

ANGLICAN JOURNAL

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Remember the Sabbath

September seems to be all about gearing up for back to school, back to work, back to the rat race after the fleeting reprieve of summer holidays (if you had any). The promise that computers and labour-saving technology would mean more leisure time for everyone now seems laughable in the face of statistics that clearly show most people are working harder and longer than ever. In the midst of that busyness, and the stress that comes with it, the Journal poses the question, have we forgotten Sabbath?

“Remember the Sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work” is the fourth commandment (Ex. 20:8–10a), but what does it mean in a society that can shop, work and chatter online 24/7? What have we lost? What does it cost? What is the church’s role in calling people to keep the Sabbath?

—Leigh Anne Williams

See RX, p. 8

Drop thy still dews of quietness, till all our strivings cease;
take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace.

Hymn 455, *Common Praise*

MARKS OF MISSION PHOTO CONTEST FINALIST JOYCE COUVRETTE

AN ‘APPALLING, INHUMANE’ EXPERIMENT

On July 16, several publications carried a Canadian Press (CP) story about Ian Mosby, a historian from the University of Guelph, who stumbled on a little-known fact in the course of his research on the history of food in Canada.

In the 1940s, the Canadian government subjected aboriginal children from six Indian residential schools to nutrition experiments that included withholding food and basic dental care, Mosby told CP’s Bob Weber.

And yet, Mosby noted, little was written about this. “A May 2000 article in the *Anglican Journal* about some of them was the only reference Mosby could find,” reported CP.

Reacting to the news, which has prompted calls for an investigation, the primate of the Anglican Church of Canada, Archbishop Fred Hiltz,



MARITES N. SISON

The May 2000 issue of the *Anglican Journal*, with a report on what happened to native children in residential schools.

and National Indigenous Anglican Bishop Mark MacDonald issued a joint statement describing the tests conducted on aboriginal children as “appalling.” Using the schools as laboratories and children as subjects of experiments, they said, is “so inhumane.”

The news prompted calls from

various groups, including the church, for a federal investigation into the matter.

Hiltz and MacDonald also noted that issues around nutrition and lack of access to fresh, healthy food continue to be “a primary cause of significant health issues among many indigenous peoples.”

The two church leaders reiterated the church’s commitment to address issues affecting indigenous people in Canada as part of its efforts to achieve “genuine reconciliation” with First Nations, Métis and Inuit peoples.

Access to food and good nutrition will be one of many issues to be addressed by a commission that the primate will appoint this fall, said Hiltz and MacDonald.

— MARITES N. SISON

MARRIAGE MOTION CONTROVERSIAL

For some Canadian Anglicans, General Synod’s decision on July 6 to bring to its next meeting in 2016 a resolution changing the church’s law to allow same-sex marriage will bring new life; but others argue it will only serve to precipitate the church’s decline.

The *Anglican Journal* interviewed an equal number of bishops, clergy and laity from opposite sides of the divide to gauge opinions about the controversial resolution to change Canon 21 on marriage.

“I feel that this is going to cause a lot of divide in our church that we have worked very hard to heal,” said Falen MacNaulty, a lay member from the diocese of Fredericton. “I kind of thought we had put this behind us a little bit and were moving forward...I feel that this may have set us backwards slightly.”

Dean Peter Elliott, from the diocese of New Westminster, acknowledged that the resolu-

See MIXED, p. 7

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MAREKULIASZ

For he will commend his angels concerning you to guard you in all your ways. —Psalm 91:11

The gift of angels

FEAR NOT, GOD WILL ACT

BY WILLIAM CLIFF



NEALE COUSLAND

IN one of my parishes a number of years ago, I was visiting with a very aged war veteran. Tired of carrying

on after all his friends and family had died or faded from his life, he asked me: “Why am I still here? Has God forgotten me?” He wasn’t angry; he was confused about what was taking God so long to come and get him.

“Remember,” I told him, “that all the host of heaven are arranged into armies, with the archangels as their captains. Perhaps, as in any army, there has been a mix up and the clerk angel in charge of your call home has lost your file. When he finds it, God will call you up.”

The veteran smiled and said, “Now, that makes sense—it would be just like the army to lose my record.”

I told the story again when I presided at his funeral a little over a year later. The only people there were the Legion honour guard, the funeral director and me. And the angels.

When angels from the Bible show up, they make an entrance. God wants angels to get our attention because God wants us to hear what has to be said. Jesus Christ, the Son of the Living God, wants to be known—and wants you to know him. If there is an important message that God seeks to deliver, then you can

count on some form of angelic help. Angels appear at God’s will and have a remarkably consistent message: “Don’t be afraid. God is about to do something.” Angels are charged with delivering these messages from God.

This is far different from most of the artistic and dramatic portrayals of angels in popular culture. Pop culture angels show up with therapeutic affirming messages or simply float past as tubby babies with harps and wings. Other pop culture angels look like Hollywood stars and go on rampages of violence—more a reflection of human rather than angelic reality.

Real angels live and still deliver messages from God. The message is the same: “Don’t be afraid. God is doing a new thing.”

Sometimes they wear flesh and look like your neighbour, and other times they make an entrance, as the prayer book says, as angels and archangels and all the company of heaven. Either way, true angels always point in one direction and have a similar message. They make an entrance—and remind us that there is nothing to fear and that God is doing a new thing. Trust in that message makes all the difference because it comes from the God who loves us and has revealed that love in Jesus. God wants to be known by us and sends us the message all the time, using whatever angel happens to be at hand.

THE REV. CANON WILLIAM CLIFF is the chaplain of Huron University College at the University of Western Ontario in London, Ont.

INSIGHTS AND INTUITIONS

BY JUDY ROIS

ON New Year’s Eve, Glenda Rowlands (not her real name) found herself on the edge of a bridge. Her boyfriend had declared their relationship over and she slid into despair. “This is it,” she said. She uttered a prayer of desperation, closed her eyes and took a deep breath.

