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Synods divest from fossil fuels



▲ Canadians join march for action on climate change.

PHOTO: ART BABYCH

André Forget
STAFF WRITER

A majority of delegates from synods of the diocese of Montreal and the diocese of Ottawa recently voted to divest from fossil fuels, joining 430 other institutions and 2,040 individuals representing \$2.6 trillion in assets who have chosen to pull fossil fuel stocks from their investment portfolios.

While many faith organizations already have policies in place to prevent investments in tobacco, alcohol, weapons, gambling or pornography, as awareness about climate change becomes more widespread—and concern over its effects more heightened—an increasing number of churches are choosing to divest from

See *Divestments*, p. 10

Hiltz: It's a time of hope for church, country



▲ Archbishop Fred Hiltz, primate of the Anglican Church of Canada, addresses a joint meeting of Council of General Synod and its Lutheran counterpart, National Church Council.

PHOTO: TALI FOLKINS

Tali Folkins
STAFF WRITER

Mississauga, Ont.

From its relationships with Indigenous peoples to its approach to coming talks on gay marriage to its possible “synergies” with the new federal government, and more, the Anglican Church of Canada has many reasons to be hopeful for the future, Archbishop Fred Hiltz told members of Council of General Synod (CoGS) at their fall meeting.

Hope, Hiltz said in his “State of the Union” address to CoGS, was the dominant theme to have emerged from a number of meetings and other events the church engaged in this year. Among the most important of these, he said, were events related to the legacy of the Indian residential school system: the final national gathering of the Truth and Reconciliation Commission and the release of its final report and 94 Calls to Action in June.

The vast implications of the Calls to Action, he said, seemed to manifest themselves especially powerfully at a meeting he attended with other Anglicans gathered this September to look at how the church ought to respond to them. The assembled group read the 94 calls one by one—“a very profound, prayerful experience for us all,” he said.

See *We are*, p. 9



IMAGE: COMPOT/SHUTTERSTOCK

Pilgrimage

On January 6, Christians around the world celebrate Epiphany, when God revealed himself to the world through the incarnation of Jesus Christ. It marks the long journey of The Three Magi to pay homage to the infant Jesus.

CoGS recognizes APCI as a territory



▲ Anglican Parishes of the Central Interior Bishop Barbara Andrews

PHOTO: ANDRÉ FORGET

André Forget
STAFF WRITER

Council of General Synod (CoGS) voted November 14 to recognize the Anglican Parishes of the Central Interior (APCI) as a territory in the ecclesiastical province of British Columbia and Yukon with “the status of a diocese.”

The motion, passed by consensus, guarantees that the territory will have membership in General Synod in the same way that other dioceses do, and grants it authority to elect its own bishop.

APCI's bishop, Barbara Andrews, said she is “pleased with the affirmation we have received from CoGS to become a

territory,” and noted that doing so allows it to “continue our journey to healing and reconciliation” with Indigenous Anglicans in the Central Interior.

Since the diocese of Cariboo ceased to operate in 2001 after being bankrupted by lawsuits related to St. George's Indian Residential School in Lytton, B.C., APCI has been unable to function as an independent diocese. For instance, it relies on permission from the ecclesiastical province to elect bishops and delegates to General Synod.

Andrews says the decision to use the term “territory” rather than “diocese” is about more than just semantics. “I think

See *APCI*, p. 6



5 An Indigenous way forward



8

‘Surprising’ discovery about the BCP



11

That they may all be one

PM# 40069670

THE
INTERVIEW ▶

“An equal partnership allows space for your partner to breathe...to seek God and God’s vision for the future.

— Canon Robert Kereopa, executive officer for the board of Anglican Missions, Anglican Church in Aotearoa

See the full version of the interview at <http://bit.ly/1NHvWF8>

‘We’re a united church of difference’

André Forget
STAFF WRITER

Last summer, Canon Robert Kereopa was invited to give a keynote at the 8th National Anglican Sacred Circle in Port Elgin, Ont., where he spoke about the Aotearoan church’s experience of self-government.

Kereopa is the executive officer for the board of Anglican Missions of the Anglican Church in Aotearoa and a member of the Anglican Indigenous Network.

