

# Praying with our partners

A Canadian Supplement to the Anglican Cycle of Prayer

*Pentecost — Trinity 13/14th after Pentecost*

*May 23 — August 29, 2010*

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### *to the Anglican Cycle of Prayer*

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The aim of this edition of *Praying with our partners* is to provide information and reflection to help us pray with members of General Synod 2010 as they chart a course marked by mission.

For over a quarter of a century the worldwide Anglican Communion has understood God's mission in the world to be marked by core actions. They are known as the Marks of Mission. They are straightforward and easy to comprehend:

- To proclaim the Good News of the Kingdom of God
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth
- To work for peacemaking, conflict transformation and reconciliation<sup>1</sup>

Prayer is integral to mission.

Prayer creates freedom in space and time for *doing* to transform *being*.

#### **A Prayer as we prepare for General Synod:**

Loving and Gracious God, you call us ever to new life in Jesus your Son. As we reach out to feel your winds stirring in our lives, be with all members of your beloved Church as they prepare for General Synod in Halifax in 2010. Grant them a spirit of generosity and excitement as they prepare to gather together under your gentle leadership, for yours is the course our souls are charting, and we glorify you through your Son, in the power of the Spirit, now and always. Amen.

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<sup>1</sup> Exact wording still to be determined.

## How to use this booklet

*Praying with our partners* is a Canadian companion to the Anglican Cycle of Prayer, a daily guide for prayer for every diocese (arranged alphabetically) in the Anglican Communion. This edition of *Praying with our partners* focuses primarily on Partnership and Indigenous Ministries resolutions coming before General Synod in June. Their adoption will help provide navigation for the church through the coming years.

Each page is arranged with the following information:

*Liturgical Sunday,*  
1959 Book of  
Common Prayer

*Liturgical  
Sunday, Book  
of Alternative  
Services*

*Background  
information and/  
or prayer about  
Partnership  
ministries*

*A simple guideline  
for public prayer*


Trinity 3/4th after Pentecost  
June 20, 2010

*Anglican Cycle of Prayer: The Church of Nigeria (Anglican Communion)*  
*Canadian Partnerships: World Religions Summit: Interfaith Leaders in the G8 Nations*

Using the 2010 Interfaith Statement "A Time for Inspired Leadership and Action" as a basis for dinner conversation, members of diverse local faith communities and Indigenous peoples across Canada have been hosting dinners with their federal Members of Parliament. They are asking them to ensure that the Canadian government takes concrete action to address poverty, care for our earth and invest in peace.

Political leaders from the world's most powerful nations will be in Huntsville and Toronto for the G8 and G20 meetings beginning June 25. The 6th Annual Interfaith Leaders' Summit, coordinated by the Canadian Council of Churches, is meeting in Winnipeg June 21-23, just before the G8/G20 meetings. Archbishop Fred Hiltz will lead the Canadian interfaith delegation.

The faith leaders will also ask G8 and G20 leaders to take concrete steps to close the global gap between rich and poor; promote environmental sustainability and halt climate change that disproportionately affects the poor; and invest in peace and end the cycles of violent conflict and militarism.



**Give thanks for:**

- The Church of Nigeria (Anglican Communion), newly elected Archbishop Nicholas Orogodo Okoh, its clergy and people.

**Pray for:**

- The Interfaith Leaders' Summit this week in Winnipeg and Archbishop Fred Hiltz, leader of the Canadian interfaith delegation;
- The G8 and G20 Summits in Huntsville and Toronto, that leaders will set aside short-term agendas and work together for a future that allows all citizens of this planet to thrive.

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## *Intercessors*

As you prepare intercessions and yourself for public prayer, read the background information provided here. Careful preparation helps create a space in the heart, as well as the mind, for the prayer you will invite from the gathered assembly. You can help members of the congregation make the prayer their own, and also hear God's voice within, by pausing to be still between intercessions. Freely adapt the prayers for your local use.

## *Bulletin or newsletter editors*

Make informed intercessions part of parish life by printing the background paragraph about Partnership ministries in bulletins and newsletters. The contents can be downloaded in pdf format from the Anglican Church of Canada website at <http://www.anglican.ca/mission/resources/pwop/index.htm>.