Then she felt someone touch her arm.

Glenda opened her eyes. Beside her was a misty figure. She heard the faint words, “Go home.” Then the mist vanished.

Later, Glenda said, “I wasn’t afraid. In fact, I felt peaceful. I turned around and went home. When I got into bed that night, for the first time in my life, I believed someone was out there looking after me.”

John Henry Newman, the renowned 19th-century theologian, described angels as “our fellow servants who watch over us and defend even the most undeserving of us all.” That night, Glenda Rowlands experienced what might have been an angel.

The Christian scriptures, with over 300 references, call angels divine messengers. Abraham and Sarah had numerous visits from angels. Jacob saw them in dreams. The Hebrew people were guided by a heavenly host as they wandered through the desert. Ezekiel saw the throne of God like a chariot of fire surrounded by angels. David was saved by an angel when he was thrown to the lions. Gabriel announced our Lord’s birth to Mary, and an angel announced Christ’s resurrection from the dead.

Some angels are named in

scripture. Michael the Archangel fought victoriously against the power of evil during a war in heaven. Raphael is depicted as the angel of healing and Uriel as the angel of transforming energy. Since at least the fifth century, the Christian church has celebrated the feast of St. Michael and All Angels to acknowledge the great mystery of the heavenly host.

Medieval theologian Thomas Aquinas wrote, “Angels often come in the form of inexplicable insights or powerful intuitions.”

Many of us know that God comes at unexpected moments and in different ways, and since ancient times one of those ways has been through visions and visits of angels.

Scripture claims that angels are entirely real, quite natural to human experience and one of God’s unique ways of speaking to humanity. Should we, as people of faith, be surprised at such mystical experiences when we know that the God of the scriptures has never been confined to any one way of communicating with God’s people?

The Letter to the Hebrews, chapter 13 verse 2, says, “Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.”

And so, with all the complexities that this subject raises—with angels and archangels and all the company of heaven, we give thanks for their presence among us.

THE REV. CANON DR. JUDY ROIS is executive director, Anglican Foundation of Canada, and adjunct faculty, Trinity College, Toronto.

News: cover story to covering fish

A. PAUL FEHELEY

Those working in public relations often refer to the adage, “Today’s news wraps tomorrow’s fish.” Whenever a client, be it a company or an individual, becomes the leading news story and negative reports affect the client’s image—and profits—the PR firm will note that the public has a very short memory and will offer comforting assurances that another front-page story will quickly replace the current one. Increasingly, it seems that we fail to consider important news seriously and to delve into issues with more than a fleeting notice.

A similar pattern may be seen when it comes to electing politicians—in this country and especially in our neighbours’ to the south. Significant subjects are reduced to short and striking sound bites, and no one seems prepared to listen to substantive speeches and to debate profoundly important issues.

I believe there is an important role for the church to play in not allowing issues simply to disappear into the ether. When politicians and society at large are not willing to stand up for the poor and disenfranchised, the church must step into the breach and both speak and act. Historically the



“Am I my brother’s keeper?” Yes.

church was the conscience of society, and helped determine and shape its morals and ethics. I fully realize that one can point, far too many times, to instances when the church misused and abused this role. Those sins of the past, as dreadful as they were, cannot be the excuse in our time to do nothing. My hope is that the church can learn from the past and address critical matters with vigour, determination and a sense of faith in its ability to make a difference.

On April 24, 2013, the Rana Plaza collapsed on garment workers in Dhaka, Bangladesh. More than a thousand people were killed; an overwhelming number of the victims were young women. Non-governmental organizations have since begun to work with some, but not all, large retailers, who will be required to pay for mandatory fire and building safety improve-

ments, as well as implement inspections by independent auditors, whose findings will be made public. Another important step in this process will see workers and unions lead training and health and safety committees. These actions are critical in recognizing that workers rights are human rights.

The church needs to be at the forefront, monitoring these changes, addressing questions of boycotting products produced by desperately poor people in unsafe conditions and ensuring that workers are involved in the development of safe working environments everywhere.

On the cover of this edition of the *Anglican Journal* is a story the Journal was the first to report—13 years ago—concerning the use of aboriginal children as subjects for medical and dental experiments. The Government of Canada has not addressed this abhorrent situation; for Aboriginal Affairs Minister Bernard Valcourt to say that what happened was included

in a former apology is an unacceptable level of hypocrisy. The church has a gospel imperative to seek justice on this matter—to stare into the face of those who are responsible and to rally Canadians, both inside and outside of the church, to respond to this inhumane treatment.

Across Canada, we all watched in disbelief as explosions destroyed Lac-Mégantic, Que., in July. Some 47 Canadians are dead, and no one seems to be able to say why or how this happened. The greater effort seems directed at blaming someone else and worrying about who will pay. How will the church help in the long-term redevelopment of survivors’ lives?

The church needs to ensure that the issues of today are not simply fish wrap for tomorrow. It must be a moral compass that seeks, pursues and demands justice where none exists. “Am I my brother’s keeper?” Cain asks God in Genesis. Undoubtedly, the answer is yes.

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.

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LETTERS

POLITICAL ACTION NEEDED

I agree with the cogent point made by editor Paul Feheley in the summer 2013 issue of the *Journal* [*Vegas maybe, but Ottawa no!* p. 4] that the strong resolution on homelessness passed at the Joint Assembly must be backed by action. As he asks, “How many people will find housing, thanks to this resolution?”

The answer is up to all of us, and in the action we can take to live out this resolution, sustained by the call of our faith to “set the oppressed free” (Isaiah 58). We need to signal to our governments, and to our whole society, that we just can’t accept a situation where so many of our neighbours either have nowhere to live at all or are living in degrading housing conditions for lack of affordable housing. Anglicans in the diocese of Toronto will be meeting with their local members of the Provincial Parliament this fall in a non-partisan campaign to call for stronger action to address homelessness and poverty issues. Anglicans in the diocese of Niagara plan a similar campaign. Archbishop



Colin Johnson is meeting with Ontario’s minister of housing to urge her support in this effort. We are also supporting a broad campaign called “Housing Opens Doors,” which has drawn support from over 70,000 Ontarians in an effort to educate the public about the benefits gained when people have decent places to live (such as lower health-care costs) and the need for action.

