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RLN exists to explore issues at the intersections of faith and life. In doing so we solicit and publish a range of opinions, not all of which reflect the official positions of the Diocese.

We acknowledge that we meet and work in Treaty 1, 2, and 3 Land, the traditional land of the Anishinaabe, Cree, and Dakota people and the homeland of the Metis Nation. We are grateful for their stewardship of this land and their hospitality which allows us to live, work, and serve God the Creator here.

RLN welcomes story ideas, news items, and other input. If you want to be involved in this media ministry, please [email the editor](#).

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What is Good for the World?

Photo: Ben White

In January, the [EAT-Lancet Commission on Food, Planet, Health](#) published a report on what constitutes a healthy diet and sustainable food systems. It brought together 30 scientists from across the world to assess what sort of diet the planet can sustain as we try to combat climate change and rising greenhouse gas emissions.

The EAT-Lancet Commission found a few interesting things:

- Agriculture is responsible for nearly 40 percent of global land use. Thirty percent of global greenhouse gas emissions and 70 percent of freshwater use come from food production. The most significant driver of biodiversity loss is land conversion for food production.
- Food from animals, especially red meat, has a high environmental footprint, especially for animal sourced foods from grain-fed livestock.
- Over 820 million people still go hungry every day.
- Obesity rates are still rising. With that comes a rise in diet-related noncommunicable diseases, like diabetes, cancer, and heart diseases.

The Commission recognizes a major imbalance in the world's food security – some countries have food in excess while others don't have nearly enough – and calls for a massive overhaul of our diets. Most notably, it recommends relying on plant-based sources, like nuts, beans, lentils, and seeds, for protein and to “consume no more than 98 grams of red meat (pork, beef or lamb), 203 grams of poultry and 196 grams of fish per week.”

In this issue on Global Health, we're exploring what is good for the world. Zoe Matties

from A Rocha takes a look at the problem of food insecurity here in Canada; Janice Biehn, the Communications Coordinator for PWRDF, writes about how relief and development work has changed over the last few decades; and Krista Waring and Pierre Plourde, both of whom work closely with Hand in Hand with Haiti, ask the question, “Are developed nations really healthy?” Lastly, in *via media*, Jane Barter reflects on the nature of names through the story of her dog, Scruffy.

My family has been making the switch to eating more plant-based proteins. It's definitely an adjustment, and we often have to check-in with ourselves to make sure we're not falling back on our old food habits. Still, we think it's an important step to take, and it's worth the effort to do so.

The major imbalances we see that come up in terms like *food secure/insecure* and *developed/developing nations* can't be rectified overnight. And those who are working towards correcting those imbalances are often impeded by people or governments of privilege that want to keep power for themselves. As Christians, I think it is our duty to respond to injustice with love, compassion, and a willingness to do the hard work of restoration; I am glad I belong to a Church that thinks so too.



Kyla Neufeld is the editor of *Rupert's Land News*.

Help Raise Others Up

GEOFFREY WOODCROFT

Photo: [Everton Vila](#)

In 2004, *k-os* released the song “Crabbucket,” an instant hit across Canada. The hit was based on a metaphor about harvested crabs trying to escape a bucket.

Crabs, once put into a bucket, will try to escape by pulling themselves up on other crabs, thus pulling those who have risen down to the bottom of the bucket. As a result, no crab ever escapes.

The chorus to the *k-os* song is this:

“No time to get down ‘cause I’m moving up
No time to get down ‘cause I’m moving up
No time to get down ‘cause I’m moving up
Ah, ha, check out the crabs in the bucket”

Jesus’ earthly ministry was to those at the fringes and the heart of oppression and exploitation in the world he knew. From the disenfranchised to the rich young rulers, Jesus invested himself and his disciples in freeing people from the bondage of ill health, entrapment, prejudice, sin, and estrangement. At first glance, one might assume that Jesus has a different approach for each and every person and situation, but, upon deeper reflection, it is clear that Jesus has one very clear objective, and that is to proclaim that the kingdom of God has come near. As Jesus says, “Go, your faith has made you well.”

God calls us, the living Body of Christ, into people’s lives and situations to provide access to the riches of God’s abundance, and each case is unique. So, let us use the metaphor of the Crab Bucket to aid us in responding to God’s call.