## *Acknowledgments*

For this edition of *Praying with our partners*, thanks go to Jill Cruse, managing editor, with writing assistance from and consultation with Partnerships and Indigenous Ministries colleagues Andrea Mann, Clementina Thomas, Donna Bomberry, Henriette Thompson, Maylanne Maybee and Teresa Mandricks. Thanks also go to Anna Jarvis and Jane Thornton for their patience and skill in proofreading and designing this booklet, and to Brian Bukowski who posts the text on the web.

Adele Finney, editor



For the **Partnerships Department**  
**The Anglican Church of Canada**

80 Hayden Street

Toronto, ON M4Y 3G2

Tel. (416) 924-9199, extension 315 (Jill Cruse)

If you are unable to download and print your own copies of *Praying with our partners*, you may request a copy from Clementina Thomas, tel. (416) 924-9199, ext. 361; [cthomas@national.anglican.ca](mailto:cthomas@national.anglican.ca).

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**Whitsunday/Pentecost**  
**May 23, 2010**

*Anglican Cycle of Prayer: Mission*

*Canadian Partnerships: Urban Rural Mission Canada at Edinburgh 2010*

The desire to give voice and visibility to people from “the global south in the geographic north” has inspired Urban Rural Mission Canada (URM Canada) to produce a DVD and send representatives to the Edinburgh 2010 World Mission conference. The conference takes place in Edinburgh, Scotland from June 2–6 to mark the Centenary of the 1910 World Missionary Conference. URM Canada is a grassroots network that related for decades to the World Council of Churches. Its DVD features the voices and stories of people in Canada who have been marginalized and are struggling for justice and peace.

Virginia Beardy of Muskrat Dam, ON spent her childhood in a residential school. As an adult she made the long healing journey from addiction to becoming a health counselor, to helping start a small airline business and repairing her small house in Muskrat Dam, setting an example of independence and personal pride to others in her community. Gerry Wolfram of Winnipeg, MB is a former staff person of Urban Rural Mission.

Together they will represent the voices and stories of people who formed the core circle of URM for years: organizers and activists, farmers and fishers, immigrants and refugees, from urban and rural communities and from First Nations.

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***Give thanks for:***

- God’s mission in the world, given breath, feet, hands and heart by God’s Spirit.

***Pray for:***

- Urban Rural Mission Canada this week as it presents its work at the Edinburgh 2010 World Mission conference, that it may give voice and visibility to the global south in the geographic north—farmers and fishers, immigrants and refugees, from urban and rural communities and from First Nations.

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**Trinity Sunday**  
**May 30, 2010**

*Anglican Cycle of Prayer: The Church of the Province of Melanesia*

*Canadian Partnerships: General Synod Resolution “Strengthening Partnership with the Diocese of Jerusalem”*

**T**he Anglican Church of Canada and the Episcopal Diocese of Jerusalem have been companions in mission for many years—a relationship strengthened by pilgrimages, consultations, study groups, and work together on issues of shared concern. The resolution “Strengthening Partnership with the Diocese of Jerusalem” is intended to affirm and add depth to ongoing commitments of partnership in mission and ecojustice. It commits the Anglican Church of Canada to pray, educate and strengthen relationships for peace with the diocese of Jerusalem.

In August 2009 Primate Fred Hiltz visited the Episcopal Diocese of Jerusalem as a guest of Bishop Suheil Dawani. Over the course of ten days in Jerusalem, West Bank, Gaza and Israel, the Primate met many diocesan personnel; visited numerous schools, clinics and hospitals including St. George’s College, Jerusalem and St. Luke’s Hospital, Nablus; worshipped in local churches; and walked amidst other pilgrims upon holy sites. In consultation together, Primate Hiltz and Bishop Suheil agreed to work toward a stronger and deeper partnership between the peoples and ministries of their churches. Bishop Dawani will address General Synod in Halifax next week.

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***Give thanks for:***

- The Church of the Province of Melanesia, Archbishop David Vunagi, its clergy and people.

***Pray for:***

- Bishop Suheil Dawani as he addresses General Synod, that the partnership between the Anglican Church of Canada and the Episcopal Diocese of Jerusalem will be strengthened and deepened;
- Members of General Synod as they gather in Halifax this week. Give them the gift of God’s Spirit, to inspire and lead them, so that together they may offer God worship and praise as they plan together for a new future.

