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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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Cover: [Saint John - mid-13th century. The Met Museum](#)

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## Repentance and Renewal

Photo: [Orfeas Green](#)

According to the [Yellowhead Institute](#), zero of the [94 calls to action](#) put forward by the Truth and Reconciliation Commission in 2015 were completed in 2023. This assessment calls all settlers and the church to repentance. The act of repenting one's wrongdoing, or one's complicity by inaction, call us to move beyond words and into action.

In The Yellowhead Institute's analysis of the reconciliation process so far, they write that "When there is concrete action, it does not come from Canada...but from Indigenous peoples, who fiercely advocate for themselves and resist the full weight of Canadian intransigence." To renew a commitment to reconciliation, settlers need to reckon with the fact that the work is already being done by Indigenous peoples. Repentance is not something done only for the sake of the aggrieved, but also for the sinner, for whom repentance makes possible a path towards better relationship with oneself, with others, and with God. This is a precondition before a renewed relationship is possible.

Because we are not free from sin, we cannot repent once and move on. I've been struck by a passage from [The Penitential Service](#) in *The*

*Book of Common Prayer* that refers to "the need which all Christians continually have, of a renewal of their repentance and faith." This passage suggests that repentance is an ongoing process of self-examination, of allowing ourselves to be changed through God.

This month's issue begins with a reflection from Bishop Geoffrey Woodcroft on Jesus' baptism. He writes about our lifelong journey of discipleship as needing to be supported by the church as a collective body that we enter into through the renunciation of ego through repentance.

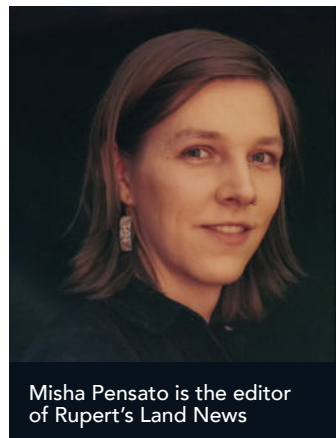
In the community catechesis, Jane Barter writes about the need to understand colonialism as part of our present reality, not just as a thing of the past. For Barter, this recognition calls us to repentance, and opens an opportunity for the church to return stolen lands.

Murray Still discusses his work with the Anglican Council of Indigenous Peoples who have taken steps towards self determination within the church through the establishment of a new covenant.

Gwen McAllister writes about the power of repentance to unsettle the status quo and invite us into new ways of being. McAllister writes of this as more than a transformation of oppressive systems and policies; for her, it is a conversion towards an abundance of life for all.

Lastly, Edmund Laldin's article challenges the Anglican Church of Canada to examine how the language of inclusion can function to cover up white guilt when not accompanied by real changes to decision making power.

I hope you enjoy both the challenges and the hope in this month's articles.



Misha Pensato is the editor of Rupert's Land News

# Would you accept the Holy Spirit if she landed on your head?

GEOFFREY WOODCROFT

Photo: [Alexander Grey](#)

Parish communities the world-over witnessed the Spirit descending like a dove when they observed The Feast of the Baptism of the Lord on January 7th. This day calls us to reckon with God's voice saying about you: *You are my child with whom I am well pleased!* We strain to hear those words regarding other disciples in our midst. In our time and culture, we find it increasingly difficult to locate God's voice.

The story of Jesus' baptism is echoed in Acts 19.1-7. In the Christian Testament lesson appointed for the Feast, Paul meets disciples who previously received John's baptism, yet for whom the Holy Spirit is unknown. They ask Paul for baptism in the Holy Spirit, so he lays his hands upon the disciples, a physical conveyance of God's presence in the here and now. We are reminded that John's message of repentance remains an important stage of Christian development and practice. His is a foretelling that *someone much greater is coming into the world baptizing with Holy Spirit.*

The Apostle Paul illustrates what the Church must do for disciples of Jesus through his actions. Paul recognizes that the people he met in Ephesus were indeed disciples, worthy of his full engagement. Disciples should expect to be addressed, examined, and then filled with the Holy Spirit regularly by the Church. Disciples respond well to clear teaching about Christ, His promise to send the Spirit, and his description of dwelling within His Body. In fact, disciples

who embrace clear teaching become integral members of the teaching that someone much greater is coming into the world baptizing with the Holy Spirit Luke 3:16-17.