In politics, numbers count—and if enough of us raise our voices, and urge our fellow Anglicans, neighbours and friends to do likewise, we can make a real difference.

Murray MacAdam
Social Justice & Advocacy Consultant
Diocese of Toronto

‘SLOVENLY’ & ‘SACRILEGIOUS’

I wonder why it was so important for the people who planned worship at the July Joint Assembly to be “creative” and innovative [*New elements shape assembly worship*, Summer 2013, p. 7]. As a delegate, I was horrified at the result. I found it disjointed, cheesy and quite frankly, embarrassing. But more than that—I was brokenhearted at the manner in which the sacred body and blood were treated. Volunteers served tables like waiters, the purificators (used to wipe the cheap wine glasses) were disposable—I saw them in the bathroom—and the huge quantity of “leftovers” was shoved aside on some ugly trolley. I can’t imagine that the “purificators” were burned reverently, and I suppose that the wine glasses went directly into the dishwasher...and who would have consumed all that wine and bread? Perhaps “slovenly” and “sacrilegious” were also guiding principles for the worship planning committee.

R. Shane Bengry
Carberry, Man.

WHERE WAS THE CROSS?

It was very disappointing to see an inukshuk as the focal point for both the opening and closing eucharist services during Joint Assembly in Ottawa. I frankly don’t see what a non-life-giving, paganistic object had to do with Christianity or worshipping Jesus. Why was such an object chosen? Why wasn’t the cross used as the focal point instead? Those blocks forming the inukshuk could easily have formed a tall cross and been the centre of attention. Furthermore, why wasn’t there a cross of some sort on the altar throughout the week? There were two pointless candles on the altar that signified what, exactly? In attempting to be different for this event, the organizers neglected to include the one object central to the Christian faith, upon which our Saviour was crucified. And it sure isn’t an inukshuk.

Jason Antonio
Regina

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Canada

COME AND SEE

Smelling the roses

FRED HILTZ

In taking time “to smell the roses,” we sometimes discover things we might not otherwise experience.

When Lynne and I returned from Joint Assembly and General Synod in July, we discovered that a robin had built a nest in the rose bush near the patio. She had used twigs, mud, bits of string and even clumps of Joe’s hair. (Joe is our wonderful Labrador retriever.) We couldn’t resist taking a peek. Sure enough, a beautiful turquoise egg lay in the nest!

For three weeks we watched the mother robin nesting. Then came an abundance of activity. Another



rearranged herself to feed the baby. Again, we couldn’t resist peeking. To our delight, we saw a tiny little robin, downy and reddish in colour—and two more beautiful turquoise eggs!

robin—the father, I assume—took watch on the nearby fence, then swooped into the rose-bush, bringing food. Perched on the edge of the nest, he gave the food to the mother robin, who in turn

Day after day we watched the robins’ activity—mother and father tending their young, their little mouths wide open to receive food that had been gathered for them. Now we hear them chirping! And we know that soon they will leave the nest and fly on their own.

By the time you read this column, dear friends, I will be stopping “to smell the roses.” I will be acting on Jesus’ invitation to “Come away...and rest a while” (Mark 6:31). For six weeks I will read, dream and draw, ponder and pray. Some of those weeks will be at the seashore. The path from the cottage to the beach is edged with wild roses. You can be sure I will stop to enjoy them.

In this time apart I hope to discover

afresh God’s handiwork in my life and in our church’s. I hope to hear things I am otherwise too busy to hear. I will use this time to hear what the Spirit is saying to me and to this church we love, and to listen for the Spirit’s leading in our commitment to God’s mission in the world today.

ARCHBISHOP FRED HILTZ is primate of the Anglican Church of Canada.



WALKING TOGETHER

Moments of grace

MARK MACDONALD

Across Turtle Island, I have seen in an uncountable number of homes the picture of Archbishop Michael Peers, former primate, delivering his apology on August 6, 1993 at the National Native Convocation, which later became known as Sacred Circle. His apology seems to have touched a lot of people, especially those who were there, but even many of those who weren’t there found that moment to be critical in their lives. On the 20th anniversary of the apology, its importance lives on.

At the time, there was considerable fear and criticism on the part of many non-indigenous members of the Anglican Church of Canada. They questioned the need for the apology and worried about the legal consequences. Today, a new kind of critique is being made, regarding the fullness of the primate’s apology. Looking at the primate’s apology, along with other church apologies, reasonable questions are being asked about how fully and completely responsibility has since been owned by participating organizations. Some indigenous people have said they will not accept the apology until it is proved by action. This is quite understandable.

But most indigenous people with whom I have talked put the apology in its context, recognizing the apology as an act of courage, grief and compassion—the beginning of repentance. Many see it as the beginning of their own healing. Most have seen it as an awakening of hope. Almost all have seen it as so much more than they ever expected.

Elie Wiesel, U.S. political activist, professor and prolific author, has said, “Words can sometimes, in moments of grace, attain the quality of deeds.” The apology of Michael Peers had that quality. This does not make those words perfect nor excuse the church from living up to those words today. What it does mean is that God—as in the gospel of the Living Word, Jesus—has created a pathway for us to walk in newness of life. It is now our task to walk on it.

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BISHOP MARK MACDONALD is national indigenous bishop of the Anglican Church of Canada.



“God has created a pathway for us to walk in newness of life. It is now our task to walk in it.”

LETTERS

ありがとう (THANK YOU)

When I saw the picture [May 2013, p. 1] and the article about Japanese Canadian churches [*Injustices toward Japanese-Canadians acknowledged*, May 2013, p. 6], in the *Anglican Journal*, I just couldn’t believe it. I really appreciate it and it meant a lot to Japanese-Canadian Anglicans. Thank you.