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**Trinity 1/2nd after Pentecost  
June 6, 2010**

*Anglican Cycle of Prayer: La Iglesia Anglicana de Mexico (The Mexican Episcopal Church)*

*Canadian Partnerships: General Synod resolution “Climate Change”*

**I**n a sermon preached at an ecumenical service during the United Nations Conference on Climate Change, Archbishop Rowan Williams urged listeners to consider “how the policies you follow and the lifestyle that you take for granted look in the light of the command to love the world you inhabit.” Williams adds, “Ask what would be a healthy and sustainable relationship with this world, a relationship that would in some way manifest both joy in and respect for the earth. Start with the positive question—how do we show that we love God’s creation?”

As Anglicans, our fifth Mark of Mission calls us to “strive to safeguard the integrity of creation and sustain and renew the life of the earth.” The General Synod resolution “Climate Change” responds to God’s call to care for creation by advocating for more significant reductions in greenhouse gas emissions, offering worship resources for our communities and challenging us all to examine our way of being through the lens of caring for the earth.

As Christians we cannot rely on government alone to sound the warning bell and challenge us to examine our current lifestyles. The gospel calls us to radical discipleship and an ethic of care for all creation.

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***Give thanks for:***

- The Mexican Episcopal Church, Archbishop Carlos Touche-Porter, its clergy and people.

***Pray for:***

- Anglican churches to join with other faith communities and secular groups to press for a comprehensive climate action plan and for research, and to provide information for their communities and support members in adopting lifestyles based on care for creation.

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**Trinity 2/3rd after Pentecost  
June 13, 2010**

*Anglican Cycle of Prayer: The Anglican Church of the Province of Myanmar (Burma)*

*Canadian Partnerships: General Synod resolution “Anglican Participation in Truth and Reconciliation Canada”*

**T**he Indian Residential Schools Truth and Reconciliation Commission, now known as the Truth and Reconciliation Commission of Canada, is part of an overall holistic and comprehensive response to the legacy of Indian Residential Schools as set out in the Residential Schools’ Settlement Agreement reached in May 2006. The commission is examining activities perpetrated within residential schools, as well as the negative impacts of the schools’ stated aim to forcibly assimilate Aboriginal children. The matter of student deaths at these institutions, and their burial in unmarked graves without the notification or consent of their parents, is an additional concern for the commission.

The General Synod resolution “Anglican Participation in Truth and Reconciliation Canada” affirms the Commission’s goals and ensures Anglican participation in the Commission’s work over the next five years. It also recommends that “Ambassadors of Reconciliation” be trained to assist parishes in learning about residential schools, supporting survivors as they speak of their experiences and encouraging right relationship between Aboriginal and non-Aboriginal church members.

The first National Consultation of Truth and Reconciliation Canada will take place in Winnipeg this week from June 15–19.

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***Give thanks for:***

- The Anglican Church of the Province of Myanmar (Burma), Archbishop Stephen Than Myint Oo, its clergy and people.

***Pray for:***

- The first consultation of the Truth and Reconciliation Commission of Canada in Winnipeg this week: for the commissioners, speakers and all Canadians, that we may speak, hear and act upon the truth, and that we as individuals and as a nation may meet the hope of a new beginning.

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**Trinity 3/4th after Pentecost  
June 20, 2010**

*Anglican Cycle of Prayer: The Church of Nigeria (Anglican Communion)*

*Canadian Partnerships: World Religions Summit: Interfaith Leaders in the G8 Nations*

Using the 2010 Interfaith Statement “A Time for Inspired Leadership and Action” as a basis for dinner conversation, members of diverse local faith communities and Indigenous peoples across Canada have been hosting dinners with their federal Members of Parliament. They are asking them to ensure that the Canadian government takes concrete action to address poverty, care for our earth and invest in peace.

Political leaders from the world’s most powerful nations will be in Huntsville and Toronto for the G8 and G20 meetings beginning June 25. The 6th Annual Interfaith Leaders’ Summit, coordinated by the Canadian Council of Churches, is meeting in Winnipeg June 21–23, just before the G8/G20 meetings. Archbishop Fred Hiltz will lead the Canadian interfaith delegation.

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- The G8 and G20 Summits in Huntsville and Toronto, that leaders will set aside short-term agendas and work together for a future that allows all citizens of this planet to thrive.

On Monday, June 21, National Aboriginal Day of Prayer, the newly elected Northern Manitoba Cree Bishop is to be consecrated and installed.