Disciples of Jesus Christ who regularly visit the teachings of the Church are One in His Body, the Body that loudly proclaims forgiveness to all who repent, and that generously imparts the Holy Spirit to all disciples without restriction.

What I have described is not a one-time thing, it is a life-long journey of individually repenting before the Church so that we may again receive the Spirit of Holiness. We are never complete in these human frames; we are broken. We are also redeemable and moldable since we are created in God's image along with every other human on the planet. Christ presents His Body to the world, reaching through new and old relationships to bring healing, wholeness, and sustenance in His economy of *enough for all.*

The cost of discipleship is not born by any disciple alone, but by the whole Christian Church. The whole Church walks on a razor's edge between judgement and fulfilment of its members to absorb that cost. That cost begins with each disciple's repentance: the letting-go of our ego that prevents us from seeking Christ in all people, our greed that prevents us from sharing, our privilege that prevents us from respecting the dignity of every human being, and our fears that prevent us from proclaiming by word and example the good news of God in Christ.

The price the Body pays is allowing God full use of our beings poured-out as sacrament for all of creation; that is to love the loveless, forgive the unforgivable, and restore to life that which the world lost. God renews the face of the earth in the simplicity of this action, freeing his disciples to love, and to love again.



Geoffrey Woodcroft,  
Bishop of Rupert's Land



# Where the Good Way Lies

JANE BARTER

Photo: [maxim bober](#)

Each of our parishes embraces reconciliation with Indigenous peoples as a value. Reconciliation is often imagined as something symbolic and interpersonal. Perhaps it is a change of understanding in which non-Indigenous people come to see their Indigenous neighbours in a new light and thus overcome the inner forms of racism they once held. Or perhaps it involves coming to terms with our vexed past of church-run residential schools and moving toward a better, more humane future together. Perhaps we also imagine reconciliation as Indigenous flourishing, by which we often mean an overcoming of the trauma of the past.

Many non-Indigenous Christians are surprised to learn that the idea of reconciliation is not universally embraced by Indigenous peoples. The idea of reconciliation is too often focused on the past and therefore fails to attend to ongoing forms of colonization that remain deeply embedded within structures of Canadian society: from relentless resource extraction on Indigenous lands, to the vast disparity of wealth and opportunity in this country, to Missing and Murdered Indigenous Women, Girls, and Two-Spirited Persons. How is reconciliation even possible in light of the vast structural inequities that remain? In such a context, the futility of reconciling gestures such as land acknowledgements and apologies resound uncomfortably with the prophet Jeremiah's words:

*They have treated the wound of my people carelessly, saying, "Peace, peace," when there is no peace. (Jeremiah 6:14)*

Because reconciliation is construed primarily as affective and interpersonal—as opposed to structural and economic—churches too often view residential schools as a low moment in an otherwise peaceful and progressive nation. However, many scholars tell a different story, one which links residential schools to a project that was and remains intent upon land theft and Indigenous erasure. As [Eva Mackey writes](#):

**The erasure of links between residential schools and the larger land theft process allows the apology to be appropriated into the kind of unifying and future looking discourse we see here because it does not require Canada or Canadians to account for the ways that intersecting processes of colonial theft of land and cultural genocide are foundations of the modern nation-state, or to recognize that non-Aboriginal Canadians are all contemporary beneficiaries of this process.**

In such a setting, I believe it is incumbent for Anglicans to think of Indigenous and non-Indigenous relationships not as a past tragedy which is being overcome by our symbolic gestures, but as shaped by ongoing colonial dispossession. This means that before speaking of reconciliation with Indigenous peoples, we must think more clearly about who we are as a church today, as ongoing beneficiaries (as well as past collaborators) in the Canadian colonial project.

If the churches were to listen carefully to the voices of Indigenous activists, legal scholars, and land and water defenders, I believe we

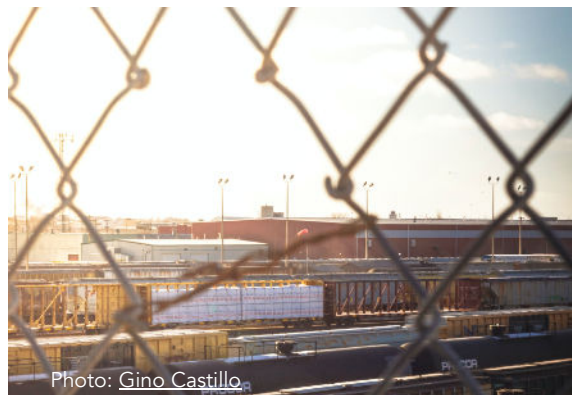


Photo: [Gino Castillo](#)

would think less about symbolic gestures of reconciliation and more about material forms of redress. One central call for material redress is Land Back, a movement about both the return of Indigenous land and the self-determination of Indigenous peoples. As [Jesse Went](#) puts it:

**Land Back is really about the decision-making power. It’s about self-determination for our Peoples here that should include some access to the territories and resources in a more equitable fashion, and for us to have control over how that actually looks.**

Land Back is a growing international movement that is part of efforts to decolonize Indigenous lands. This is not about returning all lands to Indigenous peoples, but it is about learning from Indigenous leaders to relate to the land in ways other than as private possession. It is about viewing the land as a commons based upon shared use and respect for the earth, a view based upon Indigenous laws and traditions that predate contact. Such traditions are also respectful of the biodiverse nature of the land and seek to reclaim it in ways that help to heal the wounded land. As the [Red Paper](#) of the Yellowhead Institute puts it: “Indigenous jurisdiction can indeed help mitigate the loss of biodiversity and climate crisis. In the Canadian context, the practices and philosophies ... contain answers to global questions. Canada—and states generally must listen.”

Perhaps Anglicans at long last have an opportunity to correct some of the past harms that we have done through supporting such efforts. Perhaps today, with our churches in ever greater decline, we have the occasion to enter into a new kind of relationship with Indigenous peoples, which is one based upon the redistribution of resources as opposed to mere symbols. Perhaps today Anglicans may also learn to enter into a new relationship with the land that was never ours to possess in the first place.

In the Diocese of Rupert’s Land, we have begun doing some of this work through the process of rematriation of the historic parish of

St. Peter Dynevor to Peguis First Nation. We are not the first diocese to do so. As Diocesan Discipleship Developer, [Dr. Ryan Turnbull](#), points out, the Diocese of Islands and Inlets returned land to First Nations back in the 1980s and 1990s. [Land Back initiatives](#) have also taken place in Canada and the US through the committed work of the United Church of Canada, the Evangelical Lutheran Church in America, and the United Methodist Church. This represents a new and exciting moment in the history of the church.

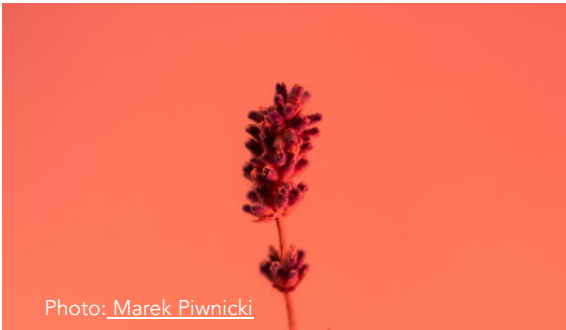


Photo: [Marek Piwnicki](#)

Jeremiah 6 continues with God’s call to Israel to repent and return to God. God reminds Israel that it is at a crossroads between destruction and peace; and that the latter depends upon walking the good way, what the Nêhiyaw (Cree) call *Mino Pimotéwin*. Today we have an opportunity to live into a new kind of relationship with Indigenous people based not upon paternalism, but upon justice; not upon possession, but renunciation. This is where the good way lies.

*Thus says the Lord: Stand at the crossroads and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls. (Jeremiah 6:16).*



Jane Barter is a priest in the Diocese of Rupert’s Land, who is currently serving St. Peter, Dynevor (Selkirk), St. Philip (Hodgson), and St. Matthew (Peguis). She is also Professor of Religion and Culture at The University of Winnipeg.



## Moving to Flourish in the Spirit

MURRAY STILL

Photo: [Scott Evans](#)

At the Anglican Council of Indigenous Peoples (ACIP) we continue to work toward self determination within the church. As of the General Synod/Joint Assembly in Calgary in July, we presented The Covenant and Our Way of Life (OWL).

For Indigenous Anglicans, these documents are like a Constitution and bylaws. I commend the Covenant and OWL to the diocese for reading and study. The documents can be found on the Anglican Church of Canada's [website](#). As Indigenous Anglicans, we now commit ourselves to living into the documents.

Those interested can contact the Rev. Vincent Solomon for additional information. The Rev. Solomon attended the General Synod/Joint Assembly and was one of the writers who drafted these documents.

