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MICHAEL HUDSON

Archbishop of Canterbury Justin Welby and Archbishop Fred Hiltz met for two hours at the convent of the Sisters of St. John the Divine in Toronto.

Welby: 'we are never just a local church'

After a 12-hour day of back-to-back engagements during his visit to the Anglican Church of Canada, a jet-lagged Justin Welby, the 105th Archbishop of Canterbury, sat down for a 15-minute interview with the Anglican Journal's Marites Sison late Tuesday evening, April 8. [Here are excerpts]

Q: What have you learned about the Anglican Church of

“We have such breathtaking diversity across the Communion that it’s a massive task to even think about how we can relate to each other effectively.

—Justin Welby, Archbishop of Canterbury

Canada that has been most unexpected?

A: Two things have been unexpected that have been striking. One is the depth of commitment to the truth and

reconciliation process, which I didn’t realize quite how deep that went into the life of the church. And, also, the commitment of the church to support the Council of the North

dioceses...That’s all part of the same sense of commitment to those the church has damaged or who are on the edge. The other thing that’s struck me has been the commitment to the Five Marks of Mission and that these are very much part of the strategy of the church.

Q: Could you give us a sense of what you talked about with the primate?

A: We talked about the challenge of diversity in the Communion, that we have such breathtaking diversity across the Communion that it’s a massive task to even think about how we can relate to each other effectively.

Q: In 2016, the Canadian church’s General Synod will be presented with a resolution

See Global church, p. 9

See you in September

Broad consultation on marriage

The Anglican Church of Canada’s commission on the marriage canon is inviting Anglicans in Canada and across the Communion, as well as church ecumenical partners, to offer their views about changing the marriage canon (church law) to allow same-sex marriage.

“...One of the things the commission wants to make clear is that everyone [in the commission] has an open mind,” said its chair, Canon Robert Falby, in an interview.

At its first meeting, April 3 to 4, in Toronto, the commission put together a process

“The issue is like untying ‘a big knot.’

—Bishop Linda Nicholls
commission member

of consultation that will allow people to make submissions. The submissions could be in various formats—from written papers to videos—and they would be posted online, said Falby, who is also chancellor of the diocese of Toronto and former prolocutor of General Synod.

Details of how submissions can be made are available

at: <http://www.anglican.ca/about/ccc/cogs/cm/>

In July 2013, General Synod—the church’s governing body—passed Resolution C003, which will bring a motion concerning same-sex marriage to its next meeting in 2016. The resolution asked CoGS to prepare and present a motion to change the church’s Canon 21 on marriage “to allow the marriage of same-sex couples in the same way as opposite-sex couples.” The resolution also directed that there be a broad consultation about the preparation of the motion. At

See Commissioners, p. 12

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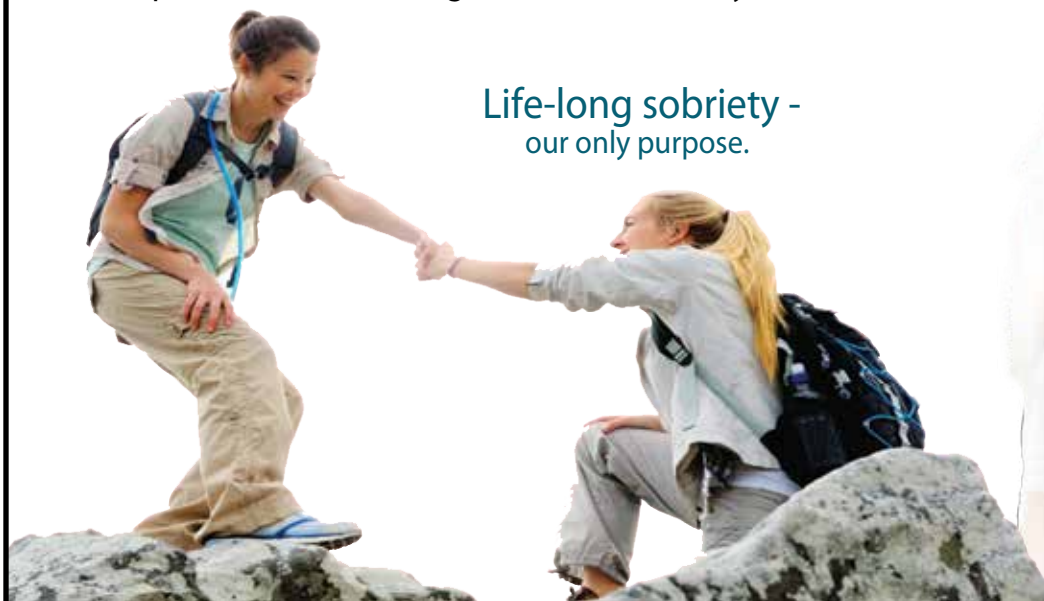
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A gospel preached through time and example

BY SIMON CHAMBERS

“MY DAD HAS become a great rector’s wife,” I remember saying in a sociology of religion class 20 years ago at the University of Toronto. I said it to get a laugh, but also because it was true. We were talking about the role of clergy in different world religions, and the discussion had turned to the unwritten assumptions of what a clergy person brings to a community.

One of those assumptions, in Anglican circles at least, was a spouse who would perform a variety of roles in the parish. And it was a role my dad was now filling.

For the first 14 years of my life, my mother had followed my father around North America as his work with TD Bank moved our family from Toronto to San Francisco to New York and back to Toronto again. She had stayed home to raise my brothers and myself, slowly getting back into the workforce as we got older and more independent (or at least less likely to burn the house down if we were home alone). When we were back in Toronto, my mom’s call to ordained ministry got more insistent, and she went back to school when I entered Grade 10. Strangely, when she was getting marked herself, her focus on my marks decreased.

I was very proud of her when she was ordained just before my graduation from high school. It was wonderful to see her grow into her role as a curate, then associate priest and eventually rector. But the change in my father was also there—more subtle, but something I could be just as proud of. Instead of her following him, he now followed her to Aurora, Ont., and then down to Scarborough. He sang in the parish choir, hosted the chancel guild and invited the church servers to barbecues, took



Bruce Chambers on Father’s Day 2013 with grandsons Scott, 9, above, and Mark, 6, below.



SIMON CHAMBERS

home communion to shut-ins and performed so many of those welcoming ministries that a “rector’s wife” was expected to perform.

Even before that, when my mother’s master’s degree took up so much of her time, Dad took on

the shopping, laundry and other tasks. Despite his penchant for burning anything that came near the barbecue, he cheerfully stepped up to do more work. (My brother and I, less cheerfully, did the same.) He managed this while continuing his work at the bank, fitting in the grocery shopping first thing on Saturdays, choir practice Thursday nights and other events around his work schedule.

As I was growing from boyhood to manhood through those years, I learned a lot from my dad about what it means to be a husband and father. I learned about putting other people’s needs before one’s own, and about sharing in all the work of the household.

I learned the importance of time. I valued then, and still value now, the opportunity to go for dinner and a baseball game with my father. Spending time together, doing something we both enjoy, is probably the best gift he can give me. And it’s a gift I pass on to my own boys—I’ve got a date with my son Scott to see a game and run the

bases afterwards as my birthday gift to him. I’m sure it will be as appreciated by Scott as my own games with Dad are by me.

The lesson of time is about more than just spending it together. It’s also about taking the time to enjoy life where you are. When I was a teen, on a family vacation, we drove northwest out of Paris, intending to go southeast. My dad didn’t get upset at his mistake. Or if he did, he hid it from my brother and me very well. Instead, we ended up enjoying some beautiful French countryside, and still somehow arrived when and where we needed to be.

Now, when my wife and I travel with our two boys, we keep the driving days short, allowing time to stop at an interesting playground, climb a mountain or visit a museum. My boys may not smell the roses, but they at least have the opportunity to trample them during a game of tag.

And, much to the dismay of my sons, I also learned the value of puns and the other forms of “dad humour,” which, I’m sure, will embarrass Scott and Mark when they are teens. I learned to take photographs of them quickly so they don’t get bored and wander off or look sullen. And while I never learned to cook cheese soufflé like my dad, I hope to someday.

St. Francis of Assisi said, “Preach the Gospel at all times, and when necessary, use words.” My father often preached a gospel about parenting to me through those years. It was a gospel preached by example, not words. And that gospel is one that has guided my parenting. I hope my own boys are picking up that same gospel for when they are adults themselves.

SIMON CHAMBERS is communications co-ordinator for the Primate’s World Relief and Development Fund.



Diocesan workshop inspires parishioner to become a member and supporter of



Elizabeth recently participated in a diocesan workshop for wardens and treasurers. Part of the day-long event included a section on gift planning and the support General Synod’s *Resources for Mission* staff provides for our national partners – including the ANGLICAN FOUNDATION OF CANADA.