Since 1992, the Anglican Church of New Zealand has encompassed three distinct entities, or *Tikanga*, as they are known in the Maori language: the Anglican Church in New Zealand, the Anglican Church in Aotearoa and the Anglican Church in Polynesia. Each is self-determining, with its own governance structure and primate, though they function together as a single province of the Anglican Communion.

What made it possible for your church to achieve self-determination?

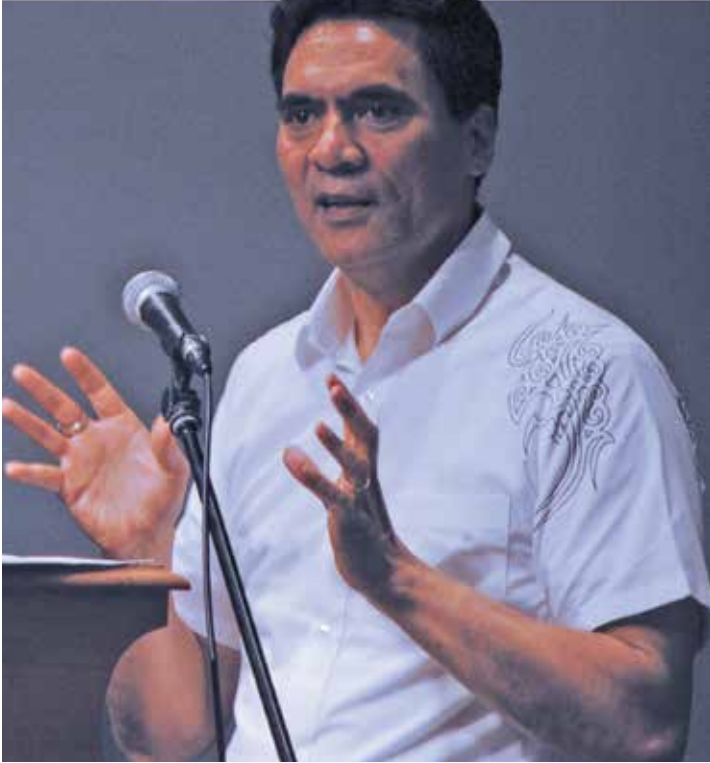
The church caught on to a movement in the country...to honour a treaty between the government and the Maori peoples—the Treaty of Waitangi. The church had a major part to play in establishing that treaty. The early missionaries translated it, and were brokers for discussions between the Maori chiefs and the government. The treaty was the foundation of the nation.

The church went through a long period, starting in the late ’70s, of establishing a commission to look at bi-cultural arrangements in the church. [There was] a recommendation to move toward bi-cultural development; it allowed for parallel growth and partnership.

Eventually the *Tikanga Pakeha*—the dominant [non-Indigenous] partner—decided to vote for it. Before we had the partnership change, there was only one group making all the decisions.

Was there a lot of resistance that had to be overcome?

There would have been those who would disagree with the separation—that would



▲ Canon Robert Kereopa speaks about equal partnerships in the Anglican Church in Aotearoa, New Zealand and Polynesia.

PHOTO: ANDRÉ FORGET

be part of our constituency. We’d still have that today. We have people who say it would be far better to have one way of doing things.

When some of my *Pakeha* brothers or sisters say it would be better if we had it one way, I say to them, “So you think you’d be very happy worshipping in the Maori language?” and they say, “Oh, it didn’t occur to me that we’d do it that way...”

It becomes a bit of a challenge to see that actually we’re a united church of difference.

Was there a significant change in the way that governance happened?

It was huge. Maori were free to make their own decisions on how they conducted their own affairs. Maori people don’t want to be restricted within the *Tikanga Pakeha* boundaries. Diocesan boundaries were drawn with no consideration of tribal boundaries. *Tikanga* Maori redrew the map for regions around tribal boundaries, which means that a Maori bishop could

be overlapping with three or four *Tikanga Pakeha* bishops’ areas.

Tikanga Maori have responsibility for their own church assets. *Tikanga* Maori had to start establishing new structures to oversee their administrations.

It also meant that the Maori would ordain the people they felt were most appropriate. In the past, if you had a theological degree, you were the best person for the role, but in *Tikanga* Maori society, you need to be part of the people, with the people, to know the language and the culture.

