



# CONTACT SUMMER 2015

a newsletter for the Council of the North



a ministry of the whole church by the whole church

## A message from the Chair

Thank-you for taking the time to read our summer newsletter and these stories of northern ministries that proclaim Christ by feeding the hungry and offering a sense of dignity and hope to those who need it most. In many of our communities



Bishop Michael Hawkins

ministries like these are being carried out by non-stipendiary priests who faithfully serve in some of the worst social and economic conditions in Canada. For these priests the opportunity to meet together—sharing their burdens and receiving support and training—is such a time of comfort and growth. Through a recent initiative by the Diocese of Toronto's Our Faith-Our Hope campaign, generous funding has been made available for Regional Gatherings in northern dioceses and others in which there is a considerable Indigenous presence. We are grateful for that support, for all the gifts we receive through the Anglican Appeal, and for your interest, fellowship and prayers.

In Christ,

The Rt. Rev. Michael Hawkins  
Chair, Council of the North

# Food Bank Gives Residents a “Step up”



Rankin Inlet food bank package for a family of five.  
Photo - Mary Fredlund.

By Wednesday, many cupboards in Rankin Inlet are bare. Thursday or Friday is the day most residents receive their paycheques—and in the territory of Nunavut, grocery money always runs short for those on income support or low wages.

Located on the west coast of Hudson Bay, about 300 km north of Churchill, Rankin Inlet is the transportation, health and business hub of Nunavut's Kivalliq Region. This community is also well known to Canadians following news reports of very high rates of suicide, especially among its youth.

Nunavut's communities suffer from the highest food costs in the country. Indeed, a recent documentary by APTN, the Aboriginal People's Television Network, included footage of a Nunavut community in which an elder can be seen foraging through the local dump for food, and an interview with a grandmother who said she often goes hungry for 3 days in order to feed the numerous children she cares for.

These problems are complex—experts point to the loss of traditional ways of gathering food, the high costs of importing food, as well as a lack of education in terms of how to choose and prepare the kinds of southern foods that the stores sell. And the costs can be extreme—as high as \$28 for a head of cabbage and milk priced at \$3.99 per litre.

But while there are deep questions around social issues and government policy that must be addressed, the most keenly felt need on Wednesdays at suppertime is for something to eat.

And so on Wednesday from 5:30 to 6:30, the doors of the local food bank, hosted by the Anglican Church, are open. Mary Fredlund, a member of Holy Comforter Anglican Church (Diocese of the Arctic) and the Coordinator of the food bank, explains: “Our grocery bags usually provide at the very least one breakfast, a couple of lunch meals and a supper meal,” says Fredlund. “A typical bag of groceries includes enough flour, baking powder and lard to make one or two bannocks (depending on family size), soup and crackers, a tin of Tuna or other canned meat and usually some canned vegetables, pizza mix and sauce or pasta. We also provide cold cereal or oatmeal and, when possible, powdered milk.” From time to time the local Co-op and Northern Stores donate canned goods or outdated items. Fredlund says, “When this happens we ask people if they would like the extra outdated items in their bag.” The food bank feeds up to 25 families each week.

“As you can well imagine we go through a lot of food in a very short time. When the shelves are full families are given a little more and when the shelves are empty they get a little less,” Fredlund says. “The goal of

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## FOOD BANK

- continued from page 1

the food bank is not to supplement families' incomes but to give community members a step up when they find themselves short of money or struggling occasionally from cheque to cheque."

The food bank is run by Iqarruq, an organization whose name means "a step up." In addition to the food bank, Iqarruq runs a thrift store, whose proceeds go to stock the food bank. Fredlund describes Iqarruq as a community-based program, not strictly associated with the Anglican Church. Still, for Fredlund and some of the other volunteers, their desire to help is grounded in their faith. Fredlund says, "Throughout our short history, we have continued to try to present the Gospel of Jesus Christ to the Rankin Inlet community through the witness of our lives, our teaching, and our concern for all members of the community."

