

OCTOBER 2014

RUPERT'S LAND NEWS

INSIDE THIS ISSUE:

- Synod highlight: **4**
- Musical theatre parables: **6**
- Lives lived - Phyllis Keeper: **12**
- Animals and the Church: **14**



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RLN welcomes story ideas, news items and other input. If you want to be involved in this media ministry, please be in touch with the editor.

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Cover: Solomon and Rose Paetkau share the joy of harvest with their parents, Joshua and Bethany, in the joint St. Margaret's and A Rocha Canada garden in the Winnipeg neighbourhood of Wolseley.

Corrections: When we were looking at the map in September, it seems to have been upside down! Our new parishes are to the east, not the west, of Winnipeg. Father Kevin Frankland was serving at St. Michael's on September 28, but that was his celebration of new ministry date. He actually joined us on September 1.

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THE WARMTH OF COMMUNITY




Allison Chubb, Editor


way community warms these chilly fall days. If your family has a spare seat at the table this Thanksgiving, perhaps consider inviting a student or person without family home from your parish. There is nothing quite as wonderful as the sense of belonging in a church community. What a gift we have been given in one another!

At Rupert's Land News, we are already planning for next month's issue, with a special focus on youth ministry. I'm looking forward to meeting many of you at Synod and continuing to receive your feedback by email, post,

Facebook and the new website. Your ideas for featured parishioners, Saints' Stories and theologians are particularly welcome.

Our weekly news emails have been sent throughout September and continue into October. To receive announcements, news and events from across the diocese, sign up at rupertslandnews.ca/email. Send your announcements as early as possible to ensure circulation across the diocese.

Have a very happy Thanksgiving! 

 October is the perfect time of year for Diocesan Synod. The weather is starting to get a little cooler and our minds are full of food, friends and family. All that is happening across the diocese this month — parish anniversaries, pet blessings and Synod itself — is a reminder of the

LETTERS


Remembering Bishop Tom Collings

We were saddened to attend Bishop Tom Collings' funeral at St. John's College. When we read about his life in the September paper, we remembered other significant achievements. Tom was Dean of Theology at St. John's from 1988-1991 and he received an honorary DD from the College in 1992. Tom was recognized for organizing summer institutes for Aboriginal clergy and lay people from across Western Canada.

Elaine's father, Rev. Arthur Ayoungman, and her mother, Nora, from the Siksika Nation in Southern Alberta, attended these sessions and they were wonderful learning opportunities. Tom welcomed participants dressed in his formal best: blue jeans, open shirts and a big, warm, toothy grin. He challenged participants by helping them to read and discuss important theological issues in a safe and supportive environment.

Tom had a wonderful presence with



Aboriginal people, and it was obvious that they loved him. 

*Rod and Elaine Clifton
St. Margaret's Anglican Church,
Winnipeg*

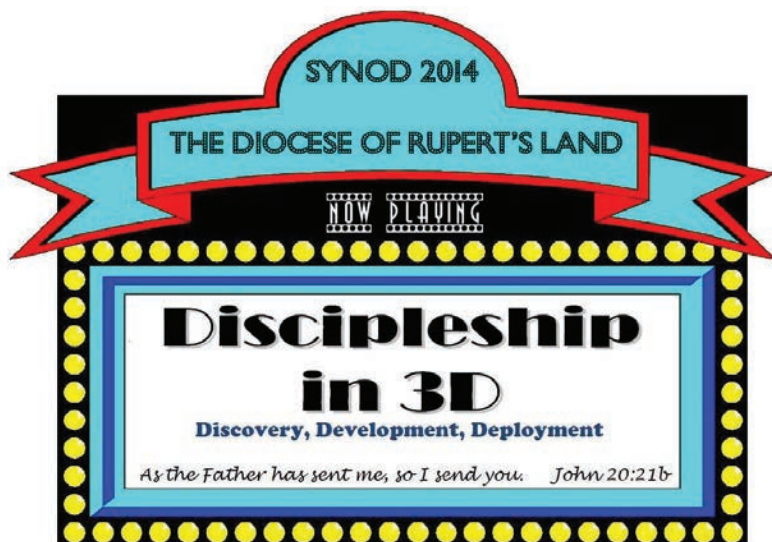
To appear in the print edition letters to the editor are due by the 24th of the month. Submissions may be edited and preference is given to shorter content.