We are strong in one body and have sufficient resources to immerse ourselves in the

bottom of the bucket, while more than enough resources that wait on the outside and extract us when our job is done. Some of us are building trusting relationships in the bucket, shoulder to shoulder with those imprisoned in the cyclical forces of hunger, homelessness, and violence. Together, we lift and pull those who have been trapped out of the bucket and into the world, where our external resources foster new and exciting relationships. Finally, the rescuers are pulled out, and, with many blows, destroy the bucket.

Disciples one and all are called by God to ensure global health by forming and fostering relationships, distributing wealth fairly and efficiently, rescuing those entrapped by the oppression, prejudice, and violence of others, and accepting them as our family. Disciples are also called to reconciliation and repentance for past and present wrongs, and to work to transform unjust structures of the world. Disciples of Rupert’s Land continue to give their time and physical resources to refugee work and food justice. Others have literally stopped what they are doing to join the marches, hearings, and sacred gatherings leading toward our reconciliation with Indigenous people.

By rescuing people from the cyclical competitiveness that pushes them down, we lighten not only individuals and communities, but the earth upon which they dwell.



Geoffrey Woodcroft,
Bishop of Rupert’s Land

Abundant Food for All

ZOE MATTIES

Photo: Joanna Nix

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



What If I Got Hit By A Bus?

(or not able to communicate with my family?)

Presented by Margaret Meush
and sponsored by the
Diocese of Rupert's Land
and Richard Rosin





Bookings are being taken for seminars available beginning in March

To book a seminar for your group or register as an individual for an upcoming seminar please contact the Diocese of Rupert's Land: 204-992-4200

Richard.

P: 204-219-1126
Web: richardrosin.ca

E-mail: info@richardrosin.ca
196A Tache Avenue at Hanbury Street

groceries? Flexible items, such as groceries, are 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 percent 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.

Improving Global Health, One Organization at a Time

JANICE BIEHN



According to the [UNHCR \(the United Nations Refugee Agency\)](#), 68.5 million people around the world are currently in a situation where they have been forced from their homes. Some are internally displaced, living in their home country; others have had to flee conflict or violence by crossing a border, becoming refugees. Last year alone, almost half of those displacements were related to disasters in 143 countries. UNHCR says “nearly one person is forcibly displaced every two seconds as a result of conflict or persecution.” As climate change worsens, experts predict that the numbers of wildfires, floods, hurricanes, cyclones, and famines will only increase, putting more pressures on strained and vulnerable communities.

Relief and development work aims to reduce those factors that push or pull people out of their homes: Poverty, which makes them vulnerable to exploitation and human trafficking; food insecurity, which makes them vulnerable to hunger and poor health; and gender inequality, which makes it harder for women and girls to succeed. The United Nations’ Sustainable Development Goals list 17 of these challenges to be met by 2030.

The Anglican response in Canada to relief and development needs is The Primate’s World Relief and Development Fund. Having originated as a response to a disaster in Nova Scotia in 1958, supporting people at their most vulnerable is in its DNA.

In the days and weeks after a bump [an underground earthquake] in a coalmine in Springhill, Nova Scotia, Anglicans were moved to give to the families and survivors. One year later, The Primate’s World Relief Fund was established at General Synod, eventually expanding to include development work. There was a clear

recognition that Anglicans wanted a means to think and live beyond the end of our pews.

While it’s true that there are hundreds of relief and development organizations doing good work around the world, PWRDF has some distinct features:

- it works with local partners only, rather than employing Canadian professionals in offices overseas;
- it does not engage in “voluntourism” where volunteers come to do the work that the community can do themselves;
- it designs programs based on what the local partner needs, not what it thinks donors want to fund;
- it does not proselytize or only work with Christian populations;
- it is committed to supporting the UN’s 17 Sustainable Development Goals, almost all of which are linked directly or indirectly to better global health.

But perhaps most importantly, according to surveys, many PWRDF donors are looking for a way to live out their Baptismal covenant. In the Book of Alternative Services, the celebrant asks “Will you strive for justice and peace among all people, and respect the dignity of every human being?” The congregation is asked to respond “I will, with God’s help.” The Baptism service in the Book of Common Prayer, from which many Anglicans over a certain age would have been baptized, asks that we are received into Christ’s holy church “steadfast in faith, joyful through hope and rooted in charity.” These promises to God – acting in charity, loving others, and striving for justice and peace – are strong motivators for many people.



