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[Rupert's Land News](#) is published 10 times per year (September - June) by the Diocese of Rupert's Land, in the Anglican Church in Canada. It connects churches and communities from Portage la Prairie, MB, to Atikokan, ON, by offering news, events, opinions, and ideas to 4,000 readers per month. RLN is available in a variety of formats:

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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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All Things New

Photo: [Karsten Winegeart](#)

As I join *Rupert's Land News* as editor, I feel I have been given gifts in several ways. I am gifted to be following up on Sara Krahn's work, and to have had the benefit of her instruction as I transfer into this new role. I am gifted too by the warm welcome I have received, and by the prior preparation done for this September's issue, including thoughtful contributions from writers. Finally, I feel gifted with the especially generative theme for this month's issue—*A New Climate*.

Climates change through continuous motions, gradually or rapidly, but through themselves and propelled by existing dynamics within them. Many have felt, over the last few years, the emergence and exacerbation of dissonant patterns in the climates we inhabit. It is cheerless to reiterate all that is wrong, but it is worth stating that we are amid social, political, economic, and ecological crisis. Largely, the question has shifted from *whether* we are facing serious change to *how* we will adapt, react, resist, understand, and engage the changes we are experiencing in the ecosystem(s) we are a part of.

Naomi Klein has spoken of a disturbing concept she calls "[climate barbarism](#)," which is a "form of climate adaptation" where those of us who are able participate in "locking down, protecting our own, pulling aid," resulting in a dramatic aggravation of inequity at a time when the consequences for the oppressed and impoverished are devastatingly severe.

I have been thinking about how, as Christians, we might attempt to ground and direct our thoughts, hearts, and actions, in grim climates. I have been thinking about how descriptions of the "kingdom of God" in the

gospels present an alternative politics to "climate barbarism." It's striking how many images exist of abundance, often deriving from little, which is freely shared. There is [the mustard seed](#) which becomes a great tree, [the wedding banquet](#) the poor partake of in place of the otherwise-occupied rich, the many [loaves and fishes](#) shared out from few, [labourers](#) who are paid beyond expected wages, [healing](#) experienced through mere touch, [nets arising full of fish](#), and so on.

I wonder what it might mean to live into this politics of grace? What does it look like to testify to Christ whose own body and blood become grace given out by Godself and partaken of well beyond their initial sharing at the table of the last supper? I believe we can respond to the felt necessity to "[store up](#)" through faith in Christ, and in *caritas*—love, in all its manifest forms, shared without coveting, always new.

The articles in this month's issue explore the theme of *A New Climate* in its various positive and negative connotations, in experiences of stepping into new ministry through ordination, of change emerging through synodal process, in the questions of global food security, and more locally in the push to bring communal green space to Winnipeg's downtown. I hope readers think with and enjoy each of these fruitful contributions.



Jude Claude is the editor of *Rupert's Land News*.

A New Climate

GEOFFREY WOODCROFT

Photo: [Kier in Sight](#)

Our theme this month, *A New Climate*, intrigues because it offers so many unique possibilities for reclaiming health and vitality in this world. *A New Climate* offers us hope at a time when problems sometimes seem insurmountable. Given the relatively short history of our dependency on fossil fuels, there are significant hurdles we face in engaging a new climate. The development of weapons of Earth-destroying capacity leave many feeling helpless, as if prisoners at home; how could we possibly stand up to such mortal danger? Pope Francis, in his encyclical *Laudato Si*, illustrates the point that must be made again and again: God's Church, alive on this planet, has the power and authority to usher in a new climate within itself.

The prevailing trend, or *climate*, of the Anglican Church of Canada is that of a shrinking Church with growing debt that is increasingly unable to maintain infrastructure. Of course, this is a generalized description of the Church's climate—it does not pertain to all parish/mission communities of the Body of Christ in our care. However, some communities will not survive much longer on the road they presently travel, because they have slipped below critical mass and towards palliative care. Still, the Church is not just some *other* social agency or club, measured in social standards, like money, and bums in pews; rather, weigh it against our inherited Christian DNA gifted in the Rite of Baptism. Have we forgotten or dismissed that DNA?