Earlier this year, on March 6, using a time-honoured tradition of standing behind the nominee of their choice, delegates from 16 native communities in the Diocese of Keewatin's northern Ontario region elected Archdeacon Lydia Mamakwa as their first area bishop.

Bishop Mamakwa is an aboriginal priest from Kingfisher Lake, an Oji-Cree community north of Sioux Lookout, ON. She has been serving at the local, diocesan and national levels.

National Anglican Indigenous Bishop Mark MacDonald called her election "one of the most wonderful things that has happened in a long, long time. I couldn't have been happier with the selection. God is doing wonderful things and preparing us for even greater things."<sup>2</sup>

Creator,  
we give you thanks for all you are  
and all you bring to us  
for our visit within your creation.  
In Jesus, you place the Gospel  
in the centre of this sacred circle  
through which all of creation is related.  
You show us the way  
to live a generous and compassionate life.  
Give us your strength  
to live together with respect and commitment  
as we grow in your spirit,  
for you are God, now and forever.  
Amen.<sup>3</sup>

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2 Marites N. Sison, "Oji-Cree archdeacon elected first area bishop," *Anglican Journal*, March 8, 2010.

3 The Reverend John Robertson, Missioner, *A Disciple's Prayer Book*, a publication of Native Ministries and Gospel Based Discipleship.

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**Trinity 4/5th after Pentecost**  
**June 27, 2010**

*Anglican Cycle of Prayer: The Church of North India (United)*

*Canadian Partnerships: General Synod resolution “National Strategies to Address Poverty and Homelessness”*

**T**he Anglican Church of Canada has a faithful record of working with and for people of low income and people facing homelessness. Every day our church members offer food, shelter, clothing and spiritual comfort to people who are struggling to find or stay in long-term affordable housing.

Yet we cannot solve poverty and homelessness by ourselves. The gospel of Luke tells about the importunate widow (Luke 18:1-9) who came day and night to ask justice of the local judge, until the judge eventually granted her request out of exasperation.

We recognize we all have a role to play to reduce poverty. The General Synod resolution “National Strategies to address Poverty and Homelessness” calls on governments at all levels to accomplish what only governments can do:

- make structural changes to law, programs and policies that are essential for a successful poverty reduction and housing strategy;
- re-allocate the resources of society more equitably through its regulatory and taxing power;
- increase its funding of social programs.

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***Give thanks for:***

- The Church of North India, Archbishop and Moderator Purely Lyngdoh, its clergy and people.

***Pray for:***

- People of low income and people facing homelessness, that we will love our neighbours as ourselves, and seek justice from governments in doing what only they can do by making structural changes, reallocating resources more equitably and increasing funding of social programs.

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**Trinity 5/6th after Pentecost  
July 4, 2010**

*Anglican Cycle of Prayer: The Church of Pakistan (United)*

*Canadian Partnerships: General Synod resolution “Toward a World Free of Nuclear Weapons”*

**This General Synod:**

Expresses its support for a world free of nuclear weapons, and asks the General Secretary to convey our position to the Government of Canada, requesting:

1. from the Government information about Canadian activities to support nuclear disarmament, and
2. from the Prime Minister a public affirmation of Canada’s commitment to a world free of nuclear weapons.

**T**here are more than 20,000 nuclear weapons in arsenals around the world. In the World Council of Churches’ year of opportunity for the international community, General Synod’s resolution “Toward a World Free of Nuclear Weapons” exhorts Canada’s leaders to:

Transform opportunity into action. Signal your intentions to the global majority who want the elimination of nuclear weapons, and supply the proof of progress. Let a year of cooperation reverse a decade of nuclear deadlock. Reject weapons that should never have been made and that must never be used. Begin now to fulfill the international treaty promise to free the world from nuclear weapons. Put a deadline on this obligation to us all.

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**Give thanks for:**

- The Church of Pakistan (United), Bishop Samuel Azariah, Moderator, its clergy and people.

**Pray for:**

- A world free of nuclear weapons. Transform leaders of the nations and peoples of the world with the vision of God’s kingdom, where the lion lies down with the lamb, and weapons are turned into farming tools.

From the words of Archbishop of Canterbury Dr. Rowan Williams, in an Act of Remembrance at the epicentre of the atomic bomb blast in Nagasaki, September 24, 2009:

Human freedom can start a process that transfigures the whole world. Mary's acceptance is the beginning of God's action in renewing the creation through Jesus. You could almost say that it sets up a "chain reaction" through the human race. And even now our free actions of turning to God and doing his will have effects greater than we can see or understand.