At the conclusion of the Indigenous report to the General Synod/Joint Assembly, National Indigenous Anglican Archbishop, Chris Harper, led that gathering in a round dance symbolizing peace, unity, and reconciliation.

I have attended many Council of General Synod (CoGS) meetings but this one felt a bit different. It pleases me to see the number of Indigenous Anglicans at CoGS. There's an estimated 7 or so and most arrived by way of

being elected through attendance at the General Synod/Joint Assembly. It's not that long ago that Indigenous members were few and far between.

The number of Anglicans includes a youth representative and we managed a small caucus to hear from those members and build on the positive experience at the General Synod/Joint Assembly.

The makeup of the CoGS is changing with folk from various backgrounds. It is not simply white hair and Caucasian anymore. Another change I witnessed was careful planning that allowed each member of CoGS to meet and get to know each other. All but one or two attended in person so this made CoGS stronger.

Worship and study are always a highlight for me personally and we are forging a path that builds on the strategic plan, asking how exactly will this happen.

The theme chosen for the next two years of CoGS is "Rooted in the Word, Flourishing in the Spirit." To bring this to life, we studied Revelation and crafted a visual tree with roots and blossoms. The roots contain our story from the past and what we bring to the conversation. The leaves contain the outcomes and hopes for moving ahead. Key among these is decolonization and reconciliation.





**The photo is taken by the Anglican Journal staff and was taken at Queen of the Apostles Retreat Centre**

We have partners at CoGS, one from the Evangelical Lutheran Church in Canada (ELCIC), the other from The Episcopal Church (TEC) in the United States of America (ECUSA). They joined the meeting and offered partner reflection at the end of the meeting.

We also heard reports from the Primate, PWRDF, and The Anglican Foundation, and dealt with resolutions sent to us from the General Synod/Joint Assembly. One of those resolutions included continued work on anti racism while another made ACIP clear partners in the work of the Jubilee Commission.

We elected folks to many committees of the Church and I was elected partner to TEC. My first meeting will take place at the end of January.

While a normal timeline for CoGS is three years, the timeline was altered by Covid and a deliberate effort to stay in touch with our Lutheran brothers and sisters. This allowed for the Joint Assembly where our two churches welcomed the Moravian Church into Full Communion. As a result the next meeting of the General Synod will be held in 2025.

At one point at the Joint Assembly both churches joined the Moravians in a "Love Feast," which forms the central part of Moravian

worship. The feast involves a small serving of food along with worship. Our three churches participated in joint worship to mark our unity.

All in all, it was a very busy year for Indigenous Anglicans, from election of the new Indigenous Archbishop, completion of the Covenant and OWL, hosting the first Indigenous Young Adults Sacred Beginnings in May in Beauséjour, hosting a national Sacred Circle at the Fern Resort north of Orillia, Ontario and electing the new ACIP, where I serve as co-chair along with Rosie Jane Tailfeathers as the other co-chair and the Rev. Vincent Solomon as alternate co-chair. The co-chairs of ACIP are members of CoGS which is another significant step towards self determination. Our Indigenous Anglicans now have a voice and vote.

The members of CoGS meet twice a year as they represent the General Synod between Synods.



The Rev. Canon Dr. Murray Still serves as incumbent of two urban Anglican churches in the Diocese of Rupert's Land. He is chair of the Rupert's Land Elder's Circle and a tri-chair of the Anglican Council of Indigenous People. Dr. Still and his wife Brenda live in Winnipeg



# Repentance Changes Our Lives Together

GWEN MCALLISTER

Photo: Jan Canty

I've heard the early part of Acts chapter 2, in which Peter tells the people to repent and be baptized, read many times over the years. The latter part of that chapter, which I've heard read less often, tells of the daily lives of the Christians, their devotion and deep friendship, how they had all things in common and provided for each other according to their needs. I've never heard these two parts of the chapter read together as a whole. Our lectionary separates them by only one Sunday, but in our understanding they seem to be separated by miles.

What it meant to live in Christ and in Christ's Communion, and what it still means, is plain in the passage: "They devoted themselves to the apostles' *teaching* and *fellowship*, to the *breaking of bread* and the *prayers*." That part is familiar enough: it's part of our baptismal covenant, and it's what many of us will think of when we think about living in Christ. But what it's not separated from, what it flows from or flows into, and was a given for those early Christians, is this: "All who believed were *together* and had all things *in common*; they would sell their possessions and goods and *distribute the proceeds to all, as any had need*." This understanding is somewhat reflected in our baptismal vows as well, but less baldly stated.