What does it take to force against the prevailing trends, to establish a new climate,

and then thrive? It takes disciples with their gaze upon the head of the Body. It takes disciples who can make a compelling case for Christ with their entire being, 24/7. It takes disciples who are "one in Christ," not many, who are servants of all. It takes a church that lives as Jesus lived his earthly ministry. It takes a Church that understands that it now lives Jesus' risen life in the Body of Christ, compassionately sacrificing so others can be clothed, housed, fed, and given their dignity. Living our baptismal covenant is how and who we are called to be. It takes a Church that sees the world and all that is in it as God's, and then commits to stewarding the world, while placing ourselves last, so the world may also know God and love.

The Church will survive a shrinking Anglican Church of Canada. God will call again to the children to answer, to commit and to sacrifice so the world may have life and have it abundantly. The Body of Christ has the blueprint: Jesus' story revealed in the Christian Testament and experienced in disciples' lives for two millennia. Pope Francis knows this and has invited us on the journey to usher in a new climate. The Anglican Church is rich beyond its wildest dream, and it is rich with God's abundance; today and into *A New Climate*, this is your song.



Geoffrey Woodcroft,
Bishop of Rupert's Land



Abundant Life: Food Security and Food Relief

HANNAH FOULGER

Photo: Polina Rytova

Food, and the table, unite us all, no matter our income, race, gender, sexuality, or ability. Food feeds our body and souls, as well as our communities, through togetherness. Yet, while there is capability to feed everyone in the world, according to the World Food Bank, over 50 million people in 45 countries are teetering on the edge of famine. Even in Canada, a so-called “developed” country, 9.6% of Canadians face food insecurity in our urban, suburban, and rural areas.

Food security is defined by the United Nations as the state 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.” Within the diocese of Rupert’s Land there are many ways that people are combating food insecurity and using food as a tool to help aid disaster relief in Canada and around the world.

For Cathy Campbell, these life-affirming actions of food security, of course, are firmly

rooted in a theology of food security as demonstrated in the Eucharist. “Christ values an abundant life for all,” Campbell says. “To me that phrase—‘all my relations’—includes my relationship with creation and all life forms of creation, not just our economy, which is an orientation of abundant life, but it is abundant life for the few and a great suffering for the many.”

Campbell is a retired priest and honorary Assistant Associate at Holy Trinity in downtown Winnipeg, who served for many years at St. Matthew’s Anglican Church in Winnipeg’s West End. Before that, Campbell was a professor of food policy at the University of Toronto. “My vocation is about building community around tables,” Campbell says of her long and varied career as a priest, professor, and activist.

After serving as a parish priest in Vancouver for several years, Campbell moved to Winnipeg to serve at St. Matthew’s. At that time, she was involved in conversations that resulted in Food Secure Canada, an alliance of Canadian

organizations working to advance food security and sovereignty. Later she was involved in the development of the Winnipeg Food Policy Council and Food Matters Manitoba. She currently serves on the board with Canada Food Grains Bank (CFGB) and the Primate World Relief and Development Fund (PWRDF).

"That network of people is looking at how to make our system work," Campbell says of the FGB. "Individual parishes are most often involved in running community kitchens, pantries, food drives and food banks—all of those activities which connect churches to vulnerable, food-insecure people."

To make an impact on global food security, the Anglican Church of Canada created the Primate's World Relief and Development Fund. The PWRDF works together with 14 other churches and church-based agencies through the Canadian Food Grains Bank. In 2021-2022, through their membership with the Food Grains Bank, the PWRDF supported Church World Service Tanzania with their agriculture and livelihood project in the Kasalu district in the Kigoma region. 4,050 people from 810 refugee households are currently participating in the project which involves training, and the distribution of seeds and agricultural tools to help families develop sustainable practices to support and feed their families.