Freedom matters. And the free choice that unleashed destruction on this city also started a chain reaction—literally in the massive force of an explosion, less directly in the long-term devastation caused by radiation, symbolically in starting the age of atomic and nuclear rivalry between nations. It is like a negative image of the creative impetus of freedom turned towards God.

Our prayer must be that this creative impetus will break through the chains we have fastened on ourselves, so that we can live in the certainty that there will never be a repetition of the terrible fate visited on this city, and that we shall discover by God's grace and guidance how to live together without the threat of mass killing.

"Choose life," says God to his people in the Bible. May his own free love set us free to make that choice.

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**Trinity 6/7th after Pentecost  
July 11, 2010**

*Anglican Cycle of Prayer: The Anglican Church of Papua New Guinea*

*Canadian Partnerships: General Synod resolution “Peace and Justice in Palestine and Israel”*

Efforts to reach peace in Palestine and Israel have been of central importance in the Canadian churches’ longstanding partnerships with Christian, Muslim and Jewish organizations in Israel and Palestine. In prayer, worship resources, statements, policies and advocacy initiatives, the Anglican Church of Canada and the Anglican Communion have taken the voice, stories and analysis of the Diocese of Jerusalem as a primary point of reference.

The General Synod resolution “Peace and Justice in Palestine and Israel” expresses the Anglican Church of Canada’s pursuit of peace with justice for all in Palestine and Israel. It requests the General Secretary to write to the Prime Minister of Canada, reiterating the Anglican Church of Canada’s established policy. Further, the resolution asks the Government to Canada to take a more constructive and active lead in creating conditions for peace. The Anglican Church of Canada will work to equip Canadian Anglicans to work locally for peace with justice in Palestine and Israel in collaboration with ecumenical and interfaith partners.

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***Give thanks for:***

- The Anglican Church of Papua New Guinea, Archbishop James Ayong, its clergy and people.

***Pray for:***

- All people of faith and goodwill to pray and work for peace so that justice and reconciliation may be achieved for all the people of Palestine and Israel.

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**Trinity 7/8th after Pentecost  
July 18, 2010**

*Anglican Cycle of Prayer: The Episcopal Church in the Philippines*

*Canadian Partnerships: Theological student international intern Will Ferrey in Sri Lanka*

**T**heological student Will Ferrey will return soon from his internship in Sri Lanka. Before he left he was already pondering contextual theology in his own situation in his blog *An Intern's Adventures*:

One of the most interesting and unique classes [at the Vancouver School of Theology] is theology in context. We go to the Downtown East Side of Vancouver to have our class in a United Church. Until recently it was a pretty normal looking United Church. They had a small congregation and did as much as they could for the people outside the front door. In 2007 the congregation decided to dissolve itself and make the church into a full time shelter and a place for people to access help. They set up bunk beds in the sanctuary and dozens of people sleep there every night. First United provides other services, including being an address for people. It is difficult to get things like welfare or pensions, or to apply for jobs if you don't have an address.

The church's two ministers teach our class. Last week we sat in on a Bible study with members of the community, and then three of them came to class and talked to us. I'll admit I was surprised at how eloquent these men are. They told us a bit about why they lived on the Downtown East Side, and about their faith. Then we got a great lecture on the system that has led to many of these people being where they are. The emphasis was that it was not simply a few bad decisions, but a whole system that is dedicated to profit, and that what we see on the Downtown East Side is the end result of that system. Some people win big off it, but some people don't.

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***Give thanks for:***

- The Episcopal Church in the Philippines, Prime Bishop Edward Pacyaya Malecchan, its clergy and people.

***Pray for:***

- Theological student and international intern Will Ferrey, that he may learn, minister and worship with wisdom and love in the Sri Lankan Anglican Church.