Do you think it’s possible for a similar thing to happen in Canada?

I don’t know if it’s possible, but I think it’s necessary.

My sense, though, is that the dominant colonial church is self-absorbed—and that’s understandable—and probably doesn’t know how to relate to its Indigenous partner and may not even want to, because of their own theological understanding.

But it is necessary because the Indigenous peoples have been marginalized in this country, and have been marginalized in the church as well. Now is a huge opportunity for the church to say, “Let’s practice what we preach about bringing good news to the poor. Let’s talk about how we can empower our Indigenous peoples for their ministry, and maybe one of the best ways we can empower them is to get out of the way.”

A model of equal partnership would be for the dominant colonial partners to seek an equal partnership with the peoples of the land. An equal partnership allows space for your partner to breathe...to seek God and God’s vision of the future.

The other alternative is to say, “We were complicit in terms of marginalizing the Indigenous people. So actually, we should hand the whole governance of the church over to the Indigenous people.” But I’m sure if you did that, the Indigenous people would hand it back again and say, “No, let’s work in partnership together.” ■

ANGLICAN
FOUNDATION OF CANADA

What will the next theme be?

We will be drawing back the curtain in March to reveal the theme for the Request for Proposals process.

The Anglican Foundation of Canada is once again giving five **\$10,000 grants** in 2016 for projects to be launched in 2017.

2014 • Youth Leadership Development
2015 • Inter-faith collaboration

Keep watching!

www.anglicanfoundation.org

RECTOR, Christ Church Calgary

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If you are looking for a dynamic parish that will value your preaching, pastoral skills, and imaginative and progressive leadership, this opportunity will be of interest to you.

Christ Church is an established, well-resourced congregation in a residential neighbourhood. In our welcoming community, we have about 400 households on the parish list with an average Sunday attendance of about 200.

We are a growing parish that enjoys vibrant, well-attended worship services and parish activities. Christ Church is a destination parish that draws from far and wide; many travel a considerable distance to attend services. At present we are experiencing a generational rejuvenation, and we want to nurture and keep these families. We wish to continue extending our reach in terms of membership and mission.

In the last ten years, strong clergy and lay leadership has allowed the parish to flourish. A wide range of programs and resources provides educational opportunities, outreach, pastoral care and spiritual nourishment.

The next incumbent is an experienced leader, who enjoys working closely and collaboratively with clergy, supportive staff and laity. This person will help us maintain our strengths, attend to parishioners’ spiritual growth and successfully pursue new opportunities.

The Christ Church Parish Profile can be viewed at christchurchcalgary.org.

To indicate your interest in this opportunity, please contact:
The Most Reverend Greg Kerr-Wilson, Archbishop of Calgary and Metropolitan of Rupert’s Land, at bishop@calgary.anglican.ca

VOICES ▶



“We do everything we can to avoid allowing a church to die, and yet, sometimes it is for the best.”

— The Rev. Daniel Graves, incumbent, Trinity Church, Bradford, Ont.

By Daniel F. Graves

This past summer, my father-in-law took us to see the church in which he worshipped as a child. Church of the Herald Angel, just outside of Orangeville, Ont., has been closed for many years and is now a well-cared-for home. A workman was repointing the mortar of one of the buttresses when we stopped to take a look. Many churches simply fall into disrepair and eventually vanish.

It was good to see this church lived in and loved, and yet, there was a certain sadness in realizing the church no longer served its intended purpose, that the life of its worshipping community had come to an end. It was a bit like visiting the grave of a loved one in a well-tended cemetery; even amidst the beauty of the place, there is a profound and enduring sense of grief and loss.

Like Church of the Herald Angel, many churches across our country have closed or are facing closure. Sometimes those churches are in “four corners” communities where the community has vanished; sometimes they are in suburban locations where religious and ethnic demographic changes have made an Anglican church redundant or irrelevant; and sometimes they are urban churches where neighbourhoods have been replaced by industry. Whatever the context, it is clear that sometimes the life of a church must come to an end. We do everything we can to avoid allowing a church to die, and yet, sometimes it is for the best.