MOVING TOWARD SYNOD 2014

Margaret Clarke

The times, they are a-changin' — so goes the old Bob Dylan song. There is a familiar ring to this phrase as we move toward Synod 2014. With the arrival of our sisters and brothers from the southern region of Keewatin, now the Kenora St. Alban Archdeaconry, our Synod numbers change and expand. We become a blended family, one that must work together to discern God's plan for our Church in this diocese. This Synod offers an opportunity to get to know each other, and time has been set aside on the agenda for just this purpose. Another way to welcome our new family members is to offer hospitality. Can you offer a billet for one or two delegates? We are seeking accommodation for up to 40 people. Please give the diocesan office a call if you can help: (204) 992-4200.

We are walking in the midst of changing times, just as the first disciples walked, but God is calling us forward into God's plan for the Church in this place. Synod delegates will be praying, talking, listening — working toward setting directions to help Rupert's Landers become




strong disciples for Jesus. Dean Jim Dugan from St. Alban's Cathedral in Kenora will lead our biblical reflections throughout Synod. Please pray that all those attending may be open to the moving of the Spirit.

By now, delegates have received their convening circular and are eagerly perusing the contents. Hopefully, each parish delegation will caucus before Synod to come prepared for discussion and decision-making. Our theme, Discipleship in 3D: Discovery, Development, Deployment, builds on our work at Synod 2012, where Bishop Donald

urged us to "break camp" and move forward into God's mission.

Observers are welcome to attend any or all sittings of Synod at North Kildonan Mennonite Brethren Church, 1315 Gateway Road at Springfield. Synod delegates have (in their convening circular) a copy of the guidelines for observers which will help make the observer experience as meaningful as possible.

The whole diocesan family is most welcome and encouraged to attend the opening service of Synod at St. John's Cathedral on Thursday, October 16, 7:00 p.m. Bishop Donald will address the assembly, reflecting on the past two years and offering food for thought on the future of our Church. The opening service is also a time when we honour longstanding individual contributions to the life of our Church. The Order of Rupert's Land will be bestowed on these people. Mark your calendar to attend this special event! 

Synod meets October 16-18, 2014



Margaret Clarke ►
Chair of Diocesan Council

DISCIPLESHIP IN 3D

Donald Phillips

"Discipleship in 3-D" is the theme of our Diocesan Synod meeting taking place October 16–18. What is your perception of a diocesan Synod meeting? Is it simply an 'in-house' meeting where 'they' tell 'us' what we are to do and how we should 'run' our churches? Is it a grand gathering of the institutional Anglican Church in southern Manitoba, and now northwestern Ontario, primarily to do the 'business' of the Diocese? Is it really something that concerns the average parish member? The gathering includes only about 7% of active Sunday congregants and considerably less of our total membership.

I, and other leaders in our diocese, believe that this gathering of Synod is much more, and should strengthen the discipleship of all of our members. There are some very important things that take place under the surface of the agenda of reports, presentations, debates and resolutions.

When we gather as Synod we are discerning who we are now as a community of Christian disciples, how God is working in our midst and what we need to do to equip ourselves for God's mission in our communities. And we do that discernment through worshipping together, studying together, talking together (formally and informally) and making decisions together.


In order to do this effectively, we need to hear and interact with every congregation's perspective, or description, of itself and of the rest of us. Those descriptions (and hopes and expectations) will be different precisely because each of us views our church and community differently. (You may recall the story about the six blind men touching different parts of an elephant and, based on what they were able to feel with their hands, coming up with very different descriptions about what an elephant must be like!)

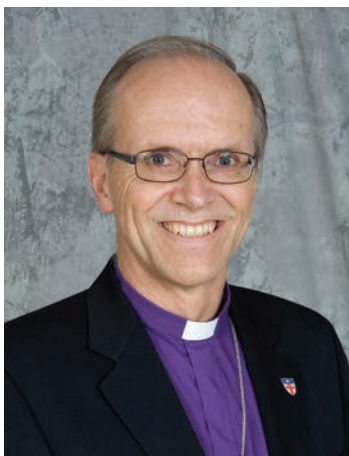
I've learned in my research on cultural theory that a description of a community from one of its members (an emic description) can be quite different from a description of the same community from someone outside of it (an etic description). Both descriptions have value and both need to be considered to gain a better understanding of the community.