This passage is so radical, so like the Creator, and so like the living land. The spiritual fruit of the practices described in Acts 2 are the transformed habits of relationship and daily life. In my experience, these new ways of being have been considered weird and fringe by many Christians, or merely dismissed as not reasonable, or as politically loaded. Yet our scriptures in Acts declare them to be not only faithful, but the natural outcome of Christian practice.

This passage doesn't even go *into* how these early Christians, in living out their faith, transgressed all kinds of societal boundaries between genders, classes, and races in ways perceived as shocking in their context. But there's more: "*Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts.*" This is what it meant to follow in the way of Jesus, to live the values of the Divine: learning, building relationships, sacrament and prayer practice, being together as a unit whose good is common and shared. It meant being people who found meaning in being part of a whole rather than in having wealth and possessions, a people who took joy in distributing resources to keep everyone well and out of need.

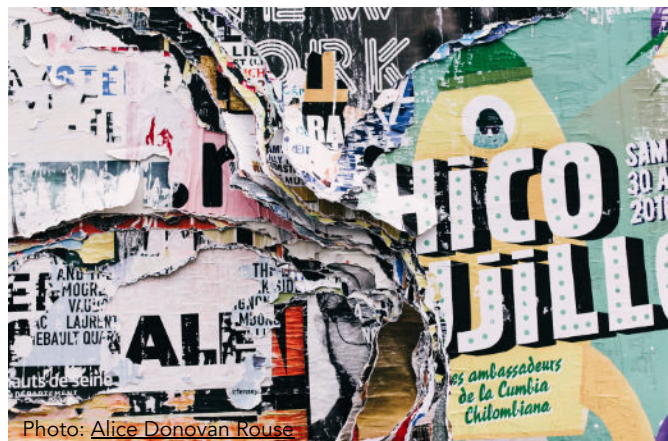


Photo: Alice Donovan Rouse

Doesn't that sound like an incredibly beautiful, holy, and satisfying way to live?

I don't think we know how to do that, in a lot of ways. For a third- or fourth- generation settler, like me, whatever sharing and community life might have been part of life in

the old country is a distant memory. Now we barely know how to share a large house with close family, share a bathroom or bedroom with siblings, or share a lawnmower with neighbours, never mind sharing knowledge and joys and sorrows, sharing responsibility for one another's wellbeing, or, what is *really* taboo, in North America, sharing *money* (except through channels like charities, that give us a safe distance). This kind of sharing has been trained out of us. Rather than each generation and each family learning the skills to get along, we've had the luxury of avoiding and leaving each other, to our own misery, foolishness, and lack of spiritual and emotional growth.

There are those among us who've lived and grown up in ways that *are* more community-based. But for a society like ours in general, it would take a complete change of heart, a change of vision, to allow us to live in the way our faith calls us to. A repentance, we might call it; a conversion, certainly.

Some of our conversion involves seeking policy change, political change, and economic change to help "share things in common" on the scale on which our society operates.

But it can't all be there, because the other part of it is vulnerability: vulnerability in finding that our stability is in knowing whose we are and where we belong in the family of creation, not in savings and investments, or the fortress of a home. In faith, we face the reality that we are all vulnerable, all fragile, and all one step away from suffering or death at any given time. But we also know that when we care for one another in Christ, the way Paul exhorts us to, the threat of suffering and death does not have so much power.

At its best, our faith does not seek the conversion of people away from who we are, from our unique identities. Instead, the conversion is *toward* ways that often run counter to societal norms, that seek abundant life for all, in oneness with each other and with our source. We are invited again, always, into such a conversion as the early church lived out, as the community of Jesus lived out before it in smaller ways. We are together in Christ, in the values of that radical conversion that is the faith of Christianity, given to us as a gift, for not just all time but for this time -- this time in particular, whether you're feeling lousy and unsettled, overworked or restless, worried and ungrounded, or in denial. Right where we're at, this invitation is a gift from which to make something, a gift to unsettle us more and turn us in good directions, and we need it now.