SUSTAINABLE DEVELOPMENT GOALS



Some people prefer to give money to charities that support Canadians, especially in Indigenous communities where lack of access to housing, clean water, and education is a national disaster. PWRDF has been working with Indigenous partners for more than 20 years in the areas of language recovery, clean water, maternal health, and microfinance. In its 2019–2024 strategic plan, PWRDF named Supporting Indigenous Communities as one of its five key goals.

As the world becomes increasingly smaller, the relief and development sector has changed how it communicates to donors. Thirty years ago, the people depicted in development organization brochures were usually anonymous. Today, communicators often have direct access to families in the global south where much of the work is still being done. We are sensitive to issues of consent in using a photo of someone, and even taking a photo in the first place. Not only do we know their names, but they can see how their photos were used on social media or the internet. Communicators now ask themselves “would I want to be shown or have my child shown looking sick or vulnerable?”

Even using the word “help” reinforces the post-colonial White Saviour Complex – that

notion that we, as the collective West, can swoop in and solve every problem by scattering our largesse like so much fairy dust. PWRDF tries to avoid this by using language that emphasizes accompaniment rather than rescue. It provides funds to support communities in emergency situations and training to support communities, so that they will eventually be able to sustain the work themselves.

This is the ultimate goal for PWRDF and all good development organizations: to become sustainable. To paraphrase the ancient Chinese saying, “Give a community food and you feed them for a day. Teach a community how to grow their own food and you feed them for a lifetime.” For 68.5 million people, that day can’t come too soon.



Janice Biehn has been the Communications Coordinator for The Primate’s World Relief and Development Fund since 2017 and loves telling the stories of communities in transformation. She is a parishioner at St. Olave’s Anglican Church in Toronto.

How Many Loaves Have You? Go and See

KRISTA WARING AND PIERRE PLOURDE



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 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.



Nancy Phillips teaching Nursing students with Pierre translating.



Rev. Brian Miniker (dentist), Bruce Hildebrand (photo-journalist), Sharon Thomas (physiotherapist), and Simone Kirwan (teacher) by the mobile clinic pharmacy.



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

Photos Courtesy Krista Waring and Pierre Plourde.

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.

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.

Parish News Round Up

Nominations at General Synod

One of the triennial acts of the meeting of General Synod is to elect members to the various Standing and Coordinating Committees, which oversee the work and planning of the many and varied ministries of the General Synod. A Nominating Committee, appointed by the Council of General Synod, toils away night and day at General Synod, receiving nominations from across the church and preparing recommendations for the Synod to receive.



It is so important for these Standing and Coordinating Committees to represent the length and breadth of our church from coast to coast to coast. For the most part, those elected by General Synod need not be members of General Synod, so nominations are sought far and wide.

Indeed, the more diverse the membership, the better the work! I was lucky enough to be a member of different Standing Committees (as they used to be called) or Coordinating Committees (as they are now called) over the years, and I always found those experiences to be rich and rewarding, – challenging me and putting to use my good senses and my creativity, such as they are.

So, we invite you to nominate yourself and/or nominate others. Nomination forms, along with descriptions of the work of the committees and some of the skills/abilities that would be helpful for committee members, will be available online at [the General Synod website](#) or from your own diocesan synod office.

– Peter Wall, Deputy Prolocutor, Chair, General Synod Planning Committee

The committees that will be elected at General Synod are:

Standing Committees:

- Pensions and Financial Management (note: the Pensions Committee is the only committee elected by General Synod solely from among the members of General Synod)

Coordinating Committees:

- Communications
- Faith, Worship, and Ministry Partners in Mission
- Public Witness for Social and Ecological Justice Resources for Mission

When forwarding a name to General Synod for election, the Nominating Committee will take into account the following:

- Geographical representation and reflecting the diverse groups and individuals within the church and society.
- Expertise, experience, and interest in the areas related to the particular focus of the committee.
- Knowledge of and commitment to the General Synod of the Anglican Church of Canada.
- Ability to work collaboratively and consultatively.
- Commitment to full participation in the work of the committees, including being prepared to attending meetings, either face-to-face, by telephone, or by video conference (some committees meet quite frequently by phone or video conference) and working on sub-committees or task groups as needed.
- The gifts of listening and discernment.

The 42nd General Synod of the Anglican Church of Canada will be held from July 10–16, 2019, in Vancouver, British Columbia, in the Diocese of New Westminster. The theme of the synod is “I Have Called You By Name” (Isaiah 43:1).