Elizabeth was greatly impressed by the introductory booklet providing information about the Foundation. At first she thought the Foundation was just an Anglican bank! The booklet’s statement of identity opened up all sorts of possibilities for her: *innovative ministries; Anglican presence; diverse infrastructure projects* across the Canadian Church.

Elizabeth was particularly intrigued to learn the Foundation has allocated funds for the provision of spiritual, medical care and compassion to children with an end-of-life diagnosis...for funding for after-school homework clubs to provide a supportive learning environment. Her life-long work with children and families has prompted her not only to become a Sustaining member of the Foundation, but plan to include in her Will a residual bequest to add to the permanent endowment of the Foundation, so that vital, innovative ministry and programme may continue for generations to come.

For more information about the work of the Anglican Foundation, gift planning opportunities and how to make a gift, please contact



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'Thanks for the memories'

A. PAUL FEHELEY

A NUMBER OF years ago I watched a television tribute to Bob Hope. Many different people who had played a significant role in his life took the microphone and sang back to Bob a verse of his signature tune, "Thanks for the Memories."

It was very moving for him as family friends and co-stars from his long and illustrious career serenaded him with that song, which will be forever associated with him.

I would like to take hold of the microphone and sing my own version of "Thanks for the Memories," as my role as the interim managing editor of the Journal ends. I will continue my work for the primate, but in terms of the Journal, this is my final editorial.

The first verse of the song goes to my long-time colleague, but more importantly, my very close friend Sam Carriere. Sam, who is on leave due to a serious illness, was the person who believed in me enough to offer me the opportunity to be the editor. Sam, with his love of journalism and his vast experience and knowledge, has been wonderfully supportive. Over early



is something for which I will be forever grateful.

The second verse goes to the Journal staff. I have been blessed to work with an incredibly gifted group of people—Saskia Rowley, Janet Thomas, Marites (Tess) Sison and Leigh Anne Williams, with additional help from Diana Swift. Words alone cannot convey to you how hard they work, their dedication to the tasks, their patience, their functioning as a team, their abiding friendship and their gifts of creativity in layout, editing and journalism.

I leave on a high note—on page 13 you will see an article about the Journal having received 26 awards, including two top awards in the category of general excellence for national or

international newspaper, from two religious press associations in North America, continuing the newspaper's tradition of excellence. It is very gratifying for me as the editor to see the staff continue to be acknowledged in this way by peers and professional communicators.

The third and final verse goes to you, the readers and supporters of the Journal. A priest comes to a parish and works, prays, plays and worships with his or her people. In each parish that I was privileged to serve in, I got to know the parishioners and felt a real sense of loss when I would leave. In much the same way, I feel that I have come to know you and be reacquainted with former friends and parishioners. I feel that familiar sense of loss now and will deeply miss your emails, cards and letters. Many of these are very precious, as they are written by hand in a script that reminds me of the cherished notes I have in my possession from my late grandmother, who shared her love for me through writing letters.

You have shared thoughts, offered words of hope, argued and debated, and criticized—all to the good. The Journal's mandate is not to be the official voice of the Anglican church

but a place of diversity that needs to be independent and reflect the variety of Anglican opinions across this country and within the Anglican Communion.

Your generous financial support says how much you believe in a newspaper that is delivered to your home for a remarkable 32 cents each month (taking into account all the costs, such as staff, printing, mailing—everything) and a website that shares fresh news many times each week. In 2013 the Journal's revenue, including among other things advertising, grants and especially your donations, was 12.5 per cent of the national budget—the second-highest total after diocesan contributions. I have always interpreted your support as your belief that the Journal is meeting many needs and connecting you with other Anglicans and the church. Thank you for allowing us to come into your home each month.

My story here is finished, but to Sam, to the staff and to you, I say, "Thanks for the memories."

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

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LETTERS



CONTRIBUTED

Vera Mason is celebrating 70 years of uninterrupted altar guild membership.

COMMITTED SERVICE

It occurred to me that a milestone my mother will reach this year may be of interest to the *Anglican Journal* and its readers.

On June 14, my mother, Vera Mason, will celebrate 70 years of uninterrupted altar guild membership.

She joined as a teenager, when her family worshipped at St. Stephen's Anglican Church in Montreal. After marrying and moving to the suburb of Dorval, she joined the altar guild at St. Mark's (now St. Andrew and St. Mark's). Then, after a move to neighbouring Lachine, she became a member of the guild at St. Paul's, where she served while raising three children. At retirement, she and her husband, Robert Mason, moved to Kingston, Ont., and joined Christ Church Catarauqui.

I had the pleasure of watching my mother recently as she quietly and efficiently went about her guild duties before and after the Sunday service at Christ Church. It was clear from her diligence that tasks such as counting out communion wafers and washing silver and crystal are, to her, a humble form

of worship and service to both God and her parish.

Trudie Mason
Pierrefonds, Que.

TIME TO CHANGE

When is the Anglican Church of Canada going to join the other churches in the Anglican Communion and introduce our own new *Book of Common Prayer* (BCP)? In 1980, General Synod rejected a proposal to prepare a revised Book of Common Prayer, directing the Doctrine and Worship Committee to proceed with a *Book of Alternative Services* (BAS). Here we are in 2014, using the BAS, which in itself is forward-thinking in using contemporary language.

Most other Anglican Communion churches have revised their BCP and named it so; ironically, our BAS in some cases uses part of their liturgy.

The other name that I strongly feel has to change is Anglican Church of Canada—to follow our neighbours to the south, and henceforth be known as the Episcopal Church of Canada, or some such variation. We are, after all, an episcopally led church, and for us in Quebec, the term "Episcopal" is much

more acceptable to our French-speaking congregations than "Anglican."

Let us hope that the delegates at the next General Synod will seriously consider these changes.

Jim Shepherd
Montreal

WHERE IS THE VISION?

Now that the Truth and Reconciliation Commission's work is done and history is rewritten with the hindsight and sensitivity afforded liberal opinion, might I ask what has been achieved by this exercise? Yes, we can "move forward in reconciliation," but not a word beyond pious platitudes is uttered as to the direction. Where, may I ask, is the vision of how indigenous people will thrive in a multicultural Canada with its knowledge-based economy? Pace those whose consciences are now eased, but I suspect the preoccupation with the past fostered by the Truth and Reconciliation Commission is in truth irrelevant and possibly detrimental to the future of indigenous peoples. We can certainly bemoan what was done, but that does not help the future.

David Allen
Edmonton

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Mishamikoweesh

FRED HILTZ

ON JUNE 4, I will be in Kingfisher Lake in northern Ontario for the inauguration of a new diocese. This occasion fulfills a vision of a deeply loved and highly respected elder, the Ven. Dr. William Winter. It had been revealed to him that some day there would be a truly indigenous church with leadership from among his own people. Having founded a school of ministry, he saw a number of indigenous men and women trained to be catechists, deacons and priests.



He was much encouraged when the synod of the diocese of Keewatin responded so favourably to a call for the creation of a Northern Ontario Region—one that would be self-determining and self-sufficient with respect to the provisions of ministry throughout its communities. He was also encouraged when the ecclesiastical prov-

ince of Rupert's Land amended its canon for the election of bishops, making provision for indigenous peoples to elect a bishop in accord with their own custom for raising up new leaders. He took great delight in the election and consecration of his niece, Lydia Mamakwa, on May 4, 2010.

Lydia's ministry of building up the church in those northern communities gave the people confidence to take steps toward the creation of a new diocese. This move enjoyed the full support of Archbishop David Ashdown and the synod of Keewatin, the co-operation of

neighbouring dioceses and the full endorsement of the provincial synod.

In 2013, the General Synod gave unanimous concurrence to the formation of the new diocese. Speaking on behalf of the elders and youth present, Bishop Lydia said, "I don't know if there's one word to describe the elation we felt when we saw all those hands going up. All I can say is thank you everyone for your support and may God bless you." In an instant, everyone was on their feet and bringing their hands together in sustained applause. It was one of the most Spirit-filled

moments at the synod!

As I participate in the celebration marking the inauguration of the new diocese, I will be carrying the delight and prayers of our entire church.

In case you were wondering about the name of the new diocese, it's Mishamikoweesh—meaning in Oji-Cree "Big Beaver House." There is a legend associated with that name, and Bishop Lydia has promised to share it at the celebration. So stay tuned!

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

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WALKING TOGETHER

Leading in the circle

MARK MACDONALD

ON APRIL 23, 2014, near his home on Siksika First Nation, we laid to rest my adopted brother and friend, the Rev. Mervin Natowohki ("Holy Water") Wolfleg.



Even in his long illness, he continued to be courageous, loving, humorous and connected. Even in the sadness of his passing, the many unique qualities of his leadership and fellowship were present, but some things stood out with special clarity and strength.

