clear. He wanted to support General Synod of the Anglican Church of Canada in our essential and vitally important ministries through the Council of the North and our expanding Global Relations partnerships.

When our friend died at the age of 88 in 2012, after a long and faithful ministry, General Synod received two gifts from his estate, in two distributions totaling \$782,290. What a generous, visionary gift! Consider the impact his thoughtfulness has already made in the life of our church!

If you would like to follow my friend's example to support the work of God through our church, please refer to our Annual Report for 2013 for more examples of generosity, now available at [www.anglican.ca](http://www.anglican.ca), and contact me:



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# Of Apes and Man

BY JOHN ARKELIAN

**A**NDY SERKIS, who plays the leader of intelligent apes in *Dawn of the Planet of the Apes*, says that “the heart of the story is about...family, empathy, prejudice and tribalism.” And, he’s right. Those elements of the film—before it inevitably segues into the pyrotechnics that dominate all big-budget commercial movies nowadays—are what make it worth seeing.

Action films and computer-generated effects are a dime a dozen; but what really makes an impression are stories about the human condition. In effect, the 46-year-old Apes franchise divides the human condition into two (armed) camps: human beings and anthropomorphized apes. Here, apes have gained intelligence and a rudimentary grasp of human speech, as a byproduct of drug tests that aimed to find a treatment for Alzheimer’s and that instead spawned a lethal epidemic that has devastated human civilization.

Serkis’s character, named “Caesar” by the human who



CONTRIBUTED

## DAWN OF THE PLANET OF THE APES

Directed by Matt Reeves

Released July 9, 2014

130 minutes

RATED PG-13

raised him, leads a society of apes in a redwood forest near San Francisco. Their overriding commandment is: “Apes not kill apes”; and their guiding philosophy is expressed in just three words: “Home, Family, Future”—words, surely, that encapsulate what’s most

important in our lives, too. But fear, hatred, aggression, betrayal and violation of the injunction not to kill all follow hard on the return of humans (who want to reactivate a hydroelectric dam situated in the apes’ territory). Past contact between the species has been difficult, to say the least, so their reunion is fraught with everything from wariness to outright hostility. The result is a parable about tribalism, that ubiquitous human habit of dividing “us” from “them.” Once such dividing lines are

drawn—on the basis of race, religion or nationality—those on the more powerful side of that insidious boundary have all the excuse they need to exploit, oppress or attack those deemed to be “other.”

In the movie, species is the line that divides the tribes; but it might just as easily be any other perceived difference. Once we postulate a “difference,” we legitimize a dichotomy—between how we want to be treated and how we treat others. So it has always been throughout human history,

alas. But there are also differences between individuals in each camp. Caesar can get past his suspicion of outsiders and his instinctive protectiveness toward his own people; he can feel empathy for the struggling remnant of the human race.

But his decision to cooperate and try to live in peace with the human tribe is an anathema to his closest friend: as the past victim of human experimentation on animals, Koba is too full of rage, bitterness and the drive to return hurt for hurt to accept living in peace. Sound familiar? It’s the age-old human story of sectarian conflict—in places like Israel and the Occupied Territories. Few things are harder for us (man or apes) to overcome than our deeply ingrained prejudices. But unless we do, unless we prevail over the deep-seated habit of dividing “us” from “them,” we will never outgrow the brutal, cruel side of our nature in favour of a world in which the lamb can lie down next to the lion.

**JOHN ARKELIAN** is an award-winning author and journalist. Copyright © 2014 by John Arkelian.

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# The Pied Piper of church choirs

DIANA SWIFT  
CONTRIBUTING WRITER

If he psychs himself up for it, basso profundo David Michael Legget can still hit the C below the bass line. And for the past two years he's been the director of a reincarnated choir of 50-somethings that he founded nearly five decades ago. By the way, he turns 80 at Halloween.

A high school dropout—"I quit school in Grade 11 because I was having too much fun and not making any progress"—Legget had a way with words and an eye for good pictures. So he soon became a reporter and photographer at a small-town newspaper and then at the *Montreal Star*. Later, he traded his camera and notepad for chalk and pointer, becoming a grade school teacher in the mid-1960s.