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**Trinity 8/9th after Pentecost**  
**July 25, 2010**

*Anglican Cycle of Prayer: L’Eglise Episcopale au Rwanda (The Episcopal Church in Rwanda)*

*Canadian Partnerships: General Synod resolution “Repudiate the Doctrine of Discovery”*

“**D**octrine of Discovery” is a phrase describing a consistent set of judgments and acts by colonizing Western societies over the past 500 years. It begins with the idea of *Terra Nullius*, an uninhabited land. If such a land is “discovered,” the individuals or powers that make the discovery have the right of discovery, meaning that they may own, rule and exploit this land as they see fit. Indigenous Peoples, in the Doctrine of Discovery, were not seen as inhabiting the land. Since they were perceived as having none of the institutions of civilization, especially the Church, they were judged to be similar to, and have the same status as, other products of the land. They are now under the jurisdiction of “civilized” institutions that may order Indigenous lives as they see fit, “for their own good.” Indigenous Peoples’ “primitive” nature is seen to rob them of the right to control their lands, their communities or their destinies.

This point of view is still being used against Aboriginal legal claims in court cases around the world, including Nisga’a treaty litigation in British Columbia. Beyond its direct influence on Indigenous Peoples, this way of thinking is part of the Western attitude towards Creation and the environment, giving us permission to treat this sacred gift as a human storehouse that can be plundered without restraint.

In a General Synod resolution submitted by the Anglican Council of Indigenous Peoples, the Anglican Church of Canada “repudiates and renounces the Doctrine of Discovery as fundamentally opposed to the Gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples have received from God.” The Church pledges to proclaim the resolution among its congregations and dioceses. Further, the Church promises to “review its policies and programs with a view to exposing the historical reality and impact of the Doctrine of Discovery and eliminating its presence in its contemporary policies, program, and structures.”

The scandal of Indigenous peoples’ poverty in their own lands is rarely given its due weight, even by those who would seek to help them. Poverty reduction, as praiseworthy a project as it is, is not likely to create real change until the real reasons for Indigenous poverty are

addressed. The dispossession of Indigenous peoples' lands, the lack of compensation or reparation and the continuing assault on their cultures, families and clans is an injustice that cannot be remedied with well-meaning charity and Western sociology. If there is to be a positive relationship between institutions and Indigenous Peoples, it must be built on the foundation of the very real commitment behind the actions of the General Synod of the Anglican Church of Canada. Without such actions, Canadian churches risk imprisoning themselves in systemic evil that is the antithesis of the freedom and life promised in the Cross of Christ.

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***Give thanks for:***

- The Episcopal Church of Rwanda, Archbishop Emmanuel Musaba Kolini, its clergy and people.

***Pray for:***

- The unveiling and dismantling within our churches and society of the Doctrine of Discovery that has systemically devalued and dismissed the humanity and rights of Indigenous peoples in their own lands. Let this be the beginning of reconciliation and freedom that reaches every particle of our spiritual and theological ecology.

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**Trinity 9/10th after Pentecost**  
**August 1, 2010**

*Anglican Cycle of Prayer: The Scottish Episcopal Church*

*Canadian Partnerships: General Synod resolution “UN Declaration on the Rights of Indigenous Peoples”*

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the UN General Assembly on September 13, 2007. The vote was 143 countries in favour, four against and 11 abstaining. The four member states that voted against the Declaration were Australia, Canada, New Zealand and the United States, each of which have large non-Indigenous immigrant majorities and small remnant Indigenous populations. Australia and New Zealand have subsequently endorsed the Declaration, and the majority of Canada’s Members of Parliament approved the Declaration’s endorsement and implementation in the House of Commons on April 8, 2008. The Government of Canada, however, has not proceeded with an endorsement.

The Declaration sets out the individual and collective rights of Indigenous peoples, as well as their rights to culture, identity, language, employment, health and education. The Anglican Council of Indigenous Peoples submitted a resolution for General Synod approval that fully endorses the UN Declaration on the Rights of Indigenous Peoples and calls on the Government of Canada to comply with the House of Commons vote.

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**Give thanks for:**

- The Scottish Episcopal Church, Archbishop David Robert Chillingworth, Primus, its clergy and people.

**Pray for:**

- The “spiritual movement in the Gospel” among Indigenous Anglicans, that it may continue to be a river of compassion, values and vision that affirms the traditional character of Indigenous life and gives individuals and communities the power to rise and enter God’s future for them;
- The Anglican Indigenous Network (AIN) as it gathers the voices and lifts up the concerns of Indigenous minority Anglicans living in their own lands.