Even if you have never heard of Mervin, you have been touched by his work. He was the artist who created the symbol of the Anglican Council of Indigenous Peoples. Other aspects of his ministry are not as well known, though they had deep and broad influence. Merv was a trailblazer. Long before it became widely acceptable, he advocated a gospel welcome to indigenous culture and practices. Many now accept the possibility that indigenous symbols, ideas and ideals can serve within the framework of a rigorous and dedicated Christian discipleship. That was not true when Mervin started his work.

He was way out in front on many issues—political advocacy, spirituality and indigenous identity, in particular—but he never seemed to be apart from the rest of us. He always wrapped his very firm stances

with friendship, humour and humility. He was a leader, but never seemed to be a leader in a stand-in-front sense. It was always the type of leadership that typifies the very best of indigenous elders: leadership within the circle. When he spoke, it was with the authority of a friend and brother, not of an office or position.

Mervin brought the presence of his family and nation with him—he loved them deeply, but he invited us all to be a part of that love, helping us to see that by loving family in a good way we become relatives to others—including the rest of creation. While Western institutions are often uncomfortable with indigenous ways, he would insist that they made sense and received fulfillment in the life, death and resurrection of Jesus. He was, in all things, a believer—a believer who made the church look good to those who had long ago given up on it. Having suffered in the residential schools, he spoke with courage about his experience, without losing compassion for others, even those who hurt him. In his 67 years, he had his own ups and downs, but his experience appeared to give him admirable humour, humility and hope.

We will miss Mervin greatly, but his influence and example will be with us as we go forward. I will eagerly pray and look for his anointing to fall on some of us who have been left behind. Blessed rest, my brother.

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

OPINION

Climate change, money and the church

The latest Intergovernmental Panel on Climate Change report leaves no doubt that the climate is changing. Massive hurricanes, devastating floods and intense droughts are on the rise. The report is also clear on the cause. By burning oil, coal and gas (fossil fuels), we spew carbon dioxide into the air. The carbon dioxide traps heat, causing the climate to change.

Scientists predict a tipping point where there will be so much carbon dioxide in the atmosphere that climate change will be unstoppable and catastrophic. At current rates, we will reach this point in just

14 years. To avoid the worst of climate change, we must stop using fossil fuels and build a "fossil-free" economy.

But money stands in the way. The fossil fuel companies have amassed far more fossil fuel reserves than we can burn without reaching the tipping point. To avoid catastrophic climate change, we need to not burn 80 per cent of fossil fuel reserves. This 80 per cent—worth \$100 trillion—is already incorporated in the companies' stock values.

To overcome this financial barrier, many churches are shifting investments out of fossil fuels (see <http://gofossilfree.org/commitments/>).

Divestment is ethical and practical. Ethically, if it's wrong to wreck the climate, it's wrong to profit from that wreckage. Practically, it tells other investors that fossil fuels are overvalued, and have led to the so-called "carbon bubble." Divestment pushes companies and governments to convert to fossil-free energy.

I believe the Anglican church should join the fossil fuel divestment movement. God tells us to take care of the garden; we should own up to that responsibility.

Lenore Fahrig
Carleton University, Ottawa

LETTERS

ANOTHER STORY

With regard to the article in the May issue of the *Anglican Journal* [*Taken: unwed mothers pressured to give up their babies*, p. 1], in which Victoria Andrews recounts her experience as an unwed mother and the painful memories that still haunt her: I have read several articles of this type in various Canadian newspapers and I wonder if you ever receive any letters from the children who were adopted?

I personally know the story of a young woman from British Columbia who was adopted at a few days old, straight from the hospital. This was in the early 1970s, a few years after Victoria's experience in 1969. When this young woman became an adult, she was able to have a visit with her biological mother. After the visit, she returned home to her adopted mother and thanked her profusely for having adopted her. It would be interesting to

know if Victoria has been able to connect with her son and what his feelings are about the fact that he was adopted.

Hazel Ogilvie
Thornhill, Ont.

IN FAIRNESS

Reading Charlotte Hobbs's letter [March 2014, p. 6] brought back memories of my wife Ann's journey toward ordination. Harry Hobbs was our rector at that time; Ann was a lay reader; Charlotte and Judy Paulsen (Davis then) were members of our youth group. Certainly Harry was against the ordination of women, but he was also fair-minded enough to recognize that others felt differently and to support Ann in her journey. In fact, he even took her to see the bishop in her quest to become a postulant. Eventually Ann was ordained and served in the dioceses of Ottawa and Toronto as well as in the Anglican diocese of Cyprus and the Gulf.

Ann has advanced Parkinson's disease and is in long-term care now. She asked me to write this to be fair to Harry's memory.

W. Barry Shorrocks
Aurora, Ont.

ISRAEL/PALESTINE ARTICLES

I would like to thank you for your feature on the Holy Land this month, *Journey to Jerusalem Sunday* [anglicanjournal.com]. I spent my summer internship last year at St. George's Cathedral, Jerusalem, and viewing your videos of Jerusalem and the staff and community of St. George's brought back fond memories. I hope all Anglicans learn more about the Land of the Holy One so that their faith is strengthened and their eyes are opened to the needs and cries of the people there for justice, peace and compassion.

Justin Cheng
Toronto

YOUTH VIEW

Conversations that connect faith and daily life

ANDREW STEPHENS-RENNIE

THE OTHER DAY, as I sat in the barber's chair, I couldn't help thinking how wonderfully strange it was. There I was, sitting in this shop surrounded by machismo and boasting, listening to testosterone-fuelled music, and all the while engaged in a deep conversation with my barber about Jesus.

I still can't remember how the subject first came up between us. Probably it had something to do with where I work or what I do for a living. But two years later, our conversations about faith and work continue to challenge and refresh me.

As someone vocationally called to serve Christ's church, I can't think of anything more refreshing than having conversations with people who wrestle with what it means to follow Jesus out into the world. Lest I leave you with the impression that this type of conversation should be left to clergy, it may be pertinent to point out that I am not ordained. Rather, this sense of vocation is rooted in my understanding of and desire to live into our baptismal covenant.

Exploring the intersection between faith and life with folks outside of the church is the place where my faith and my faithfulness to Christ are challenged. In the midst of these encounters, I find myself reminded that an authentic Christian faith ripples forth from the waters of baptism and into the world.

Opening myself to these conversations—with all manner of people—I notice common threads. I notice a desire to engage in conversation about ultimate meaning. I notice an inclination to live life well. I attend to the desire to make sense of those moments of chaos that plague



DIEGO CERVO

A barbershop is a surprisingly good place to converse about faith.

lives seeking beauty and truth. Through it all, I find myself increasingly aware of our common human struggle to make meaning from the disparate threads of our lives.

In recent days, I've been rereading a book by Kenda Creasy Dean and Andrew Root entitled *The Theological Turn in Youth Ministry*. At times a dense and cumbersome read, I've found it to be incredibly helpful, both personally and professionally.

One of Root's observations continues to affect me deeply. In discussing the ways in which Christian theology might bear on conversations with youth, he suggests that "ultimately, theology starts with a crisis." That is to say, the ways in which we understand the relationship between God and God's good creation and humanity provide us with the tools to both articulate and cope with the challenges of life—whether large or small. Taking it a step further, we could say this understanding can also provide us with the tools to accompany others in their own challenges, and even crises.

To accompany another requires relationship, a willingness to listen and our own sense of what God is doing in our lives.

Many parishes across this country are equipping parishioners to pay attention to God's work in the lives of individuals and communities and throughout the world. And that's what we need—Anglican Christians ready and willing to respond to their neighbours, strangers on the street (and even their barbers!) in conversations about ultimate meaning.

My own faith journey has been nurtured by several communities: Wine Before Breakfast at the University of Toronto, Ottawa's parish of St. Michael and All Angels, and more recently the emerging St. Brigid's community in downtown Vancouver. These communities have taken seriously the connection between faith and daily life, and have provided members with safe places to wrestle with life's questions, together. What I'm most grateful for is the way in which they've also equipped me to accompany and journey with those I meet along the way, sharing my story and the story of the God who continually transforms and renews my life.

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

NEWS BRIEFS



COURTESY ST. AUGUSTINE OF CANTERBURY CHURCH

The former church of St. Aidan's now houses a new congregation, St. Augustine of Canterbury.

Court denies dissidents' appeal

The Supreme Court of Canada has refused to hear an appeal of a lawsuit from parishioners of St. Aidan's Church in Windsor, Ont., who left the Anglican Church of Canada in 2008 to join the Anglican Network in Canada (ANiC). The ruling ended a long legal battle with the diocese of Huron over the church property and a trust fund.

According to a statement from the diocese, the "breakaway group" first filed a lawsuit in 2009. In 2011, a judge ruled that the property and trust fund belonged to the diocese. The Ontario Court of Appeal denied an appeal of

that decision and awarded the diocese legal costs. In 2013, the complainants sought leave to appeal to the Supreme Court, which has now been declined.