The PWRDF's definition of "world relief" does not exclude Canada; they support several Indigenous development projects and, earlier this year, supported 14 Indigenous communities during the Omicron wave in northern Ontario and Manitoba. The funding provided masks, food, and cleaning supplies to affected communities. Since these communities are often far removed from centralized medical services, supplies had to be carted long distances to get to those who needed them, with Archdeacon Deborah Kraft working hard to get supplies delivered.

In Manitoba, Grow Hope is a homegrown initiative created by sibling farmers Nancy Howatt and Chris Lea. In 2021, when drought had particularly severe effects on farming in

Manitoba, Howatt and Lea organised a group of local farmers to donate extra feed to sell to struggling farmers, with the proceeds going to disaster relief in Haiti. "Our lifestyle provides us with all our wants and needs, there is so much hunger in the world, that it is only natural to share our abundance with those less fortunate," Lea says. "The project is my small way of recognizing the struggles of others in the world."

This year Grow Hope isn't directly working with Canada Food Grains Bank, as they are working with the livestock industry, which isn't in CFG's wheelhouse.

"I wanted to create more awareness in the livestock industry portion of the farming sector. My sister Nancy and I are coordinating an auction sale in Killarney. We get other producers to donate hay, straw, and calves which are auctioned off. The proceeds are donated to the Anglican Grow Hope project, which is in turn given to the Food Grains Bank." Lea says.

Through their tools and means, Grow Hope, the FGB and PWRDF contribute to holistic creation care, both at home and abroad, contributing to "all our relations" on this planet.

"For Christians, we gather to worship Jesus the Christ, who offered himself as the bread of life and opens the door to show us the path for abundant life for all," Campbell says. "Jesus, linked with the Hebrew scriptures that came before him, built community around the table, a kind of table fellowship that holds at its heart that everyone has a place at the table of God's love; every place is a place of dignity."

Donations to Anglican Grow Hope Can be made through the Canadian Food Grains Bank.



Hannah Foulger is the Reporter/Writer at Large for *Rupert's Land News*. She is a disabled British Canadian writer and theatre artist. She is currently an MFA candidate in Creative Writing at the University of Guelph in Toronto.

“My life changed forever:” Reflections on an Ordination Service in Rupert’s Land

“A landmark and eventful day”

On June 15, 2022, my life changed forever. I received the blessing, with commitment to proclaim the good news of God’s kingdom to all people. This was a landmark and eventful day in my life. In this short reflection on the event, I will articulate the ways in which I will consistently live out my faith as a believer and minister of Christ, as someone who will uphold my Baptismal Vows and propagate the teachings of our Lord Jesus Christ through the Five Marks of our Mission.

My defining moment was when the Bishop laid his hand on my head with the other priests, presenting the consecration. This special moment opened my eyes to see enormous tasks and responsibilities attached to this role as a priest in the Church of God. Words alone cannot fully convey my thoughts here. But this amazing experience puts me in a safe space where this calling inspires me as a priest, pastor, and teacher, and even as a servant, to apply due diligence and thoughtful consideration both in words and deeds to live orderly among those who are seeking this office.

Having been ordained as a priest in Christ’s holy catholic Church to perform this ministry role, the symbol of the clerical stole bestowed upon me embodies the grace to function in this capacity as a priest, pastor, and teacher. This, with God’s help, I will not take for granted. I am called in all activities and at all times to diligently follow the Apostles’ teachings, which are embodied in the Church of God and in the holy sacraments—in the breaking of bread. Therefore, it will be my task to continue to

proclaim the good news of our Lord Jesus Christ and to lead a life that is in accordance with His teachings. I will, with God’s help.

—Wilson Akinwale



Left to right: Matt Koovisk, R. Susan Smandych, and Matthew Bowman at St. John’s Anglican Cathedral on Wednesday, June 15, 2022.