This page of the Parish News Round Up is sponsored by Richard Rosin. For more information, see his ad on page 5.

St. Aidan's Anglican

An Evening with Dr. Neil Craton

June 11 at 7:00 p.m.

Neil Craton was born and raised in Winnipeg, where he has practised medicine for 35+ years. He has been involved in many aspects of the Winnipeg sport medicine community, including as physician for the Winnipeg Blue Bombers and the Canadian National Women's Volleyball team. Neil serves as a medical educator and is the author of numerous academic works. He is also a long-time supporter of Siloam Mission.

Vacation Bible School: Himalayan Edition

Children ages 5–12 are invited to participate in St. Aidan's upcoming week of Vacation Bible School, August 19–23. This free program explores the beauty of the Himalayas and looks into truths and values from the Bible.

Activities include: Bible lessons, snacks, games, and more! Parents are welcome to stay and participate.

For more information, [email Chris Barnes](#) or call the church office at 204-489-3390.

[Download the registration form here.](#)

Diocesan Lunch

Help us say thanks to Gord Pawling and John Deacon for their long-standing volunteer ministry as Treasurer and Registrar of the diocese.

Join us on Wednesday, June 26, from 12:00 p.m. to 2:00 p.m. at the Anglican Lutheran Centre (935 Nesbitt Bay). A picnic lunch will be provided. This also the 40th Anniversary of the diocesan office.

Please RSVP by calling 204-992-4200 or emailing general@rupertsland.ca.

A Learning Journey: Moving Beyond Words

St. James Anglican, the Church of St. Stephen and St. Bede, and Epiphany Indigenous Anglican have combined efforts to provide educational opportunities around Indigenous issues.

"Our churches are responding to the Truth and Reconciliation Commission's (TRC) Calls to Action to the Church," said Murray Still, Indigenous elder and pastor for two of the churches.

"This year we want to drive home the importance of putting action behind words of apology, especially when dealing with the experience of colonization and Residential Schools."

Efforts through the month will provide insights into parts of Indigenous culture lost due to colonization and residential schools. For example, there will be a drumming and beading workshop, an oral storytelling workshop, intro classes to Cree, Ojibway, and Michif, the Blanket Exercise, and an "Ask an Elder" night.

Workshops are open to everyone and some fees apply. For additional information to register and receive a calendar of events contact 204-888-3489 or call Elizabeth Bonnet at 204-475-9956 or [email](#).

[Check out the poster](#) to see the full list of events and workshops.



Corpus Christi at St. Michael & All Angels

The Feast of Corpus Christi (Latin for “Body of Christ”) is aptly called, in the Church of England’s *Common Worship*, “The Day of Thanksgiving for the Institution of Holy Communion.” We commemorate the institution of the Eucharist on Maundy Thursday, but, coming as it does during the height of Holy Week, our celebration is necessarily subdued, and overshadowed by the Cross of Good Friday. Thus, in the 13th century, a move was made for the observance of another feast celebrating the Gift of the Holy Sacrament in its own right. The date was settled as the Thursday following Trinity Sunday (the first Thursday outside Paschal-tide). The churches of the Reformation abolished Corpus Christi, as it was so strongly associated with the doctrine of transubstantiation. Hence it was virtually unknown in the Anglican Church from the 16th until the mid-19th century, when some followers of the Oxford Movement encouraged its revival. In the Roman Catholic Church, its observance is now generally transferred to the following Sunday.

Here in Winnipeg, St. Michael & All Angels is probably the only church that celebrates Corpus Christi on its actual day. We are

also one of the few in the entire country who observe it with a full-blown outdoor procession through the streets (complete with police escort)!

We all call it a “celebration” of the Eucharist. Well, Corpus Christi is the “celebration” of the Eucharist – our most festive and colourful of the Church Year. At the conclusion of the Liturgy, the consecrated Host is placed in a receptacle called a *monstrance* or *ostensory* (both meaning “to show forth”) and carried in grand procession, amidst bells, incense and hymn-singing, out of the church building and into the surrounding neighbourhood.

The Corpus Christi procession epitomizes our call as Christians – to carry the Divine Presence out into the world, to show forth the love and grace of Christ to all we meet, to praise and glorify him in all we do and say, to point others to Jesus, and to be his Body now present upon earth. If we aren’t doing this, are we really the Church at all? So to all fellow Christians, no matter what your beliefs on the Real Presence, we invite you to join us on June 20 in our celebration of Corpus Christi – the Mystical Body of Christ. Bring your singing voice and your walking shoes! – *Kevin Frankland, incumbent of St. Michael & All Angels*



Photo: Tanis Thiessen

The outdoor procession at last year’s Corpus Christi celebration.