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**Trinity 10/11th after Pentecost**  
**August 8, 2010**

*Anglican Cycle of Prayer: The Church of the Province of South East Asia*

*Canadian Partnerships: Hands On: CLAY 2010; General Synod resolution “General Synod Youth Secretariat”*

Over the last decade several national youth initiatives have grown up within the Anglican Church of Canada: the Ask & Imagine youth theology program, justgeneration.ca, Justice Camps, Generation 2011 (renamed Common Ground 2011), the Youth Initiatives Working Group and CLAY 2010.

CLAY stands for Canadian Lutheran Anglican Youth Gathering, a new venture between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada. Varied worship experiences at “Hands On: Clay 2010” will help youth connect word and sacrament in their daily Christian life. A “youth centred” program will empower youth and develop leadership to share with others what has been learned and experienced. It all happens in London, ON, August 19-22.

The “General Synod Youth Secretariat” proposed in the General Synod resolution will encourage reflection on youth ministry, create networks and encourage gatherings of youth, young adults and youth leaders. The International Anglican Youth Network (IAYN) links provincial youth officers and young people across the worldwide Anglican Communion.

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***Give thanks for:***

- The Church of the Province of South East Asia, Archbishop John Chew, its clergy and people.

***Pray for:***

- The proposed General Synod Youth Secretariat and the International Anglican Youth Network, that they will contribute to setting free and inspiring the hearts and minds of young people, and to raising the profile of youth ministry.

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**Trinity 11/St. Mary the Virgin/12th after Pentecost  
August 15, 2010**

*Anglican Cycle of Prayer: The Church of South India (United)*

*Canadian Partnerships: Volunteer in Mission Emilie Smith in Guatemala*

*He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.  
(Luke 1:51–53)*

**I**n this winter's *MinistryMatters*, Volunteer in Mission Emilie Smith described her invitation to ministry in Guatemala:

The Guatemalan Episcopal Church (a small but strong faith community) has begun a new ministry—the creation of a new diocese in the Western Highlands of Guatemala—to attend to those areas most devastated by the history of violence and poverty. I have been invited by the church and its bishops, Guerra and Lainfiesta, to participate in this holy ministry, and I am delighted to say “yes!” to the church in Guatemala, and to God. So that is how I have ended up here, priest-in-charge of San Juan el Apostol, in Chichicastenango, assistant to Bishop Lainfiesta. I have also been invited to begin a mission in Santa Cruz del Quiché, 15 kilometers up the road, where [she] will live.

Saying “yes!” to the mission “up the road, where [she] will live” has drawn Emilie into a holy transformation like the one Mary sang of in the Magnificat. Emilie learned that her house in Quiché, *K'asajem Ja* or Peace House, was previously occupied by the Colonel in charge of the military zone of El Quiché, where military massacres amounting to genocide took place in the 1980s. It is with the Colonel's victims that the Guatemalan Episcopal Church has invited Emilie to live and minister. She moved into Peace House in January.

To the east of Quiché in Rio Negro, 177 women and children were murdered by state security forces on March 13, 1982. They were in the way of the massive Chixoy hydroelectric dam, and they were removed, and now their town is under water. Twenty-eight years later, on March 13, 2010, Emilie with a few others cleansed the Peace House in preparation for the first Eucharist on March 14th. Emilie describes the occasion in her blog:

Can I tell you what we did in this place today? Kind of, not really, because the actions sink way deep to where words would be an affront to the meaning of what occurred, empty words, hollow, not carrying truth, not anymore. We took on — about six of us — the memory of this place, of blood, of planned blood, of hatred and of violence that simply cannot be believed, all that occurred in this place, that these walls heard, and still carry. We are nigh overcome and we can only shake our heads and say “God-Ajaw, Father-Mother, Creator-Maker, Pain-bearer, Spirit friend, for the gift of this life, and this community, and these ways, we give you thanks. Protect our feet, as we walk your way, the hard path of righteousness.”

And later we eat. There are ladles full of beans, and tortillas come in mountains, and eggs and cheese and plantains go out, and coffee. There are dozens of people here all day, coming and some going, and children falling from hammocks, and getting nursed by mothers, and then tucked with pillows onto beds and *petates* [bedrolls]. And there are four lovely Canadians here, and I am deeply grateful for their open hearts and helpful hands. They have brought new flowers and plants and seeds, and made boxes of herbs, and the vegetable garden going in on the roof. The chapel has been cleaned, once, twice, three times, and the dishes have been done, and the soup pot filled again and again.