Photo: [The Cleveland Museum of Art](#)



Gwen McAllister is the outgoing Rector of St. Matthew's, Winnipeg, a grad of the Centre for Christian Studies, and an alumnus of the Student Christian Movement. She lives in Winnipeg's West End with her child, Keith, where they tend their cats, plants, and yard birds.





*Agnus Dei - early 20th century. The Met Museum*





## Caste System or Racial Discrimination?

EDMUND LALDIN

Photo: Nicolas Krebs

Racial injustice and systematic racism in Canada and the Anglican Church of Canada (ACC) came up in a recent conversation with a friend. We discussed the causes, symptoms, and perhaps the cure of this horrible sickness in society and in the ACC. We expressed the following two positions because of our heritage and background:

- Caucasians were colonizers and have to repent and seek reconciliation with Indigenous Peoples and new Canadians.
- While many Caucasians have apologised for their actions, they can only solve the problem by empowering and delegating decision-making to Indigenous Peoples and visible minorities.

The first position submits that Caucasians should feel remorse and lead the way forward because of the sin of colonialism. While this repentance is noble, it is still neo-colonialism because Caucasians remain in authority and are engaged for self-serving reasons. Moreover, Caucasians who dominate decision-making positions are positioned to think, speak, and decide for everyone.

One alternative involves power-sharing so

that those discriminated against are empowered to lead the discussions and discern solutions. Although intellectually, this concept sounds good – practically, it is impossible to achieve until the difference between race and caste is discussed and caste replaces race in societal and ecclesiastical discourse. In other words, I argue that discrimination should be discussed through the lens of the caste system instead of racial superiority or inferiority.

**Racism** is the scientifically false belief that groups of humans possess different behavioural traits corresponding to physical appearance and can be divided based on the superiority of one race over another. It may also mean prejudice, discrimination, or antagonism directed against others because they are of different races or ethnicities.

**A caste** is a form of social stratification characterised by endogamy, hereditary transmission of a style of life, which often includes an occupation, ritual status in a hierarchy, and day-to-day social interaction and exclusion based on cultural notions of purity and pollution. Its paradigmatic ethnographic example is the division of India's Hindu society into rigid social groups, with roots in India's ancient history and persisting to the present



time. As a subject of many sociologists and anthropologists, the Hindu caste system is sometimes used as an analogical basis for studying caste-like social divisions outside Hinduism and India.

Racism and the caste system have many similarities and both systems overlap and intersect. However, the differences between the two are significant to this discussion. First, racism and race are directly related to, and depend on, a society's context and socio-political-ethnic formation. By contrast, caste is permanent and transfers from one context to another as it transcends cultures, socio-political dynamics, and theological and philosophical positions. Second, an oppressed race in one culture can be the dominant race in another culture. For example, South Asians are oppressed in the Global North but enjoy autonomy and respect in their countries of origin.

Furthermore, socio-political change in the context can exalt the oppressed in power. South Africa, for example, experienced power transfer and transformation of racial identity and the end of apartheid because of the will of the dominant culture. Second, lower castes can never assume to be in power regardless of the authority, status or appointments members of the caste may achieve and enjoy. Third, racial tensions can be discussed, eased, and diminished. Caste cannot be replaced, shrunk, or changed because caste is linked to the place in society of one's family of origin and is transferable from one context to another.

**White privilege**, or **white skin privilege**, is the societal privilege that benefits white people over non-white people in some societies. With roots in European colonialism, imperialism, and the Atlantic slave trade, white privilege has developed in circumstances that have broadly sought to protect white racial privileges, various national citizenships, and other rights or unique benefits. White privilege denotes obvious and less apparent passive advantages that white people may not recognise, distinguishing it from overt bias or prejudice. These include cultural affirmations of

one's worth, presumed more excellent social status, and freedom to move, buy, work, play, and speak freely. The effects can be seen in professional, educational, and personal contexts. White privilege also is expressed through the assumption that one's experiences are universal, marking others as different or exceptional while perceiving oneself as usual.

It should be noted that Caucasians often conscientiously appeal to 'white privilege' as a denunciation of their past actions. However, the sad reality is that, because of white guilt, they can inadvertently use that privilege to chart the parameters and lines of communication in future racial relations to accept or reject other persons, races, opinions, or convictions. In other words, white guilt encourages and inspires Caucasians to rectify their past actions through imposing new decisions and practices.

The Anglican Church of Canada's governing Caucasians may refute this by pointing to Indigenous ministries at the National Level, various task forces to end racial and sexual discrimination, and their commitment to having ethnically diverse volunteer and paid leadership in power corridors.