*The ministry of the Diocese of the Arctic and parishes like Holy Comforter in Rankin Inlet is strengthened by your generous and ongoing support of the Council of the North.*

Sharon Dewey Hetke  
Council of the North Communications

## Applications invited for Regional Gatherings

These Regional Gatherings will support the work of non-stipendiary priests, deacons, catechists and other recognized lay leaders in both the Council of the North and other dioceses with a considerable Indigenous presence.

### Download Application forms:

<http://www.anglican.ca/cn/regional-gatherings>  
<http://www.anglican.ca/about/ccc/acip/>

### Or contact:

The Regional Gathering National Working Group  
c/o The Anglican Parishes of the Central Interior  
360 Nicola St.  
Kamloops, BC V2C 2P5

Email Bishop Barbara Andrews:  
apcibishop@shaw.ca  
Phone: (778) 471-5573



# Servant Ministries in APCI



Boots collected for donation to Out-of-the-Cold in Kamloops. Photo - St. Paul's Cathedral, Kamloops, BC.

In Lillooet, BC, some local moms are shopping for groceries. They handle the produce, ask questions, and chat with the storekeepers. But this is not the local grocery store: they are shopping at "Loaves and Fishes" in the basement of St. Mary's and St. Andrew's Anglican Church—and all of the groceries are free.

For years this ministry had been run as a food bank in the traditional form—on "food bank day" visitors were given bags of groceries based on their family's size, says Rev. Sheila Dunbar. But in January of 2013, they made a significant transition, deciding to set things up like a store, consisting of an intake table, chairs for waiting and then tables set up according to food groups.

A few hours' drive east through the mountains, an "Out-of-the-Cold" program at St. Paul's Cathedral in Kamloops provides a warm bed, a hot supper and breakfast the next morning for those living on the streets. "Many of the guests to our program are what we call the 'hard-core homeless.' They suffer from extreme alcohol and drug addiction and some are mentally challenged," says Bud Forbes, Chair of the Board for Out-of-the-Cold. He explains that Kamloops seems to have a higher-than-average number of homeless people in part due to its Provincial Jail—upon release from jail, some have nowhere to go, and its Courthouse, which draws visitors from other towns in BC's interior. Kamloops Indian Band is also just across the river from the city, which helps to explain why approximately 80% of the shelter's guests are Indigenous.

When the Diocese of Cariboo dissolved in 2001, following residential schools lawsuits, Anglicans in that region reassembled under a different structure and name—Anglican Parishes of the Central Interior (APCI). But they also reassembled with a particular commitment in mind—to practice "concrete reconciliation," said Canon Bud Smith, in comments on behalf

of a recent task force aiming to have APCI renamed a "territory." "We said [in 2000] that we were going to wind up the operation of our diocese in a way that was a sacrifice of our organization," said Smith. The hope was to start a process that would be "some kind of greater or continuing healing and reconciliation for all that had happened in our diocese, particularly surrounding the residential school in Lytton."

In the years following the diocese's closure, Anglican worship continued in many of the region's communities. And what also emerged were a number of ministries, like Lillooet's food bank and St. Paul's shelter—ministries grounded in humility and service, responsive to the needs of their communities.

At St. Mary's and St. Andrew's "food bank with a twist," volunteers are seeing the results of their shift in approach. Along with the increase in choice came a growth in conversation, deepening relationships, and impromptu educational moments as volunteers and shoppers discuss the food, which now includes fresh produce. "We decided it was healthier and less expensive to offer carrots, potatoes, onions and apples rather than just canned food," says Dunbar, who works alongside other community members and the shop's organizer, Anne Heath. Dunbar says, "Relationships have been built and as the minister it is much easier for me to meet and greet shoppers and the shop keepers."

For those who work at St. Paul's Out-of-the-Cold program, some of their best rewards are comments like these: "That was great soup tonight" and "You have no idea how much I love you guys."

*Ministries like these are made possible by your generous and ongoing support of the Council of the North.*

Sharon Dewey Hetke  
Council of the North Communications