"I started music lessons at age four," Legget says. Trained in piano at Toronto's Royal Conservatory of Music, a child member of Toronto's St. Simon-the-Apostle Anglican Church choir under Eric Lewis and an assistant organist at Grace Church on-the-Hill under Giles Bryant, Legget specialized in music teaching. While on staff at Fern Avenue Public School in the Little Poland district of Toronto's west end, he founded the school choir and instrumental groups. In its inaugural year the choir placed first in 17 of 18 competitions.

"He turned the school's entire music program around," says Shireen Whitmore, 57, a Fern alumna and a current chorus member. And in what was then a rough neighbourhood of recent immigrants, he created a haven for kids who often came from troubled homes. "He showed them something different from what they faced in their daily lives," says Whitmore, a Toronto property administrator.

No one, least of all Legget, wanted to see the fine singing come to an end, so in 1970, he brought together some of his



CONTRIBUTED

**David Michael Legget was a reporter and photographer for a Montreal newspaper before he inspired a generation of choristers.**

former pupils, by then in high school, in the Fern Alumni Chorus and Orchestra. In its second year, it made a well-received church tour of England, Scotland and Wales, performing in high-profile venues such as Canterbury Cathedral and Westminster Abbey. The alumni chorus disbanded in 1980, but that was not to be the end of it.

Legget re-established the choir in March 2012, after reconnecting with many of his former pupils at a reunion in a downtown Toronto hotel. As 110 of his former charges serenaded his arrival, he stepped right up to direct them. Afterwards, he uttered words that were music to the choristers' ears: "What do you say we get together once a month and do this?"

Specializing in sacred music but mixing things up with Broadway show tunes and traditional ballads, the new group ("the Alumni-Alumni Chorus," as its members fondly call it) rehearses two Sunday afternoons a month at St. Martin-in-the-Fields Anglican

Church. Its most recent concert at St. Martin's, on Mothers' Day, 2014, raised \$1,000 for the Toronto Star Fresh Air Fund, a summer camp program for disadvantaged kids.

"He sure has inspired us over the decades," says chorus member and Fern graduate Jackson Freeman, 54, an auto mechanic with a passion for music who owns a heavy truck alignment shop. "He has a big heart and he has always treated us as one of his own children."

He also challenged them. "We were one of the few of the Grade 7 and 8 choirs to sing Attwood's coronation piece, 'I was glad when they said unto me,'" Freeman recalls. Over the years, he and his brother have often had "Aw, Legget" moments as some piece of music triggered poignant recollections of their formative experiences under his tutelage.

Although Legget recently stepped down, Whitmore says, "He lifted up young minds and set people on a better, more positive path. He made young people aware of the possibilities."

## PEOPLE

### SERVING THE COMMUNION

Two Canadian Anglicans will join the roster of Anglican Communion representatives to two international ecumenical dialogues that are being revived after a long hiatus.

The Rev. Dr. Tim Perry, diocese of Algoma, has been named to the Anglican-Reformed International Commission, while Archdeacon Edward Simonton, diocese of Quebec, will serve on the Anglican-Oriental Orthodox International Commission.

Archbishop of Canterbury Justin Welby, with the endorsement of the standing committee of the Anglican Consultative Council, appointed the two priests from a list of nominees submitted by provinces of the Anglican Communion, a family of churches in more than 165 countries.



Perry



Simonton

around the world.

Moxley, who retired last March as diocesan bishop of Nova Scotia and Prince Edward Island, "brings to this role great energy, determination and experience," said an announcement by Canon Kenneth Kearon, secretary general of the Communion.

### ACTIVE ECUMENIST

Saskatoon's Anglican-run University College of Emmanuel & St. Chad has awarded an honorary fellowship to the seventh bishop of the Roman Catholic Diocese of Saskatoon, Donald Bolen.