In the case of our diocese, the Synod delegates from your parish will come with a fulsome

'emic' understanding of your parish: its hopes, challenges, frustrations and expectations. And they will be looking to have that description validated in some way: by connecting with other parishes that have similar issues; by promoting decisions that will strengthen their ministry and mission; by receiving wisdom, resources and support to engage their challenges.

Those of us whose primary ministries span the entire diocese will come to Synod with minimal 'etic' understandings of each of our congregations and, therefore, greatly value the opportunity to listen to, and learn from, each congregation's delegates. In addition, we bring a unique 'emic' description of the whole diocesan family which should be useful in helping to fill out each parish's self-understanding. When we all come prepared to listen and to share in this way, what results is a 'thick' description (from anthropologist Clifford Geertz) of ourselves which can then energise our ministry and mission in creative and effective ways— giving us the confidence to act on this discernment.

If each of us approaches our Synod in this way (whether as a presenter or by holding us up in prayer), we may be surprised by what the Spirit will accomplish in and through us. 



◀ *Donald Phillips*
Bishop of Rupert's Land

THE PARABLE OF MUSICAL THEATRE

Bob Webster

*Can musical theatre
have anything to do with
faith development?*



Photo courtesy of Overture Center

△ *During the summer, Wicked came to Winnipeg.*

For some people, the term 'musicals' recalls entertaining productions such as those created by Noel Coward, the Gershwins and Flo Ziegfeld: light hearted, fanciful and designed to take people's mind off the difficulties of the Depression and war. They tended to be based on themes of love stories involving somewhat farcical human foibles, while the revues were full of colour, sparkle, beautiful women and handsome men.

With the advent of the late forties and the fifties, however, musicals began to address social issues such as racism (*Showboat* and *South Pacific*), ethnic divisions in teen street gangs (*West Side Story*), community conflict (*Oklahoma*) and questions of redemption (*Carousel*). Later came explicitly religious themed shows such as *Jesus Christ Superstar*, *Joseph and the Amazing Technicolour Dreamcoat* and *Godspell*, each in its own way examining questions of personal faith, life's meaning and God's call to a sacrificial life.

In the eighties, the musical spectacle made a new appearance in productions such as *Les Mis*. Taken from Victor Hugo's novel, it chronicles the struggle toward justice and freedom for the poor and working class. Jean Val Jean, the protagonist, has spent 19 years in jail for stealing bread to feed his sister and nephew. His encounter with a bishop turns his life in a godly direction and he becomes a successful businessman and town mayor. The good bishop is the pivot point, articulating God's work of redemption for Val Jean, and through him touching the lives of others in need.

Phantom of the Opera picks up an old tale from the Paris opera



Rafiki from Lion King ▷

house and uses it to examine the dynamics of obsession and love. Christine, the pure object of the Phantom's manipulative desire to control her and the opera house, is also loved by Raoul, her childhood friend. The Phantom seeks to keep Christine for himself by killing Raoul. As a type of Christ character, her genuine kindness and compassion for the Phantom frees him from his compulsion, allowing him to release her to marry her true love.

The Lion King was the first musical with an all Black cast. This meant a Black king and heroes, rather than the tragic, suffering and oppressed characters previously portrayed by Black actors on Broadway. The story itself chronicles the growth of Simba, a lion cub, tutored by his father, the King, to become the heir to the throne. His uncle Scar kills the King and lets Simba believe that it was his fault. After running away, he leads a fun life with two sidekicks until his childhood friend, Nala,

finds him and encourages him to return and take back his rightful place on the throne. He longs for his father's direction and remembers that his father told him he would always be near him. With the support of Nala and his friends, and the knowledge that his father's spirit is with him, he redeems the destruction wrought by Scar, restoring the well-being of the land and those who live in it.