Tomorrow is our first Mass in *Capilla de los Santos Inocentes*, the Chapel of the Holy Innocents. The bread is baked, the few linens ironed, flowers wait, left over from today, candles, prayers. Never again will this be a house for the planning of death.

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**Give thanks for:**

- The Church of South India (United), Bishop John Wilson, its clergy and people.

**Pray for:**

- Emilie Smith, Volunteer in Mission in Guatemala, and her congregation’s ministry at Peace House and in the Chapel of the Holy Innocents, that the lowly will be lifted and the hungry filled with good things.

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**Trinity 12/13th after Pentecost**  
**August 22, 2010**

*Anglican Cycle of Prayer: The Anglican Church of Southern Africa*

*Canadian Partnerships: Theological student international intern Kerri Brennan in Jerusalem*

**T**heological student Kerri Brennan returned home yesterday from her three-month international internship in the Episcopal Diocese of Jerusalem and the Middle East. Her hope as she prepared for her summer experience was “that by entering into relationship and dialogue, I will become more informed, and therefore, changed through the process.” In her blog, *Considering lilies*, she writes:

I believe there is much I can learn from living in a multi-national, multi-ethnic, and multi-lingual population diocese such as Jerusalem, where Jews, Muslims and Christians co-exist and attempt to foster peace and forge reconciliation. My program of study is Anglican Studies, but I attend a Roman Catholic university. I study with Ukrainian Catholic, Anglican and Orthodox students. Great effort is made among the communities to foster ecumenical awareness and appreciation. Opportunity is available to dialogue and through it, improved understanding of each other’s faith. However, St. Paul’s is a small school. More or less, we are all Christian. We are a fairly close-knit group, which makes it safe to enter such conversations. I am open to having this safety net challenged.

The only agenda I hope to bring with me to Jerusalem is to bear witness and to learn, and that my heart, mind and spirit remain open to the essence of Anglicanism, which is diversity.

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***Give thanks for:***

- The Anglican Church of Southern Africa, Archbishop Thabo Cecil Makgoba, its clergy and people.

***Pray for:***

- Theological student Kerri Brennan returning from her international internship in the Episcopal Diocese of Jerusalem and the Middle East, that her experience in Israel and Palestine will bear fruit in her study and ministry in Canada.

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**Trinity 13/14th after Pentecost**  
**August 29, 2010**

*Anglican Cycle of Prayer: Iglesia Anglicana del Cono Sur de America (Anglican Province of the Southern Cone of America)*

*Canadian Partnerships: Theological student international intern Robert Camara in Brazil*

Robert Camara will soon be returning to Montreal Diocesan Theological College, but with new perspectives from his summer internship in the *Igreja Episcopal Anglicana do Brasil* (Episcopal Anglican Church of Brasil). The following is an excerpt from his blog “A Journey to Brasil,” written during orientation for his internship:

The day after our visits to Six Nations, Holy Blossom Temple and Masjid Toronto we spent an afternoon reflecting on contextual theology—in a nut shell, location, location, location. Looking at Christian history, missionaries often went into non-Western European areas of the world and dismissed what they found there and introduced the Gospel to a people while dismissing the very cultures that sustained them. A form of Western European Christianity was merely transplanted around the world, with little or no acknowledgement that God was already there before any missionary even thought of going.

So we were asked to reflect on our visit to St. Peter’s in Ohsweken [Six Nations of the Grand River]. God has always been a part of the lives of the people of Six Nations—so how has Anglicanism been expressed and adapted to reflect God in their midst? Language, music and the practice of smudging are some ways in which Anglicanism has adapted to express itself within the Six Nations and within the Anglican Church of Canada.

That which is unfamiliar and foreign to me should not be dismissed, but rather I am called to discern where God is in that which I do not recognize.

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***Give thanks for:***

- The Anglican Province of the Southern Cone of America, Archbishop Gregory James Venables, its clergy and people.

***Pray for:***

- Theological student Robert Camara as he returns to his seminary in Canada after an international internship in the Episcopal Anglican Church of Brazil, that his experience will clear his eyes to discern God's Presence in both the familiar and unfamiliar.

**A Prayer for the Church**

Holy God, navigator of our souls, hear us as we uphold the General Synod of our Church. Be with us in our yearning to chart a new course together, inspired by the presence of your Spirit. Give courage to our Bishops, our Diocesan Synods, and all our leaders as we move forward with your blessing. For all we do, we do to your glory, in Jesus' name. Amen.