Parishioners of St. Aidan's who remained with the Anglican Church of Canada formed a new congregation, St. Augustine of Canterbury, with members of the nearby St. Barnabas Church, which gathers for worship in the former St. Aidan's building.

The congregation that left to join ANiC has been gathering in a funeral home but will soon be moving to a new worship space in a local Christian Reform church. —STAFF

Victim sues priest, diocese

Chris Morrison, who former priest George Ferris was convicted of sexually abusing in the 1980s, is suing both Ferris and the diocese of Huron for \$3.1 million.

Ferris was sentenced in January to five and a half years in prison for assaulting Morrison and two other complainants.

Morrison says he was abused by Ferris from 1983 to 1989, starting when he was about 12 years old and a member of St. James Anglican Church in Paris, Ont., where Ferris was the rector.

In his statement of claim, Morrison lists the destructive effects of the abuse, including the loss of his faith; impaired ability to succeed at school and work and to form relation-



COURTESY CHRIS MORRISON

Chris Morrison, age 12

ships; damage to his physical, mental and emotional health; and suicide attempts.

The diocese is named in the lawsuit for, among other things, failing to protect Morrison from Ferris, an employee of the diocese.

—LEIGH ANNE WILLIAMS

Blogger versus bishop case settled

As a part of a mutually agreed upon court settlement of a defamation of character lawsuit, blogger David Jenkins has apologized to Bishop Michael Bird of the diocese of Niagara "for any suffering he has experienced as a result of blog postings" on his blog, Anglican Samizdat.

The settlement also stipulated that Jenkins would pay "a majority of the legal costs involved, remove the Bishop from his posts, and agree not to publish any similar posts about the Bishop

in the future," according to a release issued by the diocese of Niagara. In a related post on Anglican Samizdat, Jenkins noted that he had agreed to pay \$18,000 toward legal costs, which Bird's lawyer had stated were \$24,000.

Jenkins's statement of defence had denied that his postings were libellous or defamatory. It asserted that Jenkins was exercising his freedom of religion and expression and that his comments were intended to be humorous and satirical. —STAFF



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Wycliffe designs courses for the North

Toronto's Wycliffe College, which has a long history of interaction with the people of the North, is launching a series of online theology courses designed specifically for use in northern aboriginal communities.

According to the project's co-ordinator, the Rev. Julie Golding Page, the seminary had received requests from northern clergy for such a program. When Wycliffe asked whom it should serve—listed clergy, lay readers, other leaders, people interested in becoming lay readers or being ordained, or people who just wanted to learn more about the Bible and the church—the answer came back “all of the above,” said Golding Page. “So we have the difficult but very fruitful task of having to make the courses accessible to anyone.”

Some courses, such as a survey of the Old Testament, are more basic and could be used by anyone wanting to know more about the Bible. Others, such as a study of the Book of Exodus, will require more knowledge of the Bible.

Since English may be a second language for many northerners, the material is written in an accessible style that is respectful of indigenous



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Wycliffe College has a long history of educational exchange with students and clergy from the North.

students' cultures, educational backgrounds and life experiences.

The Wycliffe doctoral students and professors writing the drafts have worked collaboratively with northern pastors, bishops and lay people. “Every course will have input from all those different kinds of communities and will not be just something produced here in the South for the North, which we know was the typical missionary model from the past,” said Page.

The collaborative model has many challenges, includ-

ing different time zones and unreliable Internet service in many parts of the North. “But we're making some good headway and learning a lot in the process,” she said.

Although the courses could be used by individuals at home, they are really intended for group study. “Then they can turn it into more of a spiritual formation experience, where they eat together, talk together, share together, study the Bible together and pray,” Page said. Wycliffe will provide the courses free of charge.

—LEIGH ANNE WILLIAMS

Retreat time for the House of Bishops

At its spring meeting, the House of Bishops departed from its usual agenda of briefings and program updates to include days spent on a retreat that combined eucharists, Bible studies, moments of reflection, quiet walks and group conversations.

“Bishops are always encouraging clergy, ‘Take your retreat.’ Every once in a while when it comes to that counsel, we need to lead by example,” said Archbishop Fred Hiltz, primate of the Anglican Church of Canada, in an interview. “The time has come for us to follow our Lord's advice to ‘come apart and rest a while.’”

The retreat, held April 28 to May 2 at Mount Carmel Spiritual Centre in Niagara Falls, Ont., was led by Archbishop Barry Morgan, primate of the Church in Wales, and the Rev. Kathryn Smith, ordained minister with the Canadian Baptists of Ontario and Quebec.

“It really was a retreat,” said Hiltz, and it was “intended to help us all focus on the unity that we have in Christ and to celebrate that and to embrace all our diversity.”

The idea for a retreat came at the fall meeting, as bishops expressed their frustrations at not having sufficient time to



COURTESY MOUNT CARMEL SPIRITUAL CENTRE

Bishops spent their time praying and participating in Bible studies and group conversations at Mount Carmel Spiritual Centre in Niagara Falls, Ont.

have or finish deep conversations with one another. “We are resolved to work together as colleagues in ministry, and every once in a while in a body like that...it's time for us to take time and be with the Lord, just to remind ourselves who has called us to this work, whose servants we are, whose people we serve,” said Hiltz.

Hiltz was gratified to see the bishops working at a more relaxed pace and said, “the most important thing we did all week was pray together.”

He added that bishops appreciated being able to sit down and have conversations with each other or go for walks with each

other in a leisurely way.

During their retreat, bishops began each day with morning prayer, followed by an address by Archbishop Morgan and quiet reflections. Morgan's talks mostly centred on the essence of a bishop's calling.

Afternoon sessions were facilitated by Smith, who focused on how bishops could build and strengthen their relationships with each other and how they could build a sense of community as a group.

Evenings were spent in prayer and people were free to enjoy some quiet time alone or in conversation with others.

—MARITES N. SISON



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The Archbishop of Canterbury, Justin Welby, and the Roman Catholic Archbishop of Toronto, Cardinal Thomas Collins, converse at an ecumenical reception in St. James Cathedral Centre. Welby visited the Anglican Church of Canada April 7 to 8.

Ecumenism must address needs of the world

Archbishop of Canterbury Justin Welby has underscored the value of continuing ecumenical dialogue at a “passionate theological level,” while at the same time having “a closer relationship of action” that addresses the needs of the world in such areas as poverty and social justice.

Ecumenism must be “something that is our burning desire,” Welby told a gathering of ecumenical guests at a reception at Toronto’s St. James Cathedral Centre, during his “personal, pastoral visit” to the Anglican Church of Canada, April 8 to 9. “In the last seven verses of John 17, Jesus prays with extraordinary passion and extraordinary directness about the absolute necessity of the visible unity of the church...”

In a divided and diverse world, Welby said the church could demonstrate “how humanity can overcome its cultural divisions and truly be...a holy nation of God’s people.”

In different parts of the world, there has been “a new movement of the spirit,” said Welby. For example, Chemin Neuf, a Jesuit-founded French Catholic community with an ecumenical vocation, accepted his invitation to take up residence in Lambeth Palace.

Last January, four members set up “a fraternity” in Lambeth Palace. “We hope that it is something that will grow and develop,” said Welby, adding that he and his wife, Caroline, got to know the community over the past seven years. (The archbishop’s spiritual director is a Swiss Roman Catholic priest, Fr. Nicholas Buttet.)

The *Guardian* newspaper has noted that the move breaks five centuries of Anglican tradition and ushers in “a further rapprochement between the churches of England and Rome.”

“Everything we do in church has to be rooted in theology, theological anthropology and ecclesiology. Those are things

we cannot and must not avoid,” said Welby. But at the same time, he said, Christians must draw on “the riches that God has given us.” He noted how Catholic social teachings have been “formative influences of my own thinking in terms of the ministry of the church, and the most powerful influence from which I’ve learned and continue to learn.”

In his remarks, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, noted that Welby has made a commitment to ecumenical dialogue “and furthering the realization of our Lord’s prayer that we may all be one.”

Archdeacon Bruce Myers, co-ordinator for ecumenical and interfaith relations for the General Synod of the Anglican Church of Canada, said he welcomed Welby’s reminder that “we, as divided churches, must continue to painstakingly work out the knots of our theological differences while at the same

time giving practical expression to the unity we already share by engaging together in mission.”

Before the reception, Welby and the ecumenical guests gathered for vespers at the historic Cathedral Church of St. James.

The ecumenical guests included the Roman Catholic Archbishop of Toronto, Cardinal Thomas Collins; Nora Sanders, general secretary of the United Church of Canada; the Rev. Stephen Kendall, principal clerk of the Presbyterian Church in Canada; Lt. Col. Jim Champ of the Salvation Army, who is also president of the Canadian Council of Churches; and the Rev. Karen Hamilton, general secretary of the Canadian Council of Churches.