The Gospel According to Scruffy: Or, Contemplating the Name of Dog

JANE BARTER



I discovered his name in 2008. I wish I could say that it came to me in a dream or vision, but in fact it came to me in one of those terrible mothering moments you probably should not admit to in public. *I was dying to have a dog.* I have been a dog person for as long as I can remember and I waited until my children were of the age which I could be assured that they had sufficient conscience that they would not ride him like a horse or maul him like a UFC fighter. Canon Law says that seven is the age of reason. I prudently waited one more year until my youngest was eight (just in case Canon Law was wrong) and then I went full-blown dog wild.

So the bad mothering bit is this: my son was then 9 and was dead-set against the idea. He had never been around dogs much; perhaps he was afraid of them, but by the time we met our new puppy, he was having none of it. On the ride home he wailed, *"I don't want a dog."* I reasoned. I bribed. And then I pulled this one from my maternal arsenal: *"But, Honey, YOU get to name the dog!"* And so, our tiny Lhasa Apso, the one I wanted to baptize with a dignified and weighty name (like *Augustin* or *Anselme*), received the cliché appellation of countless canines of yesteryear, Scruffy.

But Scruffy grew into his name. And his name grew into him. He was the Alpha and the Omega of Scruffies. Although technically a toy dog, this guy would never submit himself to a decent grooming. His hair was matted before he left the groomer's. His pronounced underbite was so lopsided that only one lower canine stuck menacingly out. And he was tough. He would try to take on all manner of enemies: plumbers, annoying houseguests, German Shepherds, slippers. There wasn't one tree that that little dog didn't feel obligated to mark. He was Scruffy.

Scruffy soon became for me *the* name of Dog. He would appear in countless sermons, in lecture illustrations; his image was sprinkled like stardust on all my social media. And soon just saying my Beloved's name became half-summons, half-song of praise. I would say it over and over again to him because he loved to hear his name (who doesn't?) and because his name said over and over again was, for me, an Alleluia Chorus.

Almost 11 joy-filled years after that car-ride, Scruffy began to decline. His liver was badly diseased. He became allergic to everything and was losing weight and muscle mass at

an alarming rate. His back legs refused to cooperate until he could no longer climb stairs or walk more than a few steps. When I called his name he eventually ceased to come. The sing-song “Scruf-feeeeeeee” now caught in my throat, and, as the final days approached, I could barely release it from my lips. I held him in my arms as he lay dying at the vet’s, with my now-adult daughter and son by my side. And I sang to him and I whispered his name to him one final time, “Go with Jesus, Scuffy.”

In the days that passed since his death, I find myself in an empty house rendered painfully silent by the ceasing of click-clack paws. I already strain to recall his hoarse bark. And in a futile effort to recreate just a few moments of the joy I once had, I tried to sing his name again, “Scruf-feeeeeeee,” but my voice sounded strange; I could no longer find the right note. I realize I will never say his name rightly again; that his proper name must now become silence, because to speak it now as I did back then is to ring hollow and false.

This is a terribly depressing realization... unless we think of the hair’s breadth that exists between silence and prayer. In *Divine Names*, Pseudo-Dionysius reminds us of the impossibility of calling noisily or confidently to the Beloved, not because of his absence (or our despair), but because of God’s very transcendence, a

transcendence that begets the praise of silence:

“How then can we speak of the divine names? How can we do this if the Transcendent surpasses all discourse and all knowledge, if it abides beyond the reach of mind and being, if it encompasses and circumscribes, embraces and anticipates all things while itself eluding their grasp and escaping from any perception, imagination, opinion, name, discourse, apprehension, or understanding? How can we enter upon this undertaking if the Godhead is superior to being and is unspeakable and unnameable?”

There are certain names – like God and Dog and Love and Death – that are too high for us; we cannot attain them. In such cases, the best form of speech is, in fact, silence – the stopping of our busy and noisy human words. For far beyond words – and even our most love-laden names – there exists a grace, which embraces and anticipates all things.

I like to think that this dog has entered into that nameless and encompassing grace.

This article originally appeared on Jane’s website, [Women in Theology](#).



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