Michiko Tatchell
Vancouver

‘INSPIRING THE FAITHFUL’

Two articles in the summer issue amazed me: one was the review of the film *Revolution* by Michael Thompson [A film to cause change, Summer 2013, p. 13] and the other was the article by Elizabeth May [An activist, an Anglican, a political leader, Summer 2013, p. 14]. Too often the *Anglican Journal* has been filled with items of narrow interest only to Anglicans. I am so happy to see the seriousness of climate change highlighted.

Thanks for shoring up my faltering faith in the future of the church.

Sara Chu
Victoria

STUDIED TO DEATH?

I must congratulate General Synod on its approval of a resolution that will bring about the issue of same-sex marriage to a vote at General Synod in 2016 [*Same-sex marriage vote in 2016*, Summer 2013, p. 9]. How much longer will we have to wait?

The Rev. Bob Derrenbacher says, “Blessings are not the same thing as marriage.” He said the amendment would “ensure that the proper and requisite study, consultation and prayer would take place in advance of any proposed change to one of the canons of our church.”

Hasn’t the issue been studied to death? By the time they study, consult and pray, there won’t be an Anglican Church of Canada left, by the time the donkey-years roll on and all the pussyfooting takes place. I am sure the Prayer Book Society and the Anglican network will have their work cut out for them.

Peter Iveson
Toronto

THE DEBATE CONTINUES

We have all been reading with great attention your coverage of the General Synod and it has been great to receive the regular updates. Thank you for your excellent work!

It is no secret that one of the hot-button issues was Resolution C003 and we would like to add our voice to the debate. To this end, we request that you print the [following] release.

Roseanne Kydd
Oakville, Ont.

Anglican Communion Alliance Statement regarding outcomes of the Ottawa Joint Assembly, July 2013

The Anglican Communion Alliance (ACA), a national voice affirming Classical Anglicanism within the Anglican Church of Canada, releases the following statement regarding the Joint Assembly of the Anglican Church of Canada’s General Synod and the Evangelical Lutheran Church in Canada’s (ELCIC) National Convention held at the Ottawa Convention Centre on July 4 – 7, 2013:

The theme for this gathering was everywhere evident on posters, screens, and brochures around the Convention Centre: “Together for the love of the world.” It was a keynote that sounded the unity being celebrated between the two churches while it heralded the Gospel’s embrace of the world in love. It reminded all present of the purpose of our being there.

There was also a certain irony in the festivity surrounding our unity with the ELCIC. The most striking expression of it emerged from the National Bishop Susan Johnson’s report to the assembly that drew attention to a demographic study of declining membership and diminishing financial resources. The most dramatic drop followed the authorization of same-sex marriage at their 2011 National Convention.

Should we take warning from this experience and exercise godly wisdom by forestalling the likely consequences that may well accompany changes to our Marriage Canon?

The ACA doesn’t view the preparation for changes to the Marriage Canon as a loving gesture towards those with same-sex attraction. To bless and even sanctify what God has not blessed is to lead people in a direction that cannot promise flourishing. We are thankful for the pause that slows down the move to adopt sexual innovation in the process dictated by a canonical change to doctrine. We draw attention to the shift in emphasis from “blessings” to “marriage” that occurred incrementally without discussion and is now before us. We endorse heartily the four-part amendment of the Rt. Rev. Dr. Stephen Andrews, Bishop of the Algoma, to Resolution C003 to change Marriage Canon XXI to accommodate same-sex marriage, and we look forward to participating in the “broad consultation” process that determines if a theological rationale exists for gay and lesbian marriage. May God’s grace and truth be our guide.

The Rev. Canon Dr. Murray Henderson
Chair, Anglican Communion Alliance



RYAN RODRICK / SHUTTERSTOCK

Israeli soldiers check Palestinian women at Bethlehem's checkpoint.

MID-EAST RESOLUTION STIRS REACTION

The resolution on peace and justice in Palestine and Israel, passed by General Synod at its Ottawa meeting in July, has met with mixed reactions from Palestinian and Israeli organizations.

Nora Carmi, project co-ordinator for Kairos Palestine, wrote to Archbishop Fred Hiltz, primate of the Anglican Church of Canada, to thank and congratulate the church for "managing to raise a prophetic voice and courageous...stand, at least on several issues..."

Carmi was writing on behalf of the group of Palestinian Christians, including many church leaders in Palestine, who authored a 2009 document called *A Moment of Truth: A word of faith, hope and love from the heart of Palestinian suffering*. Perhaps most

controversially, the document recommended a policy of "divestment and an economic and commercial boycott of everything produced by the occupation." Carmi's letter encouraged the church to move toward that policy as an "important element and non-violent tool" to accelerate ending the [Israeli] occupation.

The resolution passed in Ottawa went only as far as recommending Anglicans educate themselves about the document as well as "the impact of illegal settlements on the lives of both Palestinians and Israelis; about imported products identified as produced in or related to the illegal settlements and misleadingly labelled as produced in Israel; about the complexities of economic advocacy measures."

This concerned Shimon

Fogel, CEO of the Centre for Israel and Jewish Affairs, which had sharply criticized a 2012 United Church of Canada resolution calling for a boycott. "We are very disappointed that, despite some positive aspects in its recent resolution, the General Synod has edged towards this same negative approach."

Fogel said the centre also opposes the 2009 document "which offers a terribly distorted, one-sided narrative; fundamentally failing to recognize that both Israelis and Palestinians have suffered alike and that both sides will have to offer meaningful compromises in order to resolve this painful conflict."

Full story, *Mid-East resolution* at www.anglicanjournal.com — LEIGH ANNE WILLIAMS

PRIMATE SEES 'POSITIVE, UPBEAT SPIRIT' AT JOINT ASSEMBLY

Archbishop Fred Hiltz described July's Joint Assembly as a "spirit-filled, spirit-led" gathering that can only strengthen the full communion relationship of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC).