I know many clergy who are afraid to close a church. They somehow feel that closing a church will reflect badly on them, that they will be branded either as professional “closers” or as pastoral failures. Yet, one of the things we are trained to do as clergy is to deal with death. Spiritual palliative care is an important part of our ministry. Are we failures when a parishioner inevitably dies? The answer is an emphatic no, for our faith teaches that death is not the final word. We proclaim hope and new life in the midst of death. Even at the grave we make our song, “Alleluia, alleluia, alleluia!” At the death of



▲ The closure of a church can be profoundly sad, but it is not the final word, says the author.

ILLUSTRATION: ARVE BETTUM AND MARAM GARAI/SHUTTERSTOCK

a church, however, we may lose faith and forget that we are a resurrection people.

Years ago, I was with a family when they had to remove their father from life support. It was Maundy Thursday. The doctor offered them the option of waiting until after Easter. The family decided not to wait. “After all,” the daughter said, “if we truly believe what we believe as Christians, this is the weekend for this to happen.”

I wonder what the closure of churches might look like if we were to embrace our hope in the resurrection in this way? The church in which I was baptized has closed, and through a remarkable—one might say, divine—series of circumstances, it has become home to a lively Chinese-Anglican congregation.

One of the Rev. Featherstone Osler’s churches, Trinity Bond Head, Ont., closed many years ago after the congregation dwindled. The building was lovingly restored and is now used by a Ukrainian Catholic congregation. Every year they

celebrate a requiem eucharist in honour of its Anglican founder.

In some places, folk who have expended much time and energy holding on to a church building for dear life find relief, and new life, when they make the courageous step to let go and join with other members of the family in another place and discover new mission together. Death is sad, but it is not the final word. It should not be the final word with respect to the closing of churches. Our belief in the power of the resurrection should be just as strong with respect to the church as it is with respect to ourselves and our loved ones. As Jesus himself said, “Very truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit” (John 12:24). ■


The Rev. Daniel F. Graves is the incumbent at Trinity Church, Bradford, Ont., and editor of the Journal of the Canadian Church Historical Society.



February 2016 Bible Readings


| Day | Reading | Day | Reading |
|-----------------------------|-------------------------|-----------------------------|-----------------------|
| <input type="checkbox"/> 01 | Psalm 71.12-24 | <input type="checkbox"/> 16 | Zechariah 1.18-2.13 |
| <input type="checkbox"/> 02 | Luke 2.22-40 | <input type="checkbox"/> 17 | Zechariah 3.1-10 |
| <input type="checkbox"/> 03 | Psalm 99.1-9 | <input type="checkbox"/> 18 | Genesis 15.1-21 |
| <input type="checkbox"/> 04 | Exodus 34.1-18 | <input type="checkbox"/> 19 | Psalm 27.1-14 |
| <input type="checkbox"/> 05 | Exodus 34.19-35 | <input type="checkbox"/> 20 | Philippians 3.12-4.1 |
| <input type="checkbox"/> 06 | Luke 9.21-36 | <input type="checkbox"/> 21 | Luke 13.22-35 |
| <input type="checkbox"/> 07 | Luke 9.37-50 | <input type="checkbox"/> 22 | Exodus 3.1-15 |
| <input type="checkbox"/> 08 | 2 Corinthians 3.1-11 | <input type="checkbox"/> 23 | Isaiah 55.1-13 |
| <input type="checkbox"/> 09 | 2 Corinthians 3.12-4.5 | <input type="checkbox"/> 24 | Zechariah 4.1-5.4 |
| <input type="checkbox"/> 10 | Psalm 51.1-19 | <input type="checkbox"/> 25 | Zechariah 5.5-6.15 |
| <input type="checkbox"/> 11 | Psalm 91.1-16 | <input type="checkbox"/> 26 | Psalm 63.1-11 |
| <input type="checkbox"/> 12 | Deuteronomy 26.1-15 | <input type="checkbox"/> 27 | Psalm 103.1-22 |
| <input type="checkbox"/> 13 | Deuteronomy 26.16-27.10 | <input type="checkbox"/> 28 | Luke 13.1-9 |
| <input type="checkbox"/> 14 | Luke 4.1-13 | <input type="checkbox"/> 29 | 1 Corinthians 10.1-13 |
| <input type="checkbox"/> 15 | Zechariah 1.1-17 | | |