Also present were Archbishop Colin Johnson of the Anglican diocese of Toronto and metropolitan of the ecclesiastical province of Ontario; and the Very Rev. Douglas Stoute, dean of Toronto.

—MARITES N. SISON



Archbishop Fred Hiltz hosted a 70-guest dinner for Archbishop of Canterbury Justin Welby and his wife, Caroline, at St. James Cathedral Centre. Guests included “a host of people from Canada who are so deeply committed to the works of the Anglican Communion,” said Hiltz.

Marriage, reconciliation at the fore

When Archbishop of Canterbury Justin Welby met with the primate, Archbishop Fred Hiltz, he was “very interested” in the work of the Anglican Church of Canada’s commission on the marriage canon because of the reality that the Church of England will have to wrestle with the issue of same-sex marriage following its legislative approval in the U.K.

“Notwithstanding the declared position of the Church of England at this moment, he [Welby] is very conscious, of course, that there’s going to be a fair amount of pressure from within the Church of England to at least have some discussion around that [same-sex marriage],” said Hiltz in an interview with the *Anglican Journal*.

Welby was also very interested in the issue of reconciliation as it relates to the history of the Canadian church’s relations with indigenous people and its involvement in the Indian residential school

system. “As he said now, in the Church of England, things are coming to light in terms of abuse in church schools... they’re kind of at that early stage,” and Welby wanted to know how the Canadian church has responded.

On the issue of the marriage canon, Hiltz said Welby was “very appreciative” that the commission will conduct a broad consultation across the Anglican Communion and with its ecumenical partners on the matter of changing the Canadian Anglican church’s marriage canon (church law) to allow same-sex marriage.

During their two-hour meeting April 8, Hiltz said Welby was interested in how the church has dealt with the conflict over human sexuality, in particular, how the 2010 General Synod in Halifax dealt with the issue in a non-parliamentary manner and how there has been “continuing conversation” about the matter.

In an interview with the

Anglican Journal, Welby said he found Hiltz “a particularly helpful, thoughtful and challenging interlocutor, and someone who seems to be able to unlock and unpick issues that were weighing on my mind.”

Welby had also inquired about how the church was prepared to deal with the impact of the marriage canon resolution in 2016.

“It’s just a reality that when things move, one way or another, that there would be some dioceses or parishes looking for some model of episcopal leadership,” said Hiltz, adding that he informed him about the church’s shared episcopal ministry model. “I told him that it’s in place, [but] it has only been enacted and effective in one diocese—Montreal.”

Overall, Hiltz said the visit provided the Archbishop of Canterbury with “a sense of the commitment of the Canadian church to the Communion.” —M.S.



Bible Readings

July		August		September	
DAY	READING	DAY	READING	DAY	READING
01	Colossians 3.1-17	01	Psalms 17.1-15	01	Ecclesiastes 2.1-13
02	Habakkuk 1.1-17	02	Matthew 14.13-21	02	Ecclesiastes 2.14-26
03	Habakkuk 2.1-20	03	Romans 9.1-18	03	Romans 13.1-14
04	Habakkuk 3.1-19	04	Romans 9.19-33	04	Exodus 11.1-10
05	Romans 7.1-25	05	Romans 10.1-21	05	Exodus 12.1-14
06	Matthew 11.1-19	06	Deuteronomy 34.1-12	06	Exodus 12.15-28
07	Matthew 11.20-30	07	Genesis 37.1-20	07	Matthew 18.1-20
08	Matthew 12.1-14	08	Genesis 37.21-36	08	Matthew 18.21-35
09	Matthew 12.15-32	09	Genesis 39.1-23	09	Exodus 12.29-50
10	Matthew 12.33-50	10	Matthew 14.22-36	10	Exodus 13.1-16
11	Matthew 13.1-17	11	Matthew 15.1-20	11	Exodus 13.17-14.9
12	Matthew 13.18-30	12	Matthew 15.21-39	12	Romans 14.1-12
13	Psalms 119.97-112	13	Genesis 41.1-16	13	Psalms 114.1-8
14	Romans 8.18-39	14	Genesis 41.17-41	14	Psalms 98.1-9
15	Genesis 25.19-34	15	Galatians 4.1-20	15	Philippians 1.1-11
16	Genesis 27.41-28.5	16	Genesis 45.1-20	16	Philippians 1.12-30
17	Genesis 28.6-22	17	Romans 11.1-12	17	Exodus 16.1-16
18	Psalms 139.1-12	18	Romans 11.13-24	18	Exodus 16.17-36
19	Psalms 139.13-24	19	Romans 11.25-36	19	Matthew 19.1-15
20	Matthew 13.31-43	20	Romans 12.1-8	20	Matthew 20.1-16
21	Matthew 13.44-58	21	Psalms 124.1-8	21	Matthew 9.1-13
22	John 20.1-18	22	Exodus 1.1-22	22	Matthew 9.14-26
23	Genesis 29.1-20	23	Exodus 2.1-25	23	Matthew 9.27-38
24	Genesis 29.21-35	24	John 1.43-51	24	Matthew 19.16-30
25	Matthew 20.17-34	25	Romans 12.9-21	25	Matthew 21.18-32
26	Psalms 105.1-22	26	Exodus 3.1-17	26	Philippians 2.1-17
27	Psalms 105.23-45	27	Exodus 3.18-4.17	27	Philippians 2.18-30
28	Genesis 30.1-21	28	Exodus 4.18-31	28	Psalms 78.1-20
29	Genesis 30.22-43	29	Matthew 14.1-12	29	Daniel 12.1-13
30	Genesis 31.43-32.12	30	Matthew 16.21-28	30	Psalms 19.1-14
31	Genesis 32.13-32	31	Ecclesiastes 1.1-18		

Welby proves himself a quick study at Church House



(Left to right) Cynthia Herrera and Emily Fe Honoridez chat with Archbishop of Canterbury Justin Welby at Church House.

The national office of the Anglican Church of Canada in Toronto was abuzz with excitement as staff welcomed Archbishop of Canterbury Justin Welby and his wife, Caroline, for a brief stop in a tightly scheduled visit to Canada from April 7 to 9.

Following a morning worship service and a meeting with Archbishop Fred Hiltz, primate of the Anglican Church of Canada, then a private luncheon in support of Canterbury Cathedral, the Welbys came to Church House, where there was a brief meeting with General

Synod directors and management and a reception with staff.

Monica Patten, interim director of resources for mission, said she was struck by how “in a relatively short time he so deeply understands the Anglican Communion—both the opportunity and the potential as well as the challenges.”

National Indigenous Anglican Bishop Mark MacDonald said he appreciates Archbishop Welby’s focus on reconciliation, particularly looking at the effects of colonization. “I think he’s going to have a big impact.”

—LEIGH ANNE WILLIAMS

Welby: ‘We need to learn to live as a global church in a local context’

Continued from p. 1

changing the marriage canon to allow same-sex marriage. Is this a cause for concern?

A: That’s a really tough question. Well, it’s got to be a cause for concern because this is a particularly tough issue to deal with...And I hope that two or three things happen: I hope that the church, in its deliberations, is drawing on the wealth of its contribution to the Anglican Communion and the worldwide church, to recognize...the important links. And that, in its deliberations, it is consciously listening to the whole range of issues that are of concern in this issue...We need to be listening to the LGBT voices and to discern what they’re really saying...There needs to be listening to Christians from

around the world; there needs to be listening to ecumenical partners, to interfaith partners. There needs to be a commitment to being able to disagree in a way that demonstrates that those involved in the discussions love one another as Christ loves us.

Q: In your interview about gay marriage with LBC Radio, were you in fact blaming the death of Christians in parts of Africa on the acceptance of gay marriage in America?

A: I was careful not to be too specific because that would pin down where that happened and that would put the community back at risk. I wouldn’t use the word “blame”—that’s a misuse of words in the context. One of the things that’s most depressing about the response

to that interview is that almost nobody listened to what I said; they mostly imagined what they thought I said.

Q: So what exactly were you saying?

A: What I was saying is that when we take actions in one part of the church, particularly actions that are controversial, that they are heard and felt not only in that part of the church but around the world...And this is not mere consequentialism; I’m not saying that because there will be consequences to taking action, that we shouldn’t take action. What I’m saying is that love for our neighbour, love for one another, compels us to consider carefully how that love is expressed, both in our own context and globally. We never

speak the essential point that, as a church, we never speak only in our local situation. Our voice carries around the world. We need to learn to live as a global church in a local context and never to imagine that we’re just a local church. There is no such thing.

Q: You’ve said the issue of same-sex marriage is a complex one that you wrestle with every day and often in the middle of the night...

A: I have about a million questions. I think really I’ve said as much as I want to on that subject.

Q: Are you less candid on Twitter now?