"The very fact that these two churches, which have all kinds of challenges in front of them, were prepared to make this step to meet is really quite incredible," said Hiltz, primate of the Anglican church. "What I saw through the Joint Assembly was a very positive, upbeat spirit." The assembly was held July 3 to 7 at the Ottawa Convention Centre.

Together for the Love of the World, the assembly theme, found expression in the joint



SIMON CHAMBERS

On Parliament Hill a young person interviews Joint Assembly co-chairs Archbishop Fred Hiltz and Bishop Susan Johnson.

declaration on homelessness and resource extraction and in the youth event on Parliament

Hill that called for access to clean water in indigenous communities, said Hiltz.

"People had a sense that we really were together for something bigger than ourselves," he added.

Hiltz expressed the hope that delegates who watched him co-chair joint assembly with Susan Johnson, ELCIC national bishop, saw "some modelling of shared leadership that was encouraging for them in the local context."


As for General Synod, Hiltz said although it was a much shorter meeting, "We did in fact get our work done."

The primate said he was not surprised that the resolution asking the Council of General Synod to prepare a resolution for 2016 that would change the marriage canon to allow same-sex marriage "sparked some difficult moments."

Reacting to statements made by some members that allowing same-sex marriage is a big leap from the blessing of same-sex unions, the primate said, "None of that surprises me. There's nothing new in that perspective; that's been there in the life of the church for many years."

As for what he considered to be highlights of the meeting, Hiltz noted General Synod's approval of an indigenous diocese in northern Ontario, and its passage of the resolution setting out the criteria for choosing future national indigenous Anglican bishops and members of the Anglican Council of Indigenous Peoples and Sacred Circle.

— MARITES N. SISON




Retired nurse who served years in Canada's north prepares bequest

Shirley, now in her late seventies, served for years as a registered nurse in northern Ontario and Saskatchewan, along with her late husband, a teacher. They were both passionate in their care for First Nations children and young people, especially, and wherever they were posted helped community elders and other leaders to revive their culture and customs. They supported the ministries of their local Anglican churches and dioceses, including generous gifts to *Anglicans in Mission* and in recent years to the *Anglican Appeal*.


Shirley followed with great interest the proceedings of this summer's Joint Assembly, and was especially delighted to learn of the historic developments in First Nations ministry and self-determination. She has decided to re-visit her will (prepared ten years ago), as her priorities and circumstances have changed. She has decided to leave a substantial proportion of her estate to General Synod, designated for Indigenous Ministries, to be allocated by the National Anglican Indigenous Bishop and colleagues. She is hoping her gift will help make a significant difference in the lives of the most vulnerable in the communities of northern Ontario and Saskatchewan, including support of the catechist training programme.

Shirley is grateful for the opportunity to share in this important ministry and for the blessings God has showered upon her and her husband through many happy years of marriage and service.



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MIXED EMOTIONS OVER PROPOSED CHANGES

Continued from p. 1

tion could reopen wounds over the issue of same-sex blessings that have daunted the church in the past decade. But, “it is also continuing in the healing process for some of the wounds that have been there for a long time,” said Elliott. “Gay and lesbian people in the life of the church have for some decades been second-class citizens...I think it is a word of healing for those of us who are gay.”

The diocese of Yukon’s Bishop Larry Robertson said he was “disappointed” with the resolution. “I’ve been told by at least one primate and many bishops that we’re not discussing marriage, so we have done no real research on it,” he said. “It’s a complete leap. From my first meeting of the House of Bishops in 1999, I was told same-sex blessing is not marriage—it’s a pastoral thing, and marriage is a doctrinal thing...”

Canon Gene Packwood, a clergy delegate from the diocese of Calgary, expressed concern that changing the marriage canon to allow the marriage of same-gender couples in church would only hasten the decline in membership and revenues of the church. “I come from Alberta, and when the ELCIC [Evangelical Lutheran Church in Canada] made a decision



INGRIDHS

General Synod, meeting in Toronto in 2016, will consider changing Canon 21 to allow for same-sex marriage.

The full version of the story—*Joy, sadness over proposed marriage canon change*—is available at www.anglicanjournal.com.

just for the same-sex blessings, 35 congregations left in Alberta alone and their budget declined by 25 per cent.”

Bishop Sue Moxley, diocese of Nova Scotia and Prince Edward Island, expressed support for the motion. “...Marriage is one of the ways God’s grace is made known in the world. Whether that’s two people of the same sex or people of two different sexes, I don’t person-

ally think that matters. I think the point is: is God’s grace being made known in this relationship?”

Antoinette Lynch-Joseph, youth member from the diocese of Montreal, shared Elliott’s view that the resolution can only be good for the church and make it more relevant to society.

The resolution, which was moved by diocese of Nova Scotia and Prince Edward Island members Michelle Bull and Jennifer Warren, will require two readings and a two-thirds majority in two succeeding General Synods to be approved.

— MARITES N. SISON

RESPONDING TO ABORIGINAL SUICIDE CRISIS

In response to the suicide crisis affecting some native communities in western Canada and the Arctic, the Anglican Church of Canada’s indigenous ministries department has appointed a new suicide prevention co-ordinator for that region.

The Rev. Nancy Bruyere, a non-stipendiary priest in the diocese of Keewatin, has been named to the position. Bruyere is associate priest at Christ Church Sagkeeng First Nation in Fort Alexander, and also serves in Little Black River First Nation, Hollow Water First Nation and Manitogagan—all in Manitoba.

A priest since 1999, Bruyere said she will draw on her own personal experience to help people deal with the issue. Bruyere attempted suicide as a child and then again as a young mother at 21. “I can relate to the feelings of hopelessness, depression, shame...,” she said.