“I am in God’s hands”

June 15, 2022, the date of my ordination, was not at all what I expected. I thought I would become a transitional deacon in my parish, or at least be able to invite all the family and friends that I wished. But that was in the before-times. COVID -19 has changed so many facets of our lives. Faced with the impossible task of choosing only 25 of my closest family and friends, I tried to figure out which of those in my parish I should invite. My lovely parishioners fixed my dilemma by offering to have a “watch party” on the big screen. Two friends of more than two decades stood with me in the cathedral with the other four ordinands, and many more were virtually present. The enormity of the occasion enveloped me. The words of Bishop Geoff were loud in my head as the service commenced, *“your lives are about to change.”* I could feel the Holy Spirit in this venerable and beautiful cathedral. The Spirit was weaving in and out amongst us all; it was in my heart and my soul. There have been so many things which have had to be adapted in my time as a student, aspirant, and postulant to ordained ministry. But this service — the prayers and the eucharist — these rituals were grounding and true. As I made my vows and knelt before my bishop, I was never more certain of my commitment and somehow never more apprehensive about what ordained life holds in store. I was also never more confident that I am in God’s hands and in the care of God’s disciples. My fellow ordinands, who were strangers a week before our ordination, are now colleagues and friends. I have a new set of support people in the clergy as my colleagues. I am part of a sacred process that began so many years ago, and it is breathtaking. The June Ordination service completed in a whirlwind of memories, music, and people, and I knew that my life had been changed forever.

—Chris Salstrom

“The Church, as she renews herself...”

One of the great joys of ordained ministry is being able to attend ordinations, especially if they are people you know well. I was privileged to be at the recent ordinations in June at the Cathedral, where two classmates and friends from Trinity College, Toronto were ordained as deacons.

At my own priestly ordination a few years ago, as the bishop presented the newly ordained priest and deacons to the congregation, he said: “the Church, as she renews herself...” I must admit that these words have stuck with me since. Whenever I attend ordinations, I feel renewed in my own vows as a baptized Christian, deacon, and priest (for when I became a priest, I did not renounce my baptismal and diaconal vows.)

As we celebrated the Feast of Corpus Christi that day—that very feast where we celebrate the presence of Christ in the Eucharist—it seemed fitting to me to think about our own place within the Body of Christ, whether as baptized members, deacons, priests or even as bishops. Each of us has our own place within the body, and no one person is more important than another. We need baptized Christians following their vows to love God and to love one another as we have first been loved, deacons following their vows to serve the other (especially those on the fringes of the church and society), priests following their vows to sanctify the Body of Christ with the sacraments; and bishops following their vows to uphold and strengthen us all in our varied ministries.

I left the cathedral that night renewed once more to do my best to uphold my vows as a baptized Christian, deacon, and priest. As we all go about our varied ministries as the body of Christ, may we be strengthened in those ministries by the vast and deep treasures that we find in the Holy Eucharist, the Body and Blood of Christ here on earth.

—Matt Koovisk

“An incredible, intense sense of grace”

Over the past two months, I have had to pinch myself over and over again to make the reality of my ordination sink in, and I am still surprised when people refer to me as Reverend and/or as a Deacon! It is an incredible blessing to serve as a Deacon, and it is an honor and a responsibility I will never take for granted.

Several people have asked me what the most special part of the Ordination was, and although it is difficult to narrow it down, three things continue to resonate.

First, during the hymn, “Take my life and let it be,” I could not help but think of my journey of faith and discernment (which has literally taken me across the world, as I have drawn closer to God and continued to surrender to His will), and how grateful I am for the prayers and support of the amazing people that God has brought into my life, who have walked with me on such a remarkable path.

Second, the laying on of hands by Bishop Geoff was by far the most solemn and the most emotional moment in the service. Even now, I catch my breath when I reflect on it, and I

cannot imagine a more profound and humbling experience.

Third, as I looked out at those coming forward to receive the Eucharist, I was overwhelmed by an incredible, intense sense of the grace of God flowing freely and abundantly amongst everyone there in person (I could see it so clearly on their faces!) and amongst the broader communion of saints, i.e., those who have gone before us in faith — and I particularly felt the dear presence of my maternal grandparents.