During the summer, Wicked came to Winnipeg. It tells the story of the witches of Oz before Dorothy dropped in. We learn where the witches came from, why Elphaba is green, why the slippers are so important to her, how the Lion, the Scarecrow and the Tin Man came to be, and who the Wizard is. The story unpacks the question of what evil really is, how it functions and the role of love and friendship in fighting it. Is it possible for an insider to fight systemic evil or is an outsider needed to bring it down? What is the cost of living on the margins in order to conquer that evil?



△ *Bob Webster is a retired priest and musicals enthusiast.*

Each of these musicals addresses the conflict of good and evil, touching us with the pain of suffering and sacrifice. If we are open to it, they function as a kind of parable, raising for us the question of how we are to live our lives and where we are to find the fortitude to stand against the destructive power of the enemy. rln



TABLE TALK PURSUING DISCIPLESHIP

Allison Chubb

Lynn Pate has spent her life surrounded by tables. As her husband found himself called to the Eucharistic table some 50 years ago, she was called into a life of ministry at tables of different kinds: board tables, kitchen tables, craft tables and coffee tables. As she tells the story of her journey into discipleship, I can almost hear the crowds that have surrounded those tables over the years. Most of them are noisier than the people surrounding the table where her husband served: there are orphaned children, people living with HIV/AIDS, draft dodgers and women in abusive relationships. There are Marxists around her college debating table, moms around the founding board table of the Fort Garry Resource Centre, elderly shut-ins around her meals-on-wheels table and small children around her Messy Church lunch table.

When I ask Lynn how her life came to be so rooted in table hospitality, she seems a little confused. "It's sort of become a way of life," she explains. "I've committed to that community, and I'm going to love them no matter what. Everyone should be welcome." For Lynn, discipleship is not about a list

of do's and don'ts. The places God calls us to as disciples, she believes, are unique to an individual's personality and surroundings. Discipleship takes our entire lives, she tells me. It's about "trying to figure out what it means to love God and love neighbour [in whatever situation we find ourselves]."

I suggest that perhaps learning to do this outside the walls of the Church is more difficult than it is for those called to ministry inside the institution, but Lynn dislikes my distinction. She explains that, as Christians, we need one another to "know our own skills and limitations through prayer and discussion with other Christians."

Discipleship is not a one person journey. In a very real sense, Lynn finds that

she is nourished by the table inside the Church in order to pursue discipleship outside of it. Likewise, the tables she has served outside the walls of the parish have become an enrichment to the parish community.


And just as discipleship is a give and take between the Church and the community, Lynn explains that we cannot learn to give until we have first learned to receive. "There's a very dull line between giver and receiver sometimes," she tells me. Learning to be a disciple is about learning to be like Jesus, and this means being cared for as well as caring for others.

When I point out how many lives Lynn must have blessed in her journey of discipleship, she is quick to explain that her own



life and that of her family has been enriched in return. "In the Church we've met people we wouldn't have met anywhere else," she points out. "What we have in common is our faith." Lynn seems to understand her journey of discipleship, not in terms of sacrifice, but in terms of gift. The people she has encountered and the things she's been part of along the way made any amount of sacrifice on her part worth the trip.

Now in her seventies and living with increasing health concerns, Lynn finds herself forced to scale back some of her usual approach. "Loving God and loving others" looks a bit less active in her life these days, as she takes on smaller, quieter projects than she once did. But even here, the hospitable way of life is rooted in her interactions with others.


It is this quieter kind of discipleship which is the bedrock of our communities. The elders among us, with stories of hope and sacrifice, persistent love and encouragement for the young, make it possible to see where God is moving in the Church and in the world. They teach us what it means to love God and love neighbour in whatever context we find ourselves. But, above all, people like Lynn exemplify the importance of uniting the Eucharistic bread with the bread of the hungry in our journey after Jesus. 

*The theme of Synod
this month is
Discipleship*

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PARISH NEWS **ROUND UP**

▷ St. John's College

In conjunction with Rev. Dr. Lissa Wray Beal and St. Peter's Church, St. John's College is again offering Bible & Breakfast. The series began with breakfast at the College September 20 and continues every Tuesday, 7:00 p.m. at St. Peter's, until October 21. The series on the *Pentateuch and faith today* will conclude with breakfast at the College on November 8. All are welcome even if they have not been present for the earlier sessions. There is a \$10 charge for breakfast; to RSVP, please contact allison.chubb@umanitoba.ca.