This claim should be examined through racial harmony's evolution (devolution) in American and Canadian society. The Civil Rights Movement of the 1960s brought forth constitutional changes in the United States of America. While the election of Senator Barak Obama as the President of the United States was a momentous occasion, it failed to strengthen racial relationships and change prevalent attitudes towards African Americans and Law Enforcement Agencies still harass and kill Black people. Ethnic minorities, regardless of their religion or country of origin, are perceived as enemies of the state, and conspiracy theorists still question former President Obama's birth certificate. Caucasian Americans are divided on indiscriminate violence and harassment of African Americans based on their political and religious persuasions.

Discussions, task forces, patronising of the other, and changes to the canons and

constitution will undoubtedly make the group(s) in power feel good about themselves. However, it will never address the discrimination and marginalisation of the other. Human Rights Advocates have pointed out ways in which, particularly in the hiring process, biases, assumptions, and preconceived notions are integrated into an interview process to tilt the balance in favour of a privileged candidate. This careful undermining of BIPOC candidates' experiences and qualifications can be shattering to their confidence.

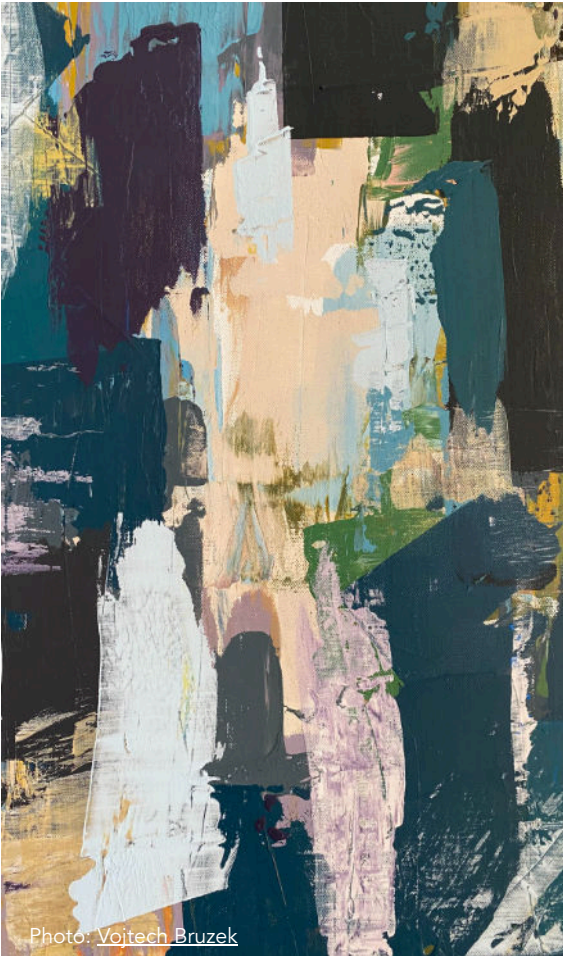


Photo: [Vojtech Bruzek](#)

In the Anglican Church of Canada, the caste system is embedded by the practice of Caucasians in power. They are viewed as the superior race because of their doctrine, dogma, expression of faith, and belief that everyone, regardless of their race, has to agree with them. There is no room for dissent, discussion, or compromise. Either one agrees, setting aside

their personal beliefs, or is cast aside. The elite would like to be diverse, but have deliberately decided that BIPOC people should have the same mindset to be hired at the executive level. Regardless of self-adulation for being just, Caucasian elites of the Anglican Church of Canada have caused irreparable damage to others. While they believe they are not being racist or discriminatory, they have created standards and expectations that exclude many diverse voices who do not fully agree with them.

The Anglican Church of Canada must decide whether it wants to be truly inclusive, or if it will just maintain the status quo. If the answer is 'inclusive,' then the elite must address the 'caste system' through self-introspection, and honest and vulnerable evaluation of oppressive structures to determine how they have nurtured and guarded it. Second, they must afford dissenting voices, respect and space at the table instead of marginalising and disregarding their theological positions and opinions. Third, they must make a conscious effort to integrate various castes and invite lower caste members to join them in rebuilding the structure and the church. This way, the ACC will move from perceiving unity in uniformity to embracing unity in diversity.