As a deacon in the Church, I appreciate that one of the most important things I am called to do is to radiate the love of Christ to others, and do so with humility, joy, generosity, and conviction — and I believe that I can and will continue to do so, by binding myself to God: “I bind unto myself today the power of God to hold and lead, God's eye to watch, God's might to stay, God's ear to hearken to my need, the wisdom of my God to teach, God's hand to guide, God's shield to ward; the word of God to give me speech, the heavenly host to be my guard.” Amen.

—R. Susan Smandych



**Top left to right: Wilson Akinwale, Bishop Geoffrey Woodcroft, Matthew Bowman
Bottom left to right: Joan Merton, Chris Salstrom, R. Susan Smandych**



Renew the Face of the Earth: A Greenway in Downtown Winnipeg

ANDREW RAMPTON

Photo: Enrique Amaya

Come, Holy Spirit, and renew the face of the earth.

We pray this invocation on Pentecost, at ordinations, often at Rogation liturgies, and any time we need the Holy Spirit to cleanse, renew, and reinvigorate some part of our lives. We trust that the Spirit's work will be like a natural forest fire, removing what is no longer needed and making way for new growth and fresh life. Of course, the Spirit's sense of timing is so seldom what we would like it to be and sometimes we feel more like bystanders swept up in her wake, rather than willing participants in her work.

When I arrived at Holy Trinity in fall of 2020, the Rev. Canon Dr. Cathy Campbell and I had several conversations. She had been serving as interim priest-in-charge and we had much to discuss. In one of our conversations, she pointed out the office window to the east, across Smith Street, and asked me what I saw. "A shuttered hotel and a wasteland of asphalt parking lots all the way to Main Street," was my unenthusiastic response. Cathy nodded and smiled and said, "So what if Holy Trinity did something about it?"

Come, Holy Spirit, and renew the face of the earth.

Since that conversation, Holy Trinity has been swept up into a project much larger than

us. We invited folks from the parish, both active members of the congregation and our neighbours in downtown Winnipeg, to dreaming and imagination sessions about what this corner of downtown could look like. The interest in and energy for these conversations surprised and inspired us.

Soon people were imagining greenways and pedestrian corridors up and down Graham Mall; a "string of green pearls" in the form of small parks and green sites through the downtown linking major destinations like the Forks, Canada Life Centre, and the Burton Cummings Theatre; trees and planters lining the "hell strip" of so many sidewalks; sites for pop-up events like concerts, dances, and food trucks; opportunities for public art installations. Central in these conversations has been the inclusion of the Winnipeg Indigenous Executive Circle and a desire to build reconciliation into the dream from the very beginning.

Come, Holy Spirit, and renew the face of the earth.

When Holy Trinity was founded in 1868, it was a parish to serve what was then the extreme south end of the growing city of Winnipeg. When the current church was built in 1884 it was criticized for being a huge building "in the middle of nowhere." Over time, homes and schools were built and a residential



Cathy Campbell speaks to a group of urban designers on a bicycle tour of sites in Winnipeg about the green corridor dream for the downtown.

neighbourhood grew up all around us. As generations passed, the city grew larger, and the parish bounds became commercial space, the centre of the city's finances, and host to civic and provincial government offices. Through all of the changes, Holy Trinity has stayed in place, its churchyard one of very few green, unbuilt spaces in the downtown.

After six decades of flight to the suburbs, we now see people moving back downtown. The parish of Holy Trinity is returning to its original purpose, but in a dramatically new expression. Far from a colonial, planned Hudson's Bay Company neighbourhood for wealthy settlers, the parish is now home to people from nearly every country in the world. These neighbours have brought their clothing and festivals and food and languages with them. The development of new hotels, restaurants, concert venues, and public gathering spaces in the area also impacts the parish.

What was here since time immemorial until very recently and is still largely missing from the space is the restoration of a healthy and vibrant

green life. Green, growing spaces in which to gather, relax, find cool shade, hold festivals and markets, share stories and art, to play with children and pets, to walk safely and comfortably between destinations, to gather and be community, to see the Body of Christ alive and well in the world. This is what we are working toward and we are finding many friends and allies along the way.