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION



5 A's of Food Security

- 1 AVAILABILITY**
food is available to all people at all times
- 2 ACCESSIBILITY**
people have economic and physical access to food
- 3 ACCEPTABILITY**
food is culturally acceptable
- 4 APPROPRIATE**
nutritious, free from harmful chemicals
- 5 AGENCY**
people have the ability to influence policies or processes that affect their lives



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THE ANGLICAN CHURCH OF CANADA
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EDITORIAL ▶



Marites N. Sison
EDITOR

FOR SEVERAL years now, the Sisterhood of St. John the Divine in Toronto has opened its doors on New Year’s Eve to those who want to usher in the new year “in an environment of peace and quiet fellowship.”

For a modest fee, one can spend 28 hours (“or more if you wish”) in the convent and enjoy a candlelight labyrinth walk, festive food and a guided retreat on “finding a balance of life through living mindfully and intentionally.”

The sisters have been attracting folks who choose to avoid the customary New Year’s Eve noise and revelry.

Those who opt for this contemplative and spiritual renewal approach appear to be a growing demographic, and businesses have caught on to the trend. Elsewhere around the world, yoga, wellness and meditation retreats are becoming popular New Year’s Eve activities, albeit with heftier price tags, some in such exotic locales as the rainforest of Costa Rica or the island of Phuket, Thailand.

The yearning for peace and quiet is understandable. The world is a much noisier place these days. In 2013, BBC measured the noise levels inside a “quiet” restaurant in London and found them to be “as high as the loudest notes of orchestral instruments from two hundred years ago.”



PHOTO: VOJTA-HEROUT/SHUTTERSTOCK.COM

“Many of us complain of information overload, and yet we are addicted to chatter.”
— Author

The digital revolution has undoubtedly compounded the environmental noise that assaults us on a daily basis. Today, many of us are tethered to our smartphones, and when we’re not yammering as we go, we are listening to music, watching the news (or Netflix), playing Candy Crush Saga or updating our social media profiles. We take in so much mental noise, avid consumers as we are of other people’s incessant navel-gazing on Facebook, Instagram, Twitter, Snapchat and other time-sucking apps.

Fifty-five per cent of Canadians own a smartphone, and the *Toronto Star* quotes a 2013 Google report that eight in 10 users won’t leave home without their mobile device and experience “high levels of anxiety” when their phones are not within reach. Many of us complain of information overload, and yet we are addicted to chatter.

A number of books and articles have already been written about the effects of this digital shift, including the paradox of how much more disconnected we are in this age of hyper connectivity. Prolonged exposure to noise also “causes impaired hearing, affects our heart rhythm and blood pressure and our behaviour,” says the International Commission on Biological Effects of Noise. “The louder the noise, the more aggressive we become.”

Enjoying moments of silence, on the other hand, is said to foster well-being, according to several studies that point to such benefits as lower blood pressure, reduced stress levels, improved memory and increased creativity, energy and vitality.

The benefits of silence go beyond one’s physical and mental health, of course. Most, if not all, faith and spiritual traditions point to the importance of silence, stillness and solitude in cultivating a deep spiritual life.

The Bible is replete with references to silence as a way of being in communion with God (“Be still, and know that I am God,” Psalm 46:10), none more evocative than the account of Jesus praying in private: “In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed” (Mark 1:35).

As we think about New Year’s resolutions, it may be worth putting silence on the list—and not just for New Year’s Eve or for Lent, but as a daily habit. ■

LETTERS ▶

‘Has the church been neighbour to the mentally ill?’

A heartfelt thanks for publishing the article *Out of the shadows and into the light*, by Tali Folkins (Nov. 2015, p. 3). I am a Christian man who has lived with a bipolar disorder for 40 years. During these years I have often been saddened, and sometimes angered, by the church’s silence concerning the lives of the mentally ill. It is as if the church were unaware of the terrifying pain that we endure.

A majority of those who commit suicide were living with mental illness. There are too many of us to ignore. One in every five Canadians experiences a mental disorder in any given year. Yet, for the most part, the church has remained silent. Are we invisible? Are we unworthy? Doesn’t the church hear our cries?