▷ PWRDF

Along with Canadian Food Grains Bank and Finn Church Aid, PWRDF has launched a \$400,000 food project in South Sudan. It will primarily support displaced women and children. Wells will be repaired and food supplied until communities can harvest their own crops.

▷ St. Philip's, Scanterbury

Happy 110th birthday! Anniversary celebrations will be held October 5, 2:00 - 6:00 p.m. For more information, please contact j.boulton@east-bon261.ca or (204) 635-2219.



△ St. Philip's, Scanterbury

▷ Evensong

Numerous parishes are offering services of evensong over the new few months. Visit rupertslandnews.ca/evensong to find out where and when you can join the ancient service of evening prayer.

▷ St. Paul's

October 17-19, St. Paul's Fort Garry will host the 11th annual Brushworks: Celebrating Manitoba Artists. You are invited to browse and buy from the 36 artists with work on display 6:00-9:00 p.m., Saturday, 10:00 a.m.-4:00 p.m. and Sunday, 12:00-4:00 p.m. A wine and cheese reception will be held Friday evening. 830 North Dr., Winnipeg

▷ Bishop's Dinner

The Annual Bishop's Dinner will be held at the Viscount Gort Hotel, 1670 Portage Ave., November 13. This year's speaker is Dr. David Barnard, President of the University of Manitoba. Reception is at 6:00 p.m., and dinner is at 7:00. Tickets are \$120 or \$200 for two. For tickets or more information, contact (204) 992-4200.

▷ September Events

The ordinations of Gwen McAllister and Diane Panting were celebrated last month. To see pictures of the events, visit rupertslandnews.ca/ordinations_september.

▷ Stronger Together

The national gathering of diocesan youth leaders (Anglican and Lutheran) is meeting in Winnipeg September 29-October 2. They are putting the finishing touches on a new youth leaders training program, trailblazing, to be featured in the November Rupert's Land News.




WHAT IS HIP?

Jamie Howison

Last week I was riding my bike north on Osborne when I was stopped at a red light at Winnipeg's infamous "confusion corner." As I waited for the light to change, I heard this voice: "I love your church." I glanced over to my left, and the woman sitting in the car beside me at the light had rolled down her passenger window. "I've gone a couple of times with my kids," she said. "You have the hippest church. I love all the bicycles lining the side aisles!" At that point the light turned green, and as she pulled away I responded with a surprised "thanks."

"The hippest church." Hmmm. Funny thing, though. We are formed in an ancient liturgy, insist on periods of silence, read large chunks of the bible aloud, keep our musicians (our very fine musicians, I might add) to the side and out of the spotlight, and I wear this 16th century garb called a cassock and surplice. The highpoint of the whole works is the sharing of bread and wine, after which some of us disappear into the chapel to pray, some slip quietly out the back door, and some sit around on those painfully hard pews and extend communion into the sharing of conversations.

It gives the word "hip" a whole new meaning, doesn't it? 

BrushWorks ²⁰¹⁴

Celebrating Manitoba Artists

St. Paul's Anglican Church
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Friday, Oct. 17, 6 - 9 p.m.
Saturday, Oct. 18, 10 a.m. - 4 p.m.
Sunday, Oct. 19, 12 - 4 p.m.

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SAINTS' STORIES

PHYLLIS KEEPER

Joy Keeper

My mom, Phyllis, was born in Big Trout Lake in northern Ontario, and grew up living with her parents, extended family and community. She came from a long line of chiefs, hunters and spiritual leaders. She went on to reflect this ancestry in every aspect of her life as a wife, mother and community citizen.

At the age of seven, my mom was sent to residential school. Throughout the eight years attending the schools, mom longed for her life back in the north, but knew that it would be impossible to return. Life in her community had changed, as she had, after being away for so many years.

Following residential school, mom was fortunate to live with a loving family in Sault Ste. Marie with a surrogate mother

who protected her fiercely. She then took practical nurse training in Sudbury until she moved to Winnipeg in the early 1950s.