Come, Holy Spirit, and renew the face of the earth.

As the City of Winnipeg consults on its 2050 downtown plan, the Green Corridor Advisory Circle has learned that the redevelopment of Graham Mall as a people-first, green space is a core part of the planning. There is enthusiasm and will to encourage property developers to include greenscaping, bioswales, soil cells, and community spaces in their planning. We are in early days but the signs are encouraging.

God seldom responds to our prayers in the ways we expect. When we invited neighbours to a conversation about greenspace and community-building downtown we did not expect to be meeting architects, designers, city planners, and policy-makers. Discovering God's work in the world is one of the delights of this life and Cathy and I have been consistently surprised, delighted, and encouraged along the way.

Come, Holy Spirit, and renew the face of the earth.

Join the Green Corridor for downtown Winnipeg Facebook group to support the project and receive regular updates.



The Rev. Andrew Rampton is the rector of Holy Trinity, Winnipeg. He is always up for a conversation about liturgy, music, books, and church trivia. He can be found on most social media platforms as @bookishpriest.

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Parish News Roundup



Have you joined the PWRDF Wild Ride?

Do you have a passion for cycling? Baking? Hiking? Reading? No matter what your favourite activity, you're invited to join the PWRDF Wild Ride and put your stamp on it with your creative participation.

The PWRDF Wild Ride campaign will continue into the fall, running until October 8, 2022 in support of our partners who work with refugees or internally displaced persons (IDPs).

This is in response to the recent announcement from the United Nations High Commission for Refugees that the number of refugees and displaced persons in the world has surpassed 100 million people, more than any time in human history. Roughly 1% of the world's population is on the move. From unseaworthy boats in the Mediterranean to La Bestia, a train that refugees and migrants ride north through Mexico, the desperate journeys that refugees take often meet a tragic end.

"It's a critical time in the world," says Carolyn Cummins, PWRDF's Director of Fundraising and Supporter Relations. "Climate change, conflict and famine are all contributing factors that force families to leave their homes.

In Ukraine alone, millions of people are affected, but PWRDF is also currently supporting refugees and displaced people in Syria, Ethiopia, South Sudan, Iraq, Afghanistan, Kenya and Bangladesh."

In some ways, COVID-19 and the global pandemic has been its own wild ride, upending the lives of so many in ways we are only beginning to understand.

PWRDF is proud to welcome Canada Helps as our fundraising partner this year. Participants may join or start their own team to fundraise for PWRDF, and the registration process is quick and easy! Simply [register for the Wild Ride](#) through a Canada Helps platform that is embedded on the PWRDF website.

During the pandemic, we were encouraged by participants who ventured out on their own to create their own challenge. Those who want to cycle or walk this year can set their own courses. Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, will again be lending her considerable musical talents to present two Hymn Sings on Facebook Live on September 22 and 24 at 7 p.m. Eastern Time. Request your favourite hymn when you make your donation to her campaign!



Your parish could become an *Ambearrister*!

Attention parishes! The Caring Society's Reconciliation Ambearristers program invites all types of groups to host a Reconciliation Ambearrister (ambassadors + barristers) who will guide you through years of free ways to implement the Truth and Reconciliation Commission's Calls to Action and make a positive difference for First Nations children, youth and families. [Spirit Bear](#) is a member of the Carrier Sekani Tribal Council and is an Ambearrister who represents First Nations and other children who are standing up for culturally-based and equitable First Nations public services at the Canadian Human Rights Tribunal. He believes that addressing discrimination takes love, honesty, compassion, and a real commitment to helping others do the right thing. Spirit Bear has written books telling the true stories of how children of all diversities have helped ensure First Nations children get the public services they need when they need them. Still, there is more work to do and more work that Spirit Bear can handle alone so his relatives have come to help him educate and engage other children, youth and adults to help make the Truth and Reconciliation Commission's Calls to Action a reality.