Bruyere grew up in a home “where life was not perfect” and there was “lots of alcohol, fighting, fear and abuse.” This kind of family situation is not uncommon, said Bruyere, particularly in those communities affected by the Indian



MARITES N. SISON

The Rev. Nancy Bruyere, newly appointed suicide prevention co-ordinator for western Canada and the Arctic, at General Synod

“Suicide and self-inflicted injuries are the top causes of death in Canada for First Nations youth and adults up to age 44

—Health Canada

residential schools experience.

Suicide and self-inflicted injuries are the top causes of death in Canada for First Nations youth and adults up to age 44, according to Health Canada. Aboriginal youth

commit suicide about five to six times more often than non-aboriginal youth.

“What really impresses me about Nancy is her pastoral care and her ministry in her community,” said the Rev. Canon Virginia (Ginny) Doctor, national co-ordinator for indigenous ministries.

Bruyere is married to the Rev. Richard Bruyere, who, like her, is a non-stipendiary priest in the diocese of Keewatin. They have four children and 25 grandchildren.

— M.S.

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October Bible Readings

DAY	READING	DAY	READING
01	Habakkuk 2.5-20	17	Jeremiah 31.23-40
02	Habakkuk 3.1-19	18	2 Timothy 4.9-22
03	Lamentations 2.1-22	19	Psalm 119.89-104
04	Lamentations 3.1-18	20	Luke 18.1-8
05	Lamentations 3.19-39	21	Joel 1.1-20
06	Luke 17.1-10	22	Joel 2.1-17
07	Jeremiah 29.1-14	23	Joel 2.18-32
08	Lamentations 3.40-66	24	Joel 3.1-21
09	Lamentations 4.1-22	25	Psalm 65.1-13
10	Lamentations 5.1-22	26	Psalm 84.1-12
11	Psalm 66.1-20	27	Luke 18.9-27
12	Psalm 111.1-10	28	John 15.11-27
13	Luke 17.11-19	29	Matthew 11.20-30
14	Deuteronomy 8.1-20	30	John 8.12-30
15	Exodus 17.1-16	31	John 8.31-47
16	Jeremiah 31.1-22		



Source: *Revisiting Work-Life Issues in Canada: The 2012 National Study on Balancing Work and Caregiving in Canada*, by Linda Duxbury, Ph., and Christopher Higgins, PhD. Photo: Auremar

Rx: Take one Sabbath weekly

Dr. David Posen, a stress specialist and popular speaker, published a book this year entitled *Is Work Killing You? A Doctor's Prescription for Treating Workplace Stress*. When asked about the benefits of a Sabbath and the costs of not having one, he told *Anglican Journal*: "My message about leisure and work-life balance is that they are not luxuries. They are necessities for good health, for good energy, for good productivity and, frankly, for stress relief. They are antidotes to chronic stress."

Many employees are now expected, or take it upon themselves, to check emails on their days off and weekends, he observed. "There's a cost to always being 'on,'" he said. "It's costly to health, energy; it's also costly to relationships..."

Physically, Posen said, the human body needs recovery time between periods of high stress. The fight-or-flight response was intended to deal with short-term threats or dangers. "You've got people's stress reaction turned on pretty well all the time, and cortisol flowing through your body, and then all the effects of the stress reaction—your blood pressure goes up or stays up; your cholesterol goes up; it causes heart problems and compromises your immune system, and so on..."

The benefits of a true day of rest, he said, include



MONKIK

Time to reflect offers people a chance to step back and gain perspective and inspiration.

—Dr. David Posen

"an opportunity for your stress level to come down, which is healing in itself." Rest also offers an opportunity to refresh and replenish energy levels, he said. And, he added, "It gives people a chance to connect with family and friends, and enhances relationships, which often get neglected when people are very busy." It is also a chance to enjoy life and expand it with activities such as reading, music, art and volunteering, he said.

Our 24/7 culture also takes a toll on "the inner self, the spiritual side of people, the soul," he said. "When people are in a place of worship, for example, even if they are not highly religious or following the service minute by minute, there is a tranquility; there's a pause for reflection that I think is exceedingly important."

Time to reflect offers people a chance to step back and gain perspective and inspiration, he said. "Dr. Herbert Benson wrote a book called *The Breakout Principle*, in which he talked about the fact that when you take time out, away from work, you often get some of your best ideas, or suddenly the solution to a problem you've been struggling with will come up when you're not even thinking about it."

—LEIGH ANNE WILLIAMS

REST AND RENEW

MICHAEL INGHAM

EVEN GOD rested on the Sabbath. It is a commandment and an example I am sure we all need to follow. Not only do we need to rest each week, but sometimes—perhaps especially for clergy whose work often requires balancing the competing demands of service to others and the prayerful interior work of finding inspiration—an extended time of rest and refreshment is necessary.

I had been ordained for 26 years before I took a sabbatical. It was a serious mistake to have waited so long, and if I could have the time of my ministry over again, I would take a sabbatical every seven years from day one.

The church, like any other human organization, can smother one's passion and idealism. Committees, politics, difficult people, institutional inertia—these are inevitable, but they sap your confidence and enthusiasm. A sabbatical break enabled me to recover my original love for Christ and his gospel. I rediscovered the reason for my vocation.

For me, immersion in theological study and spiritual practice—which a sabbatical makes possible—have been the source of new hope and energy, allowing me to continue and endure.

In 2000 I obtained permission from the diocese to take a three-month leave. I went to India and lived at the United Theological College in Bangalore. In exchange for leading a few graduate seminars, I had the run

of the place, including the library, and the benefit of learning from the scholars, who graciously gave of their time and wisdom.

On the way back from India, I stopped at Rome and was the guest of my friend John Baycroft at the Anglican Centre. He introduced me to the magnificent riches of Rome, both architectural and intellectual, which went a long way to overcoming some of my Anglican smugness.

In 2006, I went to Russia to learn something of Orthodox spiritual life, especially through its monasteries and icons. Later, I went to the ruins of Angkor Wat, the largest religious site in the world, and received quite unexpected graces from Eastern mystics and humble monks.