It was in Winnipeg that she met her husband, my dad, Joseph Keeper, from Norway House Cree Nation.

They married in 1959. Caring for her family was mom's priority over the next decade, though her life changed as she became involved in community and social development work.

My mom was also a dedicated Anglican and her values, beliefs and love for people were rooted in her Christian faith. She devoted her life and energy to the care of her family and many others who needed love and attention. She always believed in the basic goodness of all people and this became one of the guiding principles of her life.

Mom went on to become a hospital chaplain, and later an Anglican priest. She was involved in the development of St. Helen's Church in Winnipeg's North End, where she worked until her retirement in the

mid 1990's. True to her lifelong commitment to community, in her later years she became involved in the development of Agape Table, Winnipeg Harvest, and the "Sisters in Spirit" walk. For 10 years, she and her elder sisters made bannock to feed the gathering at the Forks after the walk.

Mom also volunteered with the Sharing Circle and the St. Matthew's Sewing Circle, an activity very close to her heart. The sewing circle was a weekly opportunity to visit, share food, work and enjoy. Throughout her life, the primary recipients of her loving care were her family, particularly her children and grandchildren, and her loving husband of fifty-five years. My mom's life can best be described by 1 Corinthians 13:13: "And now faith, hope, and love abide, these three; and the greatest of these is love." Mom will always be treasured by our family and community. 

"... her love for people was rooted in her Christian faith."



△ *Phyllis Keeper was the first female Indigenous priest in Rupert's Land*

Joy Keeper is the younger of Phyllis and Joe Keeper's two daughters. She works with the Manitoba First Nations Education Resource Centre.

The Annual Bishop's Dinner

Thursday, November 13, 2014

The Viscount Gort Hotel
1670 Portage Avenue
Winnipeg



Guest Speaker
Dr. David T. Barnard

President of the
University of Manitoba

*6:00 p.m. Reception
7:00 p.m. Dinner
Guest Speaker and
fellowship to follow*

*Tickets are \$120 each
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two for \$200 with a charitable for \$120.
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For tickets, please call 204-992-4200
Or 1-866-693-4418*

The Annual Bishop's Dinner provides the Bishop of Rupert's Land with funds to support a variety of ministry, mission and pastoral needs, and resources for strategic initiatives for which other funding may not be available.

Your attendance and/or support is greatly appreciated.

ANIMALS AND THE CHURCH?

VOICES OF LOCAL THEOLOGIANS

Michael Gilmour



Who brings rain to a land “where no one lives, on the desert, which is empty of human life”? (Job 38:25–26). God poses the question to a beleaguered Job, and it is a striking one. Why indeed does God send rain to places where no humans live? How does that help us? Could it be that it is not all about us, as is so often assumed?

Animals are everywhere in the Bible and yet the erasure of the nonhuman from theological contemplation has been commonplace from the earliest days of the Church. We see this in the New Testament itself. Just look at 1 Peter 3:20 and 2 Peter 2:5 where the takeaway from the story of Noah’s ark is that only eight humans survived the flood. These verses notwithstanding, there remains a number of ways the Bible celebrates animal life and challenges our anthropocentrism. Consider ...

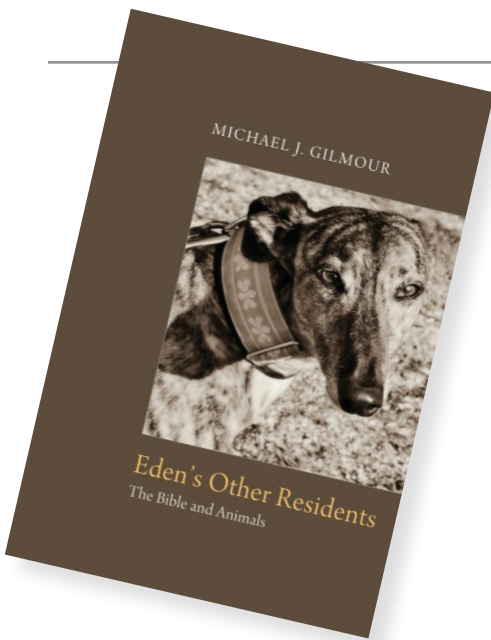
1 The first creation story where God declares animals good even before humans walk the earth (Genesis 1:24–25). A merely instrumental view of animals overlooks the fact that God values them quite apart from anything they provide us.