A: I’m not necessarily less candid. Every day I get loads

of questions directed at me through a Twitter message—everything from “What’s your favourite book?” to “Are you really saying...whatever?” Sadly, there’s really no way I can respond to those—it’s just impossible...The other thing is that you just become aware of the dark side of all these things: that people feel that they can write things about other people, and not just about myself, which are really horrible. There are moments when you think, “I just don’t know if I want to put up something on social media because it will just unleash a torrent of abuse from some people.” But in the end you think, “Well, I won’t read it...there’s no point...I’m just going to get on with life.”

—M.S.



COUNCIL OF GENERAL



LEIGH ANNE WILLIAMS

Birth of a diocese

From left to right: Archdeacon Sidney Black, Bishop Lydia Mamakwa, Archbishop Fred Hiltz, Bishop Mark MacDonald and the Rev. Norman Wesley led the Council of General Synod in prayers for indigenous ministries, particularly the new diocese of Mishamikoweesh, the creation of which will be celebrated from June 1 to 4 at Kingfisher Lake First Nation in northern Ontario.

Bias in marriage commission?

In a progress report to the Council of General Synod (CoGS) on the work of the Commission on the Marriage Canon, chair Canon Robert Falby noted that there had been “some controversy” over the membership of the committee after it was announced in early 2014.

Critics have said that the commission does not have a balance of members who are both for and against the resolution passed at General Synod 2013, which asked CoGS to prepare and present a motion to change the church’s Canon 21 on marriage “to allow the marriage of same-sex couples in the same way as opposite-sex couples” for the next General Synod in 2016.

In fact, Bishop Larry Robertson of the diocese of Yukon voiced those concerns to CoGS at its meeting in Mississauga, Ont., on May 3. He said he spoke not only his own views but also those of people in his diocese and beyond who brought their concerns to him because he is a member of CoGS. After confirming that a change to the marriage canon would be considered a matter of doctrine that would have to be approved by a two-thirds majority in all three orders at two consecutive General Synods, the bishop said he and several people who had come to him questioned the idea that the commission was

“The goal is to have an open and transparent process.”

—Canon Robert Falby
commission chair

balanced.

Falby replied that he was disappointed that Robertson didn’t think the commission membership was balanced. “I think it is,” he said.

His understanding was that members were chosen because they were “people who occupied the middle road, with perhaps opinions previously expressed on one side or the other, but not anyone who had taken on an advocacy role for one side or the other.”

Falby also emphasized that the commission wants to hear from Anglicans across the country with any point of view on the matter and that it is inviting submissions of their opinions in a written document or video through a dedicated page on the church’s website, anglican.ca. Submissions can also be made by email: marriage-canon@national.anglican.ca. All submissions must be in by Sept. 30, 2014 and will be posted on anglican.ca.

Falby said the goal is to have an open and transparent process, and comments are being posted with the intent of

creating a public hearing.

CoGS agreed that all submissions would have to be posted with attribution. The decision was made after questions were raised by some members about whether exceptions could be made for people who fear that there might be consequences for them if they express opinions that might be contrary to those of their parish or community.

It took a while for CoGS to achieve consensus on the matter, as members expressed varying opinions.

Jennifer Warren, from the ecclesiastical province of Canada, said not identifying the authors of submissions “compromises the trust” given by members of the 2013 General Synod who voted on the marriage canon resolution with amendments that included a broad consultation.

Alex Starr, of the ecclesiastical province of British Columbia and Yukon, said that while it was important “to take responsibility for the words we say,” they often come from a position of privilege.

Canon Robert Falby, chair of the commission, also assured CoGs that submissions will be vetted so that the authors of those containing offensive language will be invited to amend them. —LEIGH ANNE WILLIAMS, with files from Marites N. Sison

Some settlement funds may be repaid

David Jones, chancellor of the Council of General Synod (CoGS), informed council members of a strong possibility that as much as \$2.7 million paid to the Residential Schools Settlement will be returned to the 32 Anglican entities involved—General Synod, the Missionary Corporation and the 30 dioceses. He explained why and led a discussion about what might be done with General Synod’s share once the final financial information is confirmed.

Jones said that when the original settlement was signed in 2002, the 32 Anglican entities were legally obliged to contribute \$25 million to the settlement.

The Roman Catholic Church signed an agreement with the Canadian government five years later, in 2007. A “most favoured churches” clause in the Anglican agreement allowed for its terms to be the same as for any later agreements the government made, Jones explained.

The Roman Catholic settlement was for \$79 million, and “there had been an agreement that our proportionate share was 19.8572 per cent of theirs. That caused our \$25 million number to be reduced to \$15,687,188,” he said. As a result, each of the Anglican entities’ contributions were recalculated, and some refunds were paid.

Briefing notes outlined where the revised total Anglican amount of \$15,687,188 was allocated:

- \$6,699,125—already paid for compensation of claims
- \$4,023,675 maximum to be contributed by the Settlement Fund to the Anglican Healing and Reconciliation Fund (AHRF) either by In-Kind Services or by cash payments, over a maximum of 10 years, which is expected to be paid in full by the end of 2014
- \$4,964,300 maximum, required to be paid to the AHRF—but only by matching 19.8572 per cent of what the Roman Catholics raised over their seven-year “best efforts” campaign

Jones pointed to the possi-

Based on a 20 per cent share of the Roman Catholic Church’s liability, the Anglican church’s settlement was reduced.

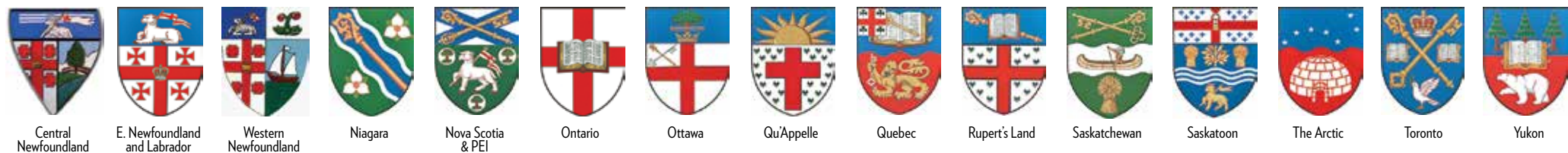
bility of returning funds from the third point. Although \$2.2 million had already been paid to the AHRF as was required, the remaining \$2.7 million is held in reserve pending the outcome of the Roman Catholic fundraising campaign. Matching funds from the Anglican funds in reserve would be required only if the Catholic campaign raised more than \$11.1 million by September 2014, and as of April 2014, the total was only about \$4 million, he explained.

Consequently, the \$2.7 million held in reserve could be returned to the 32 Anglican entities, Jones said. He added that he thinks it’s reasonable to assume that would be done in proportion to what each entity had paid into the settlement.

He noted that the 30 dioceses would make their own decisions about the appropriate use of their shares, but CoGS could consider what it might want to do with General Synod’s share of \$322,348.

Jones asked CoGS to consider the question of whether the funds should be returned to the General Synod. “On the other hand, General Synod committed the full amount to be paid into the AHRF, and the funds are only not required because of the lack of success of another party [the Roman Catholics] to raise their full ‘best efforts’ amount,” he pointed out. “...Given our relationship with our aboriginal communities, might CoGS decide to contribute the funds to the AHRF in all events?” he asked.

Alternatively, CoGs could redirect the General Synod share to a fund similar to the AHRF but not subject to the same operating constraints, Jones said. —L.A.W.



SYNOD, 2013 TO 2016

CoGs approves 2019 assembly with ELCIC

In other news, CoGS:

■ Approved, in its capacity as the Board of Directors of the Missionary Society, an increase to the amount of money Council of the North clergy can apply for as a loan toward a vehicle—from \$9,000 to \$13,000. Several members pointed out that the increased amount is still too low and a motion was approved requesting a prompt review of the policies regarding the financing of vehicles in Council of the North dioceses.

■ Heard a report from the liturgy task force and approved a motion from the faith, worship and ministry committee to authorize the publication—for study, trial use and evaluation, where permitted by the Ordinary—of the following provisional texts:

- inclusive language psalter
- Morning and Evening Prayer, seasonally, beginning with Ordinary time
- Revised Common Lectionary-based collects, beginning with Pentecost Year A and following through the seasons as these become available.

■ Approved a resolution to hold a joint meeting with the National Church Council, its counterpart body in the Evangelical Lutheran Church in Canada (ELCIC), on November 13 to 15, 2015. It also approved, in principle, that the Anglican Church of Canada will hold a joint assembly with the ELCIC in 2019. The two churches, which are in full communion, held a joint assembly for the first



SHUTTERSTOCK

Northern clergy will get higher loans for vehicles.

time in 2013. The joint meeting in 2015 will allow both churches “time and flexibility” to plan the joint assembly, said Dean Peter Wall, Anglican co-chair of the Joint Anglican-Lutheran Commission.