The Ambearristers are meant to build relationships with local First Nations, Metis, and Inuit peoples to work toward a shared vision of reconciliation. We are introducing a phased in approach to the Ambearrister program that recognizes that some groups have good relationships with First Nations, Métis, and Inuit peoples in their territories and others are just getting started in building those relationships.

While you and Ambearrister get to work on reconciliation, we ask that you keep @SpiritBear and the Caring Society posted each month on the innovative ways you and the local First Nations community are working to implement the Truth and Reconciliation's Calls to Action and the [Missing and Murdered Indigenous Women and Girls](#) Calls to Justice.

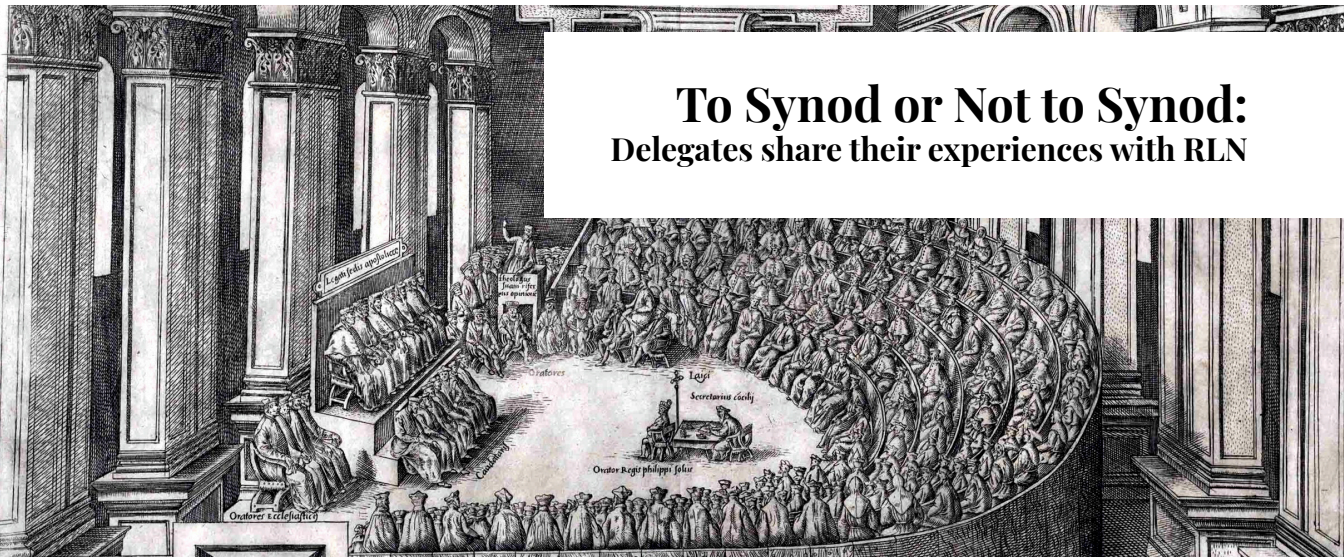


After spending a year with their Ambearrister, groups must write a letter and/or prepare a video explaining all they have learned, and their Ambearrister's story. Since groups are asked to update the Caring Society monthly, compiling their letters and/or videos should be an easy process!

Does this sound like a project your parish might be interested in? All the information you need about the Reconciliation Ambearristers process and requirements is on [The First Nations Child & Family Caring Society website](#).

You may also reach out to info@fncaringsociety.com.

To Synod or Not to Synod: Delegates share their experiences with RLN



While the nominations for clergy and lay delegates are closed for Diocesan Synod this October 2022, the Nominations Committee would like to encourage individuals to let their names stand for election in the future. Rupert's Land News, in partnership with the Nominations Committee, has spent the last few months connecting with delegates from previous years and interviewing them about their Diocesan leadership experiences, including stories about serving on Diocesan Council and as representatives from the Diocese of Rupert's Land to Provincial and General Synod. We hope you will be inspired to serve the Diocese and we sincerely look forward to your future nomination!