Edmund was born and raised in Karachi, Pakistan. His father is a retired priest of the church in Pakistan, and his mother is a retired teacher. Edmund faced religious persecution and discrimination from a very young age. He was involved in his Church's youth group and had a keen interest in Liberation Theology. In 1991, Edmund emigrated to Canada. In 1995, he was ordained in the ACC. Edmund has served parishes on the Lower North Shore of Quebec, Newfoundland and Winnipeg.

# Diocesan News Roundup

## Celebration of New Ministry

**St. George, Transcona (321 Pandora Ave. W)**

THURSDAY, JAN 25TH, 6:30 P.M.

Please join the congregation of St. George Transcona in celebrating the new ministry of Rev. Wilson Akinwale.

## Diocesan Ordination

**St. John’s Cathedral, 135 Anderson Ave**

SATURDAY, JAN 27TH, 1:30 P.M.

Please join for the Ordination of Alison Deneweth and Carl Harrison as Deacons. The service will be [live streamed over YouTube](#).

## Food for the Journey

**St. John's College, 92 Dysart Rd, Winnipeg**

WEDNESDAY, FEB 10TH, 10:00 A.M.

Ryan Turnbull, our new Diocesan Ministry & Discipleship Developer, and Rev. Helen Holbrook, Chaplain at St. John’s College, are working to bring back "Food for the Journey" at St John's College this new year. This event will feature the Black Anglicans Network and what we do in our shared ministry in the Church of God.

Tickets are \$15 per person (free for students). Reservations are required. Please email Rev. Helen Holbrook at [sjcchaplain@umanitoba.ca](mailto:sjcchaplain@umanitoba.ca) for a spot.

## Mapping Exercise

SATURDAY, FEB 3RD, 1 P.M. - 4 P.M.

As part of its commitment to support the findings of the Truth and Reconciliation Commission, The Primate’s World Relief and Development Fund has developed a program called, [Mapping the Ground We Stand On](#). This interactive workshop known as the Mapping Exercise invites participants to explore the Indigenous presence on the map of Canada,

the history of settlers' arrival, and their relationship to one another. It also offers an opportunity for learning and reflection on the concept of Terra Nullius or “empty land” and the Doctrine of Discovery as foundational to colonialism (of which the residential schools were one aspect).

Please register by emailing [administrator@stpetersanglican.ca](mailto:administrator@stpetersanglican.ca) or call 204-488-8093 for more information. Space is limited to a maximum of 25 participants.

## Witness in a Post- Secular Age

**University of Manitoba Robert Schultz Lecture Theatre**

FEBRUARY 12TH, 7:00 P.M. - 9:00 P.M.

For this year's Wilmot Lecture, we present a panel of theologians from Winnipeg who are each, in their own way, reflecting on what it means to bear witness in the world as it really is now. Covering diverse perspectives across various contemporary conversations in theology, Drs Jane Barter, Chris Huebner, and Daniel Rempel offer us snapshots of what it might mean to Witness in Canada today.

### Upcoming Issues:

In February we’re digging into the archives. Expect to find reflections on Anglican history and the relevance of memory to building better relations in the present with an issue on The Living Past.

In March, we enter Lent with an issue on Faithful Service exploring how Anglicans express their faith in Jesus through the work of caring for others.

### Call for submissions:

Rupert's Land News is always looking for writers and artists! If you'd like to write for RLN or submit artwork, please send an email with your name and the topics on you'd like to write on, or samples of your artwork to [rlnews@rupertsland.ca](mailto:rlnews@rupertsland.ca)

You can also send me an email if there are any themes or topics you'd like to see in future issues of RLN.

- Misha Pensato, editor






### St John's College Residence

Find your community within the UM campus at St John's College Residence! Our 100-bed residence is open for accommodation for students attending the University of Manitoba in January 2024 or Summer 2024 term.

Please visit <https://umanitoba.ca/st-johns-college/residence> for more information.



ST JOHN'S COLLEGE CHAPLAINCY

# COMMUNION

Every Wednesday  
11:30am - Noon  
St John's College Chapel

**Have questions?**

Contact Rev. Helen Holbrook -  
[sjchaplain@umanitoba.ca](mailto:sjchaplain@umanitoba.ca)

Join St John's College Chaplaincy for weekly events including Morning Prayer, Communion, and Meditations open to everyone.



## Food for Life



**The Primate's World Relief  
and Development Fund**  
[www.pwrdf.org](http://www.pwrdf.org)