■ Approved a motion expanding the types of initiatives that can be considered for Ministry Investment Fund (MIF) grants. Established by the financial management and development committee in 2008 to limit the funding of operational deficits with unrestricted bequests to the national church, MIF grants were intended to provide seed funding for new program initiatives, single-purpose, time-limited projects and for specific initiatives that are in keeping with the strategic plan Vision 2019. The approved motion added two other criteria for consideration:

- funding for up to \$100,000 per year and \$250,000 in aggregate to support “new ways of working, for collaborative ministries between General Synod and ELCIC, diocese and/or other

partners”

- funding of up to \$75,000 annually for emerging and unbudgeted initiatives of General Synod.

The requirement that the balance of the fund may not fall below \$2 million remains.

■ Received an interim report from the Anglican Church of Canada-United Church of Canada Dialogue, which said that the discussions have been fruitful. The report proposed a further exploration of “what steps can be taken to make a mutual exchange of ministries between [the] two churches normative,” beginning with studying the possible interchangeability between Anglican priests and ordained United Church ministers. CoGS approved a motion from the faith, worship and ministry committee extending the Anglican participation in the current group’s mandate, which was ending this year; adding one more representative from each church to the dialogue; and requesting a report to General Synod 2016.

—LEIGH ANNE WILLIAMS

Location, location, location

Michael Thompson, general secretary of the Anglican Church of Canada, told Council of General Synod that support will be available for dioceses that find the costs of General Synod 2016 prohibitive.

Thompson updated Council of General Synod on plans for the next General Synod, to be hosted July 7–13, 2016, by the diocese of Toronto.

The meeting will take place at the Sheraton Parkway North Hotel in Richmond Hill, Ont. “We tried very hard to land a university location, but Ryerson University would not



CONTRIBUTED

The site of General Synod 2016

guarantee the availability of space at Ryerson until April of 2016. We thought that was leaving things just a little bit late,” he said wryly.

The only other university with the residential capacity

within the diocese is Trent University in Peterborough, Ont. But after consultation with the host diocese, it was decided that the distances would make it difficult for volunteers to support the meeting and the distance from airports would be generally prohibitive.

Thompson gave assurances of financial support from General Synod for dioceses for which hotel costs would be prohibitive: “...we are able to push forward some money out of the reported surplus from 2013 into the General Synod reserves, so there will be a larger reserve available for General Synod,” said Thompson. —L.A.W.



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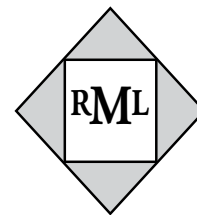
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MARITES N. SISON

Marriage canon commission members will carry out a broad consultation about changing the church law to allow same-sex marriage.

Commissioners face a daunting task

Continued from p. 1

its fall 2013 meeting, CoGS passed a motion to establish the commission to carry out the consultation.

The commission is aware that it faces “a daunting” task, and whether it has enough time to accomplish its task remains to be seen, said Falby. Nicholls cited commission member Paul Jennings’s image of the task as a big knot. “It’s a difficult issue to get at because the minute you pull out one piece, that reminds us of another piece,” she said. “We’re aware that we’re having to gently tease out what are the things that need to be looked at...”

Asked whether the commis-

sion reflects the “theological diversity” that the primate, Archbishop Fred Hiltz, had promised, Bishop Linda Nicholls, suffragan bishop for the diocese of Toronto’s Trent-Durham region, said, “I think the group reflects the ability to hear the theological diversity of the church.”

The commission has developed a series of questions and “a subset of issues we’d like addressed,” which could serve as guides for the submissions, “but I don’t think we want to confine what people would submit, either,” said Falby.

The commission has also mapped out a timeline, which will see the commission submitting a final report to CoGS

at its fall 2015 meeting.

Other members of the commission are: author and theologian Patricia Bays (diocese of Ottawa); the Very Rev. Kevin Dixon (dean of the diocese of Huron); the Rev. Paul Friesen (rector of St. Paul’s Church, Halifax, diocese of Nova Scotia and Prince Edward Island, and associate fellow at King’s College); Stephen Martin (diocese of Edmonton, associate professor of theology at King’s University College); and Archbishop John Privett (bishop of the diocese of Kootenay and metropolitan of the ecclesiastical province of British Columbia and the Yukon).

—MARITES N. SISON

Undoing the damage of the Doctrine of Discovery

Members of the Primate’s Commission on Discovery, Reconciliation and Justice met for the first time April 25 to 16 and acknowledged the need to deepen their understanding of the “theological and spiritual implications” of the Doctrine of Discovery in their different cultures.

The 17-member commission was created to explore ways in which the Anglican Church of Canada can translate into action General Synod 2010’s landmark resolution repudiating and renouncing the Doctrine of Discovery. The resolution pledged a review of the church’s policies and programs to expose the doctrine’s historical impact and end its continuing effects on aboriginal people.

The commission spent much of its time getting to know one another in order to “discover the different gifts and potentials of members” and see where they would be of best use to the work of the commission, said co-convenor Archbishop Terence Finlay. The commission also has a mandate to look at how the church can help achieve reconciliation with indigenous people at the grassroots level



MARITES N. SISON

Archbishop Terence Finlay, commission co-convenor

and how it can help address injustices in indigenous communities.

In his remarks, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, expressed the hope that the commission’s work would result in “a common bridge that we can all walk together.”

The Rev. Andrew Wesley, commission co-convenor, said it was important to have action at the grassroots level, noting how there is a general lack of knowledge and understanding about the Doctrine of

Discovery. Knowledge is key to understanding why aboriginal people have “so much anger with the government,” he said. The doctrine was a principle of charters and acts developed by colonizing Western societies more than 500 years ago, which gave Christian explorers the right to claim lands and territories they “discovered.”

A survivor of Indian residential schools, Wesley said he is eager to contribute to the work of reconciliation, in particular, the role of forgiveness. He expressed confidence that reconciliation and forgiveness will resonate well in aboriginal communities because it’s part of their lives. He noted how in his days as a hunter, he would even talk to an animal and ask for forgiveness before taking its life.

At the meeting, members were commissioned by the primate in a special service, said Finlay.

Finlay is asking Canadian Anglicans to keep the commission in their prayers as it embarks on “an enormous undertaking.”

The commission will submit its final report at the 2016 General Synod to be held in Toronto. —M.S.



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Jim Flaherty: faith witnessed by action

LAST YEAR, when the Journal began its Anglicans in Public Life series, at the top of our profile list was the Hon. Jim Flaherty. Unfortunately, the young press officer we initially contacted said the finance minister would be unable to participate since he was a Roman Catholic, who only occasionally attended Anglican services with his wife.

While it's true that Flaherty was not a cradle Anglican—he was raised in an Irish Roman Catholic family in Lachine, Que.—he became a very active Anglican in 1986 after marrying Christine Elliott at All Saints' Church in Whitby, Ont. And a devoted church member he was. "When he was in town, Jim never missed Sunday worship. He would usually attend the 8 a.m. eucharist by himself, while the rest of the family came to the main service at 10," recalls the Very Rev. Ken Davis, former All Saints' incumbent and now dean of the Cathedral Church of St. Alban the Martyr in Prince Albert, Sask. "Then he probably went off to work." Adds rector's warden Eleanor Stevenson: "I think he wanted just to be a worshipper and to pray quietly in private without a lot of attention."

Davis got to know the fabled finance minister over the 12 years he was incumbent at All Saints', from 1998 to 2010. "He was a humble and compassionate man who cared deeply about the people he served," says Davis. He also had an impish sense of humour. In one sermon, Davis had told a joke about a lawyer, a politician and a used-car salesman. "Jim came up to me at the end of the service and said, 'You know, I'm not sure the used-car salesman would be comfortable in that



JOSHUA SHERWRCIJ, WIKIMEDIA COMMONS

Not a soft man, Flaherty cared deeply about the people he served.

company."

Flaherty was not given to verbal displays of Christian witness or conventional gestures of piety, nor did he wish to mix his faith with politics. "I don't think he played politically on his religious convictions," recalls Davis, noting that at one time, Jim had been a regular reader at All Saints'. "But when he ran for the provincial legislature, someone very unkindly

implied he was reading to help his political exposure, and that made him so uncomfortable that he refused to be a reader again."

Flaherty preferred to bear witness to his faith in action. "He took what he believed and what he said on Sunday mornings and tried to live it out," says Davis. "He witnessed to the gospel not in word but in deed." Flaherty was not one

to meet outside of worship and discuss theological matters, says Davis. "But sometimes after the service he would bring up points I had made in the sermon, often in a humorous way."

Even when ungallantly treated by his political colleagues—for example, during 2002's Ontario Conservative leadership contest—"he took it very stoically," says Davis. "While other people talk about his being contentious, we never saw that side of him. He was a quiet and committed community leader, who wanted to be known only as Jim." Adds Stevenson: "At meetings he was witty and entertaining."