The church, like the rest of society, has seemed to turn away from us, thus reinforcing the powerful stigma associated with mental illness. We have not been looked upon with the eyes of Christ. This is a tragedy because the words and deeds of Jesus would console our broken hearts. The church has hidden the light of Christ under a bushel basket. I am reminded of the parable of the Good Samaritan, where a priest and a Levite both passed by the man in the

ditch. They were not “neighbour” to the man. Has the church been neighbour to the mentally ill?

The publication of *Out of the shadows and into the light* is a sign of hope that we who live with mental illness will be embraced by the compassionate arms of the church. There is no time to delay. Remember the words of Christ: As long as you did not do this to the least of my sisters and brothers, you did not do it to me.

Joseph Corcoran
London, Ont.

Light in darkness

Thank you for the superb article on mental health problems and spirituality (*Out of the shadows and into the light*, Nov. 2015, p. 3), as well as thanks to Melanie Delva and the Rev. Claire Miller, who shared their personal stories.

The article will hopefully encourage Anglicans who struggle with mental health issues, giving assurance that God is with them, even in the darkness.

The Rev. Timothy Kuhlmann
Chaplain, Kingston General Hospital, Ont.

Despair and hope

The November issue illustrated my hope and despair for our Anglican Communion. Jean Gower’s letter on same-sex marriage, *Jesus must weep at our lack of Christian charity and inclusiveness* (Letters, p. 5), reminded me of how our timidity and weakness have trumped love and compassion.

The Commission on the Marriage Canon report added to my despair with its “theologically possible” but not necessarily “theologically desirable” approach, and its prescription of “discerning God’s will,” which has been a convenient, bureaucratic excuse for inaction for many years on this and other issues.

I found hope in Bishop Mark MacDonald’s article (*Our agenda, as we wake up*, p. 5) on moving from institutional membership to communion. I, too, would like to “live together in a community of moral imagination—rethinking our lives in the light of the gospel.”

I have recently retreated from institutional membership, while I ponder the possibilities—and opportunities.

John McWilliams
Calgary



Picture Your Faith

Do you have photographs that illustrate “Love”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is January 20.

Please send them by email to pictureyourfaith@gmail.com.

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

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COME
AND SEE ►



Canterbury Tales

By Fred J. Hiltz

THIS MONTH, at the invitation of the Archbishop of Canterbury, the primates and moderators of the member churches of the Anglican Communion will meet in Canterbury. At our last gathering in Dublin in 2011, we expressed our hope that the Primates’ Meeting be “a primary forum for the strengthening of the mutual life of the provinces, and be respected by individual primates and the provinces they lead as an instrument through which new developments may be honestly addressed.” The new developments of which we spoke then included a wide range of matters within the church and within the world.

In this meeting, we will take time to give thanks for the health and vitality of the Anglican Communion through the work of its numerous commissions, networks and dialogues, touching on everything from faith and order, to unity and common witness, to relief and development work! We



ILLUSTRATION: ARTHUR SZYK/
WIKIMEDIA COMMONS

can also expect a lot of conversation about the structures of the Communion and their effectiveness in serving the member churches in our common commitment to God’s mission.

We will engage in conversations about human sexuality, recognizing that the churches are in very different places with respect to the blessing of same-sex unions (marriages), grounded not only in theological convictions rooted in Scripture, but also cultural contexts and political realities. We will be challenged to address the tensions that exist in the Communion and to live the reconciliation we proclaim through the gospel of Christ.

If we are to honour our calling as modern-day apostles, pastors and prophets, our agenda must reflect a good balance between matters that are domestic and of particular concern within the household of faith, and matters that are global and of overwhelming concern to our common humanity and our common home, the Earth itself.

I think particularly of the global refugee crisis and the church’s role in welcoming and accompanying refugees who have fled from their homelands in search of freedom and peace in a new land. I think of the ways in which the church could uphold the new international commitments made at the recent Paris Climate Change Conference (www.cop21.gouv.fr/en/). I think of the church’s role in advancing the Sustainable Development Goals adopted by world leaders last September (www.un.org/sustainabledevelopment/sustainable-development-goals).

I ask for your prayers for this meeting of the primates. Pray with me that our conversations and commitments become the very stuff of Canterbury Tales, celebrating and deepening our growth in Communion, our life in Christ and our witness to his gospel of love for the redemption and healing of the world. ■

Archbishop Fred Hiltz is primate of the Anglican Church of Canada.