Interview with June James, Warden at St. Bartholomew Anglican

RLN: What did you learn/how have you benefited from your Diocesan service? What experiences attending Synod have impacted you the most?

JJ: I greatly appreciated the opportunity to meet and greet other members of our church community. There were many spirited conversations about variations in liturgical format, fundraising ideas, and youth programming. Initially, I was a bit surprised at how the debate was monopolized by a few people, and that there were not standing rules to prevent repetition during debate. However, this improved over time. As Synod working Chair, I

also remember suggesting we have sponsors for our Synod, and I recall a clergy member decrying it as "unthinkable;" however, it was eventually accepted and now is the norm.

The positioning of prayer, and the Compline service also remain memorable, as well as the opportunity to hear clergy speak about the issues facing us as Anglicans in Canada.

RLN: What would hold you back from letting your name stand to sit on various Synod committees?

JJ: Two factors come to mind. 1) In my experience, I would often see "the same personnel" tend to stick together at the table gatherings—a kind of balkanisation. I wonder if random seating might be a strategy to consider for future gatherings. 2) I am older and I fear the "best before date" is past.

RLN: What encouraging words do you have for others who may be interested in letting their names stand for election?

JJ: It is valuable to understand how the Diocese of Rupert's Land operates and how it interacts with parishes and with national church. It's fascinating and important to learn about the challenges faced by the DORL in general, and to meet others who share the faith and grow in one's prayer habits. Overall, attending Synod and sitting on committees is a devout learning experience that should be embraced by parishioners in our diocese.

Interview with Matt Terlinks

RLN: What levels of Synod have you attended over the years?

MT: I've attended Diocesan Synod six or seven times between 2006 and 2018, as both a youth and lay delegate, and I've served four terms on Diocesan Council. I've attended General Synod in 2007 (youth) and General Synod in 2016 (lay). I've also attended Provincial Synod 2011 (youth), served on executive council Provincial Synod 2013 (lay), and served on executive council.

RLN: What has, or does, motivate you to let your name stand to attend Synod?

MT: To be totally honest, the first time I attended it was at the behest of my mother to "fill the spot and see if it's something (I was) interested in." It has been a definite learning experience, discovering just how things tick and seeing how our church grows (or doesn't in some cases). Politics has always been an interest of mine so to actually be involved and even invited to take part has been fantastic. The connections with the people are really what has kept me coming back time and time again; I've had the pleasure of meeting some fantastic folks from across the country that have really helped me develop and grow as a person both inside the church and in secular life. Witnessing God at work over that timeframe as someone who started with no gray hair (only a few now) was frustratingly slow. However, I had the perfect time window to work towards inclusion, locally and nationally, on the issue of same-sex marriage and was able to see it come from the margins of conversation into the

acceptance we have brokered today.

RLN: What experiences have impacted you the most at the diocesan level? Where did you see God at work?

MT: Here in Rupert's Land, Synod has felt like a change-making process. To see the effects of what many would see as "just votes" or "boring meetings" produce change in people's lives. I have been able to stand with our Bishop and affirm same-sex relationships as something to be valued and nurtured, while at the same time recognizing where we have failed in the process and attempting to make amends with those the church has hurt. Now that society (and eventually the church) is moving towards recognition of the harms of Residential Schools it has been inspiring to see the healing work begin from the inside out.

RLN: What factors might hold you back from letting your name stand in the future?

MT: Right now, the main factor would be time. I simply don't feel like I've got enough of it to dedicate myself to Synod at the level that I would like. I say that in no way to dissuade anyone from jumping in (as my "resume" shows, I tend to overcommit myself with the minutia on executive committees etc.).

RLN: What encouraging words might you have for others who are interested in attending diocesan Synod?

MT: I'd say, "Go for it!" You have nothing to lose (but a single weekend of your time) and everything to gain. The people you will meet are going to be some of the most genuine, friendly folks you will ever know.