Flaherty was a committed steward of his chosen church and, with characteristic fiscal prudence, as a warden he arranged an insurance policy that allowed All Saints' to rebuild after an arsonist's gasoline can set a fire that gutted it in 2009. "The organ pipes completely melted," recalls Stevenson. "Only the walls were left standing, and Jim made sure the policy included extended coverage for bringing the church up to contemporary building-code standards."

Flaherty was also a devoted advocate for the disabled. In 1993, long before wheelchair accessibility was mandated as standard practice, he was instrumental in getting a chair lift installed at All Saints'. He joined Christine and other parishioners in establishing All Saints Community Services, which bought a house to provide a group home for psychiatric outpatients. The parent of a son with a learning disability, Flaherty helped create Whitby's Abilities Centre, an inclusive facility that delivers

a broad range of recreational and educational services to disabled and able-bodied people of all ages.

When Flaherty's long career as a lawyer—and since 1995, an elected politician—ended with his sudden death on April 10, he was honoured with a state funeral at Toronto's Cathedral Church of St. James. While due homage was paid to Flaherty's expertise as the hard-nosed finance minister who steered Canada through the shoals of the 2008 economic meltdown, the cathedral's rector singled out Flaherty's faith. "His faith sustained him, informed his policies and carried him through the sacrifices that he had to make in the service of our province, our country and the wider world," said the Very Rev. Douglas Stoute, dean of Toronto.

"Jim's public service was an aspect of Christian virtue and not inconsistent with what he heard on Sunday morning or the prayers he prayed," says Davis. "Not enough people go into high office with his integrity."

Jim Flaherty was not a soft man: by all accounts, he could be gruff and combative with colleagues and the media, though often wittily so. Not for nothing did the five-foot-three Flaherty win a hockey scholarship to Princeton University, where he graduated *cum laude* in sociology before entering law school. That confidence made him one of the few in cabinet who dared to challenge the prime minister.

Known for his self-deprecating humour, the diminutive but powerful minister often prefaced his speeches with "I'm short, so I'll be brief." But the legacy of this devout Anglican and public servant will be neither of these. —DIANA SWIFT

Anglican Journal honoured for design, journalism and social media

The *Anglican Journal* recently received 26 awards, including two top awards in the category of general excellence for national or international newspaper, from two religious press associations in North America.

It won 15 awards at the annual Associated Church Press (ACP) awards held at Chicago's historic Palmer House Hilton, April 23 to 26. The awards recognized work in 2013. The newspaper later won 11 awards at the Canadian Church Press (CCP) convention held in Winnipeg April 30 to May 2.

At the CCP, the Journal's website, anglicanjournal.com, won in the categories of publication website (1st place) and general excellence/website category (2nd place).

Art Director Saskia Rowley won a total of six awards. She picked up two awards of excellence (1st place) and an



CONTRIBUTED

The Journal picked up 26 awards.

award of merit (2nd place) for design, spread or story; front page; and entire issue, respectively, from the ACP. Rowley won 1st place in the feature layout and design/newspaper category for the CCP, and two 2nd-place awards for her front page/newspaper layout

and entire edition layout.

Senior staff writer Marites Sison won four awards, three from the ACP, for feature article (2nd place, newspaper, *My Little Residential Suitcase*), in-depth/newspaper (3rd place, for stories on the Archbishop of Canterbury's installation), and interview/all media category (3rd place, *Holocaust survivor offers hope*) and one from the CCP for news story/national newspaper (2nd place, *Holocaust...*).

Staff writer Leigh Anne Williams won three awards, two from the ACP (2nd place, theme issue, section or series/newspaper category for stories on children's ministry; 3rd place feature/website, for *Salvadoran activist takes her case to Canada*).

Sison and Williams also shared an honorable mention in the online/new media category for social media, a new ACP awards category.

Archdeacon Paul Feheley, interim managing editor, won 1st place at the CCP for his editorial, *Just say 'non,'* and 3rd place at the ACP for his editorial, *A time to be born, and a time to die*.

Contributor Diana Swift won 1st place at the CCP's biographical profile category for *The irreverent, reverent Don Cherry*.

The other awardees at the ACP were: Archbishop Fred Hiltz, primate of the Anglican Church of Canada (2nd place, column); contributor the Rev. Mel Malton (2nd place, theological reflection/all media); contributor David Shaw (2nd place, illustration with article or outline); and *Crosstalk* editor and Journal contributing photographer Art Babych, 3rd place, photograph with outline.

Also recognized at the CCP: contributor Glenn Harvey, for artwork.

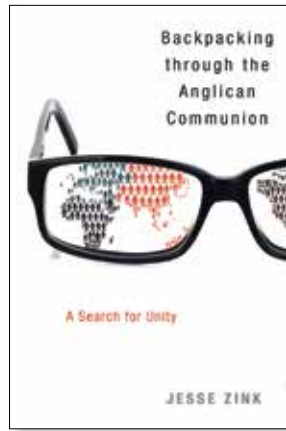
—MARITES N. SISON

Glimpses of Anglican unity in a diverse world

BY SUZANNE RUMSEY

You won't find much in the way of backpacking stories in *Backpacking through the Anglican Communion: A Search for Unity*. Nor will you encounter the "had my passport stolen in..." or "lost my insides after that meal in..." stories, which one usually finds in the accounts of world travellers. In fact, no backpack ever appears, making the title something of a misnomer. But what you will find in the book are the impressions, insights, learnings and questions of Jesse Zink, a young Anglican seminarian/priest from the United States as he meets and engages with other Anglicans, mainly in Africa, but also in China, Ecuador and North America.

For Anglicans and non-Anglicans alike who have become inured to the seemingly endless debates and strife—mostly recently focused on sexuality—between various members of the leadership of the Anglican Communion, Zink's anecdotes offer the reader a series of refreshing glimpses into a church that is vital and growing in some places but faces tremendous social, political and



BACKPACKING THROUGH THE ANGLICAN COMMUNION
A Search for Unity
 By Jesse Zink
 Morehouse Publishing, 2014
 ISBN 978-0819229014 • 198 pages

developmental challenges in others.

In the South Sudanese diocese of Aweil, for example, Zink accompanies a young priest and the local bishop as they deliver relief supplies to the priest's impoverished, war-ravaged community. "I never learned anything about disaster relief in seminary. Did you?" Jesse asks the priest, who shakes his head. "It might actually be something useful," says Jesse. The priest smiles briefly and turns back to his work.

It is such stories, found throughout the book, that captured this reader's

imagination—for their descriptions of the pivotal role that the church and people of faith play in meeting basic

human needs and addressing injustice, and for affirming the faith and commitment of individuals and communities at the local level.

But this anecdote—and others like it that speak to the urgency of the situation facing the local church in so many places—raise for Zink and for this reader questions about the role of the almost entirely male (as Zink points out) leadership of the Anglican Communion, which at times appears to be fiddling while the Romes of today's world (South Sudan, Syria and other crisis points) burn.

The book is not an exhaustive examination of the Anglican Communion throughout the world, and it suffers from a lack of women's voices. Early on, Zink acknowledges that, as a man, in some places he was not able to have

some of the conversations he would have liked to have had with women, who form the backbone of the church at the local level.

Zink is also unable to offer fresh insights or a way forward for the sexuality debate. Many of his conversations on the issue are with fellow seminarians—people (again, mostly men) who one would hope could offer thoughtful perspectives and new understandings. Instead, Zink repeatedly concludes the well-worn debates by affirming what could be described as little more than "We're the same but different and that's okay."

In spite of these shortcomings, the book is an accessible account of one Anglican's efforts to understand "unity, not uniformity"—and to explore what faithful witness looks like in a number of parts of the Anglican Communion.

SUZANNE RUMSEY is the public engagement program co-ordinator for the Primate's World Relief and Development Fund. An Anglican layperson, she backpacked around the world 30 years ago, meeting other Christians and people of many other faiths.

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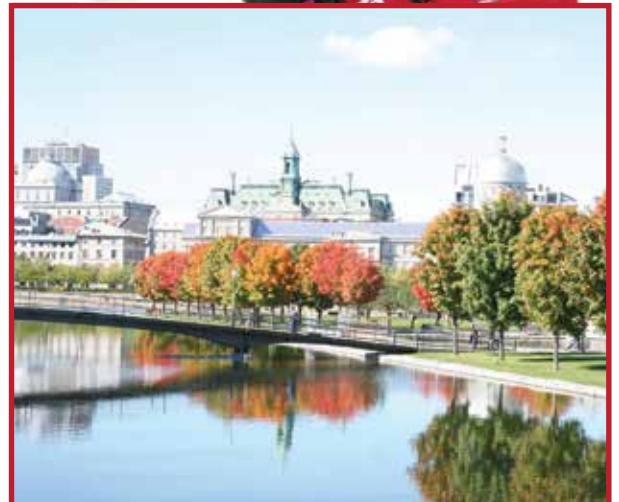


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