Bolen

Bolen, 53, a well-respected ecumenist in Canada and abroad, received the honour in recognition of his work in building Anglican-Roman Catholic relations, according to a press statement. Anglican diocese of Saskatoon Bishop David Irving, who is also the university's chancellor, presented the award to Bolen.

Bolen is currently co-chair of the International Anglican-Roman Catholic Commission for Unity and Mission, co-chair of the International Methodist-Catholic Dialogue, a member of the International Evangelical-Catholic Dialogue and a member of the Pontifical Council for Promoting Christian Unity.

In Canada, he co-chairs the Anglican-Roman Catholic dialogue, along with his Anglican counterpart, Bishop Linda Nicholls, area bishop of Trent-Durham, diocese of Toronto.

### WORKING FOR PEACE

Bishop Susan ("Sue") Moxley, well known to Anglicans in Canada and overseas as a passionate advocate for social justice, has been appointed convenor of the Anglican Peace and Justice Network (APJN).

The APJN assists the Anglican Communion in addressing peace and justice issues



Moxley

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## WHY GIVE THANKS?

Fiona Brownlee reflects on the power of gratitude.



## Picture Your Faith

The *Anglican Journal* is reviving **Picture Your Faith**, a monthly feature that debuted in 2007 on the Journal website, anglicanjournal.com. The goal of **Picture Your Faith** is to tell stories of faith through photographs, and each month the Journal will invite submissions based on a particular theme. Pictures chosen will be showcased in an online photo gallery and occasionally in the newspaper.

We invite you to send your best photos for the theme "**Blessings.**" Deadline for submissions is Monday, Oct. 20. Photos should be high resolution (at least 2500 x 1674 and 300 dpi) and sent by email to [pictureyourfaith@gmail.com](mailto:pictureyourfaith@gmail.com).

## Council of the North Sunday



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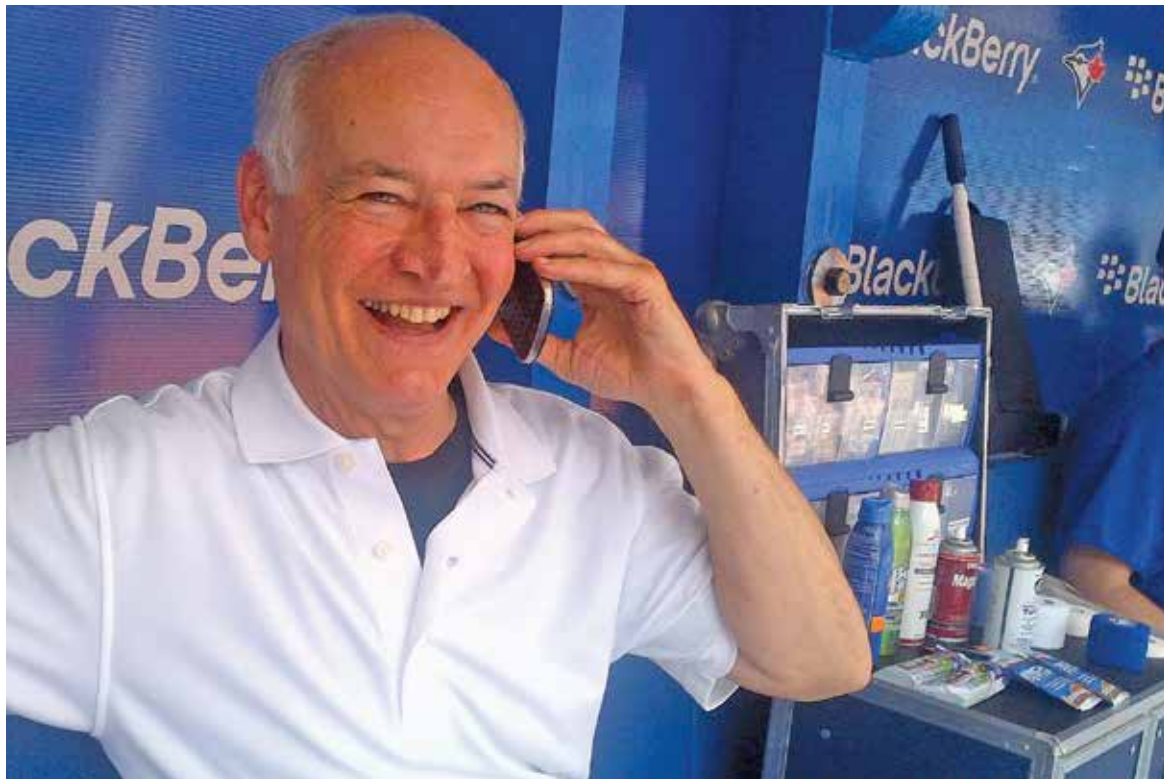
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Jerry Howarth in the Blue Jays dugout before a game: "I'm always asking God to pick me up."