2 The deep longing in Scripture for an alternative to the pervasive violence that mars the world of our experience. The origin stories of Genesis (1:29–31; 2:18–20) and the depictions of eschatological restoration (e.g., Job 5:22–23; Isaiah 11:6–9) envision creation at peace with itself. Jesus coexisting with “wild

animals” (Mark 1:12–13) reflects this longing for the kingdom of God in its fullness. If “thy will be done on earth as it is in heaven” is the Christian’s prayer, nonviolence toward animals is both an aspiration to return to Edenic innocence and to manifest the Isaianic peaceful kingdom in the present.

3 Explicit statements about God’s concern for animals, as in the question put to Jonah: “should I not be concerned about Nineveh ... in which there are [many] persons ... and also many animals?” (4:11). Even sparrows that humans value little (two “sold for a penny”) matter to God (Matthew 10:29).

4 Ancient Israel’s animal protection legislation (e.g., Exodus 23:4–5; Deuteronomy 22:6–7, 10). In Deuteronomy 24:1–25:4 a list of vulnerable members of the community includes both people (divorced women, the poor, aliens in the land, orphans, widows) and animals (25:4). All deserve the protection and generosity of those in a position to offer it. And despite the claims of some, St. Paul does not negate this mandate for Christians (1 Corinthians 9: 9–10). His concern is the inclusion of hungry evangelists in that broad category of the needy, not the exclusion of oxen.




*Michael Gilmour attends St. Aidan's Anglican Church in Winnipeg. For each copy of his book *Eden's Other Residents: The Bible and Animals* (Cascade, 2014) purchased directly from him, \$5 goes to the Winnipeg Humane Society. He can be reached at michael.gilmour@prov.ca.*

5

The frequency of all-encompassing language in the Bible that obviously includes animals. Read Colossians 1:15–20, for instance, and observe how often the term “all things” appears. Does our theologising and faith-motivated praxis take cues from such comprehensive visions of creation, or like Job, do we forget God sends rain to places where no humans live?

To be sure, there is ambiguity in the Bible on this topic, but enough is clear to warrant a conversation. Is the Church justified when silent in the face of senseless cruelties, or indifferent toward the plight of the nonhuman? Think of species loss due to environmental degradation or factory farming where all manner of deprivations and mutilations occur as part of the meat and dairy industry. What about cruel entertainments like bull fighting, greyhound racing and rodeos, or wasteful and horrific harvesting practices for unnecessary food delicacies (shark-finning for soup; force-feeding geese for foie gras;

confining calves for veal)? Caring for animals does not mean the neglect of needy people, as though God's grace and the Church's capacity for compassion are in short supply. What we

need is a willingness to extend generosity and hospitality to all living things, just as God's concern includes, but is not limited to the human residents of Nineveh. In the end, it seems, it's not just about us. 



△ *Michael Gilmour, Associate Professor of New Testament and English Literature at Providence University College*

FURS AND FEATHERS THE FEAST OF ST. FRANCIS



The following parishes are offering a blessing of the animals: Those wishing to have their pet blessed should call ahead for details.

Saturday, October 4:

- St. Francis' Winnipeg, 253 Burrin Ave., 3:00 p.m.
- Emmanuel Church Ignace, 501 Pine St.

Sunday, October 5:

- St. Luke's Dryden, 50 Van Horne Ave., 3:00 p.m.
- St. Stephen's Winnipeg, 220 Helmsdale Ave.
- St. Paul's Fort Garry, 830 North Dr., celebrates with animals at their Sunday morning service, followed by a blessing at Craig Street Cats and then at Little Mountain Dog Park near Inkster and the Perimeter.



| CONNECTING CHURCH & COMMUNITY

SPEAK OUT

Rupert's Land News wants your feedback! Join the conversation and send your comments and letters to the editor to rlnews@rupertsland.ca or by mail to the Anglican Lutheran Centre.

If you are a writer, photographer or have some other skill that might contribute to the RLN team, let us know.