There is much to learn, and God can renew us in many ways.

One of them is by sleep. My two sabbaticals (in 40 years of ordained life) both began with sleeping a lot. At first I thought I might be depressed, but it was just weariness. One day I woke up and my energy had returned—only then did I set out to pursue my sabbatical goals.

I recommend sabbaticals strongly to the clergy with whom I work. Some parishioners wrongly see it as an extended holiday. I encourage clergy to begin their preparations two years ahead, not least to help the parish understand the benefits to themselves as well as the clergy.

As I said, even God rested on the Sabbath. So should we.

THE RT. REV. MICHAEL INGHAM is the retired bishop of the diocese of New Westminster, British Columbia.

MISSIONAL PEDAGOGY FOR KIDS—AND ADULTS

The storyteller and his adult audience sit cross-legged on the floor as he unties a beige cloth of white sand, which he spreads smooth, then swirls into dunes and forms into the walls and temple of ancient Jerusalem. Adding a chain and tiny figures, the Rev. Desmond Jagger-Parsons, a United Church of Canada minister from Kitchener, Ont., recounts the sack of the beloved city, the burning of the great temple, the forced march to Babylon, the captivity and the Jews' eventual return.

Welcome to Godly Play, a tactile, creative, interactive approach to children's Christian education and storytelling developed over 30 years by the Rev. Dr. Jerome Berryman, a U.S. Episcopal priest. Rapidly taking hold in many countries, this Montessori-like methodology helps children experience God by playing to their innate spirituality, imaginativeness and ability to learn through all five senses.

For the Rev. Canon Dr. Andrew Sheldon, parish priest at All Saints' Kingsway Anglican Church in Toronto and a senior trainer with Godly Play Canada, the methodology is also an important tool in the faith formation of adults. "The adult volunteers often remark how Godly Play has been important in their own faith journey," he says.

His story finished, Jagger-



DIANA SWIFT

Participants at the Toronto conference get set to have the Godly Play experience. Photo: Diana Swift

“Godly Play’s ability to harness children’s spirituality is also useful in the setting of pediatric hospitals and is easily adapted for non-Christian patients.”

—Ray Campbell
Roman Catholic lay minister

Parsons probes with questions, each beginning with the catch phrase “I wonder.” Responses are thoughtful as the audience ponders the ancient tale’s implications—ranging from the impermanence of all manmade things to the potential of our fast-paced materialistic world to be our own modern Babylon.

Jagger-Parsons was one of several multilingual storytellers at the fifth North American

Godly Play Conference, held June 19 to 22 at Trinity College in Toronto. Other presenters used tablets and figurines to bring alive biblical events such as creation, exodus and Pentecost, as well as the parables of the sower, the good Samaritan, the pearl and the deep well.

Godly Play’s ability to harness children’s spirituality is also useful in the setting of pediatric hospitals and is easily adapted for non-Christian patients. Ryan Campbell, a Roman Catholic lay minister from Dallas, explained how biblical parables can help hospitalized children of any faith talk their illnesses. “I’ve used the parables of the good shepherd and the mustard seed in ministering to Muslim children,” he said.

For more information, go to: www.godlyplay.ca.

—DIANA SWIFT

PATTEN, MEMBER OF THE ORDER OF CANADA

Monica Patten came by her lifelong passion for philanthropy honestly. “My parents were my role models,” says Patten, who in June was named a member of the Order of Canada, one of the country’s highest civilian honours. Growing up in Waterloo, Que., where her father was rector of an Anglican church, she saw both her parents involved in school boards and public libraries. “It was just part of family life,” says Patten, who was honoured for her leadership in the voluntary sector and for her work as president and CEO of Community Foundations of Canada (CFC).

The CFC, an umbrella organization for diverse community-based fundraising foundations, reports that in her two decades as CEO, it grew from 28 member foundations with assets of \$500 million to 170 members with assets totaling \$3 billion.

It was in Boston in the late 1960s that Patten, as an isolated young mother, began her charitable work in earnest. “My husband was very busy and away a lot, and I was not legally able to work in the U.S.,” she recalls. “I was very lonely and knew I needed to be involved in the community.” So involved she became, helping with one of the first health-and-education Head Start



ART BABYCH

For Monica Patten, philanthropy brings many rewards.

programs in the U.S. and also at a children’s mental health centre and on a mental health commission.

Returning to Ottawa, she volunteered with correctional services, writing pre-sentencing reports on inmates. Eventually she joined the staff of United Way of Canada, and in 1993 took the helm of the fledging CFC.

Upon hearing of her nomination, Patten’s first thought was a modest “Why me? Canada is full of caring individuals.” For her, the reward is in helping others. Her advice for people who fear they lack the time to volunteer? “Start small. Be spontaneous. Find something you can jump into quickly. You can choose to do as little as you want.” —D.S.

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Annual General Meeting

NOTICE is hereby provided of the Annual General Meeting of The Primate's World Relief and Development Fund / Le fonds du Primat pour le secours et le développement mondial, to be held on Saturday, November 9, 2013 at 10:00 a.m. at Quality Suites Toronto Airport Hotel, 262 Carlingview Drive, Toronto ON M9W 5G1.

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YOUTH VIEW

Trouble in the dioceses

ANDREW STEPHENS-RENNIE

In summer 2002, I took a communications job in the north end of Toronto. Daily, I encountered scores of Roman Catholic World Youth Day pilgrims and found myself regularly giving directions to Downsview Park, where the event was held. I can only imagine how that World Youth Day—like many of our own pilgrimages and missions trips—caused both disorientation and reorientation for those young Catholic pilgrims.



I can only imagine how such experiences will reverberate, following this July's global gathering of youth in Rio de Janeiro, Brazil.