TORONTO BLUE JAYS

# Sportsnet's Jerry Howarth gets into the spirit

DIANA SWIFT  
CONTRIBUTING WRITER

**S**PORTS broadcaster Jerry Howarth, of Sportsnet 590 The Fan, has been the radio voice of the Toronto Blue Jays for almost 33 years. He is also a committed reborn Christian and an Anglican—not by birth or design but by pastor.

Howarth, 68, is a longstanding member of the congregations ministered to by Canon Allan Budzin, first at St. Margaret's Anglican Church and now at St. Phillip's, in the west-end Toronto district of Etobicoke.

Raised a Roman Catholic in San Francisco, Howarth became a born-again Christian in 1987, committing his life to Jesus in the midst of the competitive, testosterone-fuelled arena of professional baseball.

But that rededication came long after Howarth graduated in 1968 from Santa Clara University, a Jesuit institution, with a degree in economics and philosophy—and long after he served two years in the U.S. Army in Frankfurt, Germany, during the Vietnam War, and also long after he left law school at the University of California to take a job in college athletic fundraising at his Jesuit alma mater.

Howarth loved to play sports, but his talent lay more in commentary and eventually his career path would turn to sportscasting, a role he played with teams from Tacoma to Salt Lake City and, by 1981, in Toronto. And his spiritual path would broaden from the formalities of liturgy to a close personal relationship with Christ.

"When I was growing up, we

attended church every Sunday as a Catholic family, and that was my introduction to God," says Howarth, his vowels still hinting at his American birth. "But I had never heard of having a personal friendship with Jesus Christ."

That concept came to him in 1985 when Blue Jays pitcher Gary Lavelle spoke to him openly and unpretentiously about having a life with Jesus and asked him if he read the Bible, which he did not. On Lavelle's advice he bought a copy of the New International Version and began, as the pitcher suggested, by reading one of the 31 sections of the Book of Proverbs every day for a month. "The seed was planted," Howarth recalls.

A couple of years later, at major-league spring training camp in Florida, he began to attend a Bible class on Monday nights. "After a month, I made a decision to become a Christian and have Christ in my heart," he recalls. "I asked for forgiveness and became a born-again Christian." It was March of 1987.

So how did Howarth wend his way from Catholicism and reborn Christianity to Anglicanism? The key to this is Budzin, his beloved pastor, who formerly served as a Roman Catholic priest at St. Gregory's, right across the street from the Howarths' residence. "We went to hear him speak. We enjoyed listening to him. He touched my heart," says Howarth.

So when Budzin became an Anglican priest, the Howarths followed him to his new parish. "Being a Christian is not about a building. It's not about a form

of worship. It's about having Jesus in your heart," Howarth says.

That's why he maintains he is not technically an Anglican but rather "a Christian who goes to an Anglican church because of the priest who brings such spiritual enrichment to my life. We have been so blessed with Al," he says.

Statements along these lines make Budzin blush. "Jerry says things like that a lot in public, and it makes me go red-faced and feel very immodest!" he says.

Budzin adds that Howarth, who by his own admission doesn't "wear his Christianity on his sleeve," is a genuine witness to the gospel of Jesus. "Across the board—at home, with his family, in the church, at work and at the high school where he coaches basketball—the presence of Jesus makes a lot of difference in his life," says Budzin. "Jerry gets up with the intention of living each day according to the teachings of Jesus."

But Howarth is humbly mindful of his shortcomings and the things he wishes he could do over again. If he has a guiding biblical passage, it's the chastening words of Romans 3:23: "For all have sinned and fall short of the glory of the Lord."

That passage helps him to refocus his energy and retarget his efforts toward a life guided by Christ's gospel. "I'm always asking God to pick me up," Howarth says. "Each night, when my head hits the pillow, I give thanks and say, 'If I see tomorrow, let me go out and love, praise and serve the Lord.'"



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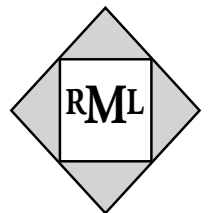
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# A gifted writer/photographer. A 'powerhouse for God'

## 'DEAR SAM'

Sam Carriere, the Anglican Church of Canada's director of communications and information resources, and its director of resources for mission, died peacefully at his home in Toronto on Sunday, Aug. 10, 2014. He was 67.

A graduate of Toronto's York University, Carriere first joined the *Anglican Journal* in 1990 as news editor, bringing to the paper the experience of many years in national newspaper journalism. Ten years later he became Journal editor and two years later, General Synod's director of communications and information resources. In 2010 Carriere was also appointed interim director of philanthropy and in 2013 became director of resources for mission, while retaining the directorship of communications.

Carriere was also editor of *MinistryMatters*, a quarterly magazine for Canadian Angli-



## Carriere

his long and multifaceted service to the church and illustrated it with his breathtaking photographs.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, wrote that one of his favourite images of Carriere was at Geneva Park, Ont., where the management team of General Synod held retreats: "The sun has just come up and the grass is still heavy with dew. I see you roaming the property. You walk some and you stop. Something catches your eye and up comes the camera. There are a few seconds of absolute stillness and then with one quick click you

can leaders.

After he fell ill late last year, General Synod staff produced the book *Dear Sam* in tribute and thanks to

capture forever the beauty you beheld. You have an eye not only for marvels of nature, but also for those graces by which God enriches our lives."

"...You're Barnabas, an icon of encouragement. When you see a gift in someone, you say so, and the encouragement begins..." wrote Archdeacon Michael Thompson, general secretary and acting director of communications.

Before joining the national church, Carriere served for 22 years as a writer and editor at the *Globe and Mail*, as well as teaching journalism at Toronto's Ryerson University.

"Sam was the consummate professional journalist and he taught me much of what I know about writing and editing," said former Journal editor Leanne Larmondin, who worked with Carriere for 15 years. "He also had a huge capacity for generosity, both in his time and his creativity." Carriere is survived by his wife, Linda

Dohoo, an artist and retired nurse manager and director of care for Toronto Homes for the aged, and his sister Denise Carriere and brother-in-law Graham Schofield.

—DIANA SWIFT

## GOSPEL BEARER

The community of Hay River, N.W.T., is mourning the loss of the Rev. Georgina Bassett. Ordained in 2012, she became the first Anglican priest of Slavey descent in the Anglican Church of Canada. Bassett died on July 8 of breast cancer at the age of 58.

Bassett was a member of the K'atloodeeche First Nation. The Slavey are Dene people of the MacKenzie River Basin.

The Rev. Vivian Smith, priest at St. Andrew's Anglican Church in Hay River, knew Bassett for 12 years and witnessed the growth of her commitment to the church.

Smith first came to Hay River as a lay minister. At that



## Bassett

When Bassett learned that the church wanted more lay ministers, she asked Smith about it but was also asking, "What would people say about an Indian being a lay minister?" Smith says she assured Bassett that "God takes anyone who is willing to carry the gospel." Later, Bassett decided she wanted to be a deacon; she was ordained one in 2009. "She was a powerhouse for God," said Smith. Bassett was ordained as a priest in 2012. She also devoted herself to running the Anglican-affiliated Hay River Thrift Shop.

—LEIGH ANNE WILLIAMS

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### VANCOUVER SCHOOL OF THEOLOGY

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