Two days into the event, Pope Francis was overheard saying to a group of pilgrims: "What is it that I expect as a consequence of World Youth Day? I want a mess. We knew that in Rio there would be great disorder, but I want trouble in the dioceses! I want to see the church get closer to the people. I want to get rid of clericalism, the mundane, this closing ourselves off within ourselves, in our parishes, schools or structures."

News spread around the world. The Pope was preaching the kind of trouble that comes when the whole people of God do what presiding bishop Katharine Jefferts Schori of the Episcopal Church suggested at Joint Assembly—we are called to get up, get out and get lost in God's mission to the world.

“Above all, I hope and pray young people will show us that it is possible to be both passionate and Anglican.”

We must do these things because this news is so good it cannot be confined to our half-empty churches or aging congregations. It must be taken to the streets, and lived recklessly—in our homes, our schools and our places of work.

I wondered, when I heard the Pope's remarks, what might the Archbishop of Canterbury say? And how might our leaders within the Anglican Church of Canada respond to such a bold statement?

I wondered, too, how our young people might respond. I hope they will take the Pope's words to heart—that they will, in fact, stir up trouble in our dioceses; that they will challenge us through their actions to become disciples and evangelists to our own peers; that they will challenge us to live our faith authentically in daily life; that they will inspire our church to a renewed sense of God's call, and a vision of what that might look like, today.

Above all, I hope and pray that young people will show us that it is possible to be both passionate and Anglican.

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

OBITUARIES

SISTER CONSTANCE, 109

Sr. Constance Murphy, the oldest nun at the Sisters of St. John the Divine (SSJD)



Sister Constance

convent in Toronto, died peacefully on Aug. 2, 2013, after a long life devoted to giving and service to others, young and old. She was 109.

Born in Baltimore, Md., in 1904, Sr. Constance earned an education degree in 1928. She entered the SSJD in 1933 and became a sister in 1936, then went on to become head mistress of the Qu'Appelle Diocesan School in Regina. Later, Sr. Constance's ministry focused on the elderly. In 1977 at 73, she completed a master's degree in adult education with a certificate in gerontology. She advocated for the aged and was an outspoken critic of ageism. Even at the age of 99, she was still busy

ministering to the residents of two Toronto seniors' care centre. "She was a jewel," said the Rev. Canon Derwyn Shea, rector of St. Hilda's Towers.

—STAFF

PATRICIA REED, 93

The Rev. Patricia Reed, who made history by becoming one of the first six women ordained priests in the Anglican Church of Canada, died on Aug. 1. She was 93.

Ordned on Nov. 30, 1976, Reed served in the former diocese of Cariboo, British Columbia until her retirement.

She later moved to the lower mainland and settled in the Parish of Saint Cuthbert, North Delta, "where she continued to live out her priestly ministry until her death," said the diocese of New Westminster website.

Before becoming a priest, Reed was a social worker. While working with children

with special needs in Sacramento, Calif., Reed attended a lay readers course, "which awakened in her a desire to test a vocation to the ordained ministry," said a *Cariboo Contact* article published in 1985. —STAFF

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ANGLICANS IN PUBLIC LIFE

FROM ONE ROOM & A POT BELLIED STOVE TO PREMIER'S OFFICE

For the Hon. Clyde K. Wells, early education meant a one-room Anglican schoolhouse in the tiny railway town of Stephenville Crossing, Newfoundland-Labrador. "In Grade 7, I was taught by a 17-year-old boy who had just graduated from high school in the spring and took a six-week summer course in teacher training," he recalls.

Years later as premier, Wells would work to abolish the province's small uni-denominational schools. Yet those "four walls and a pot-bellied stove," as Wells describes his school, stood him in very good stead. He went on to graduate from Memorial University in political science.

Wells is known for his opposition to the 1987 Meech Lake Accord, designed to bring Quebec into the constitutional fold by granting it special status within Confederation. "The amendments subordinated the entire Constitution of Canada

to Quebec's status as a distinct society," he says, still audibly bristling. "I couldn't believe that Prime Minister Mulroney and the premiers were willing to do that. No federation can survive such inequality among its constituents."

In 1966, Premier Joey Smallwood approached Wells, asking him to run with other new faces such as John Crosbie. "Three of us were actually appointed to the cabinet before we ran," says Wells, who became the unelected minister of labour at age 28.

From the start, he challenged Smallwood on the province's financial direction. "Joey had the idea of running a Newfoundland family allowance matching the federal family allowance, and there was no way in the world we could afford that," says Wells. Two years later, he and Crosbie resigned from cabinet over concerns about the financing of the Come by Chance oil refinery.

Wells remained in the assembly as an independent until 1971 and then returned to his law practice. In 1987, he was elected Liberal leader, and in 1989 he became the province's fifth premier. He reformed the school system, amending the entitlement of each religious denomination to its own schools. "You'd have four different denominational schools with a total of 150 students in all grades," he recalls.

His greatest pride remains putting the province's finances on a surer footing in an era that saw the catastrophic collapse of the cod fisheries.

He returned to law practice and became chief justice of the province from 1999 to 2009.

Earlier this year, at age 76, Wells was asked to rejoin his former St. John's law firm, as counsel, adviser and mentor. A lifelong Anglican, Wells remains a member of the Cathedral of St. John the Baptist in St. John's.

Looking back, does he feel his Christian faith was challenged by politics? Says Wells: "The only issue that caused me concern was abortion. I have fairly strong personal beliefs about abortion, especially late abortion, and I was reluctant to provide public funding for these procedures."

The courts resolved the issue, ruling that terminations must be covered by the provincial health-care plan. "It was difficult to deal with. But, despite your own religious beliefs, others have different beliefs, and you can't impose the burdens of your beliefs on everybody else."

He has this advice for people of faith considering a political career that may pit their religious convictions against the exigencies of secular democracy: "Think hard about it. Recognize that when these kinds of issues arise, your own religious principles can't come first. If they do, you have to resign." — DIANA SWIFT



RANDY DAWE PHOTOGRAPHY

Clyde Wells rejoined his former law firm this year.

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