LETTERS ►

Agape and eros

Regarding the upcoming General Synod, is the *Anglican Journal* going to endorse either the traditionalist or the modernist understanding of marriage in the church?

I hope that the church might resolve this issue, following more closely the model identified in the essay, “On Ceremonies” (*Book of Common Prayer*), where “it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both.”

I’d like to believe that the Journal is presenting a perspective that is as objective as is possible, but your editorial bias seems very much pro-change. At least it felt that way in the February and the November 2015 editorials.

Paul, in his Letter to the Corinthians, includes adultery and homosexual relations among the practices that prevent the practitioner from inheriting the Kingdom of God. What does this mean, “to inherit the Kingdom of God”?

The state already provides for secular marriage. Maybe all a homosexual union would require in order to be consistent with Scripture would be a ceremony that includes a vow of lifelong celibacy. We could get over this confusion between love as agape and love as eros.

I’d like to see some outreach (especially in this newspaper) to regain the trust of those Christians who left the Anglican Church of Canada over this issue.

Ian Poole
Nanaimo, B.C.

Life and Jesus

I was pleased to see the article: *New words for the old service* (Nov. 2015, p. 13). It represents the reason why we have waited for 30 years before bringing out a new book since the *Book of Alternative Services*. It seems to say that the church’s worship and life should be about linking all life with Jesus—not pushing the outdated theology of the early church that is not faithful to what Jesus was about and taught.

When I retired as an Anglican priest, I soon wrote my own service, which is about the former. My wife and I use it every Sunday at home, but we miss the church community.

Jim Riesberry
Brockville, Ont.

WALKING
TOGETHER ►



The ministry of shared suffering

By Mark MacDonald

MANY OF US have been shaped by the norms of a way of being church that is under great stress: this is the idea that a church is, at a minimum, an academically credentialed priest with a stipend, presiding over a building and a staff (paid and/or volunteer) that is able to provide services and program. This is a rugged expectation, even though this pattern is increasingly inaccessible, unsustainable and, in certain ways and in certain contexts, ineffective. For Indigenous communities, this has been true for a long time; in most places, decades. It might be more accurate to say that it has never been very effective in Indigenous communities.

Over the past few decades, Indigenous communities—drawing upon their values, spiritual traditions and a lively Indigenous reading of the way of Jesus—have learned a lot about maintaining church community where there are few material resources. In the continual poverty and stress of Indigenous communities, a way of being church is emerging. In these principles, we are finding a way forward:

- The presence of Jesus, wherever two or three gather in his name, is the true power, glory and goodness of the church.
- In this sacred circle, the gospel is the heart of our work, the agent of change and the motivation—in the Spirit—of a spiritual movement that is seeking growth throughout the land.
- Although the competence of clergy has been the emphasis of much of the church’s leadership development in recent times, we must focus on the competence of congregations. Can the congregation bring people to spiritual

birth and rebirth?

- A circle of clergy and elders is the best way to provide spiritual and pastoral care to a community. If there are no stipends for clergy, as is most often the case, it is no longer permissible to allow them to shoulder the work of a full-time clergy person with stipend.
- Recognized ministries of those who are not ordained—catechists, music ministers and readers—are essential to the growth and well-being of the church.



PHOTO: ERIN GREEN

- Churches grow, especially in the context of great stress and human need, not by program but by shared suffering. This is the ministry of Christ, and it is the way of those who would follow this service and life.

The clergy and congregations of Indigenous communities certainly deserve a share of the greater wealth of the larger church and its congregations, but that is not what will make it work. The clergy and other leaders who serve sacrificially without support—whether Indigenous or not—should receive more attention and substance from us all. The horizon of the churches, however, is not equal to its material resources but to its spiritual resources, and, much more critically, depends on the grace of God. It is in these that a lively future will be found. ■

Bishop Mark MacDonald is national Indigenous bishop of the Anglican Church of Canada.

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

COUNCIL
OF GENERAL
SYNOD ►

“Our future is clear in that, more and more, we will not be able to be as dependent on the freewill offerings of folks for the ministry of the church.”

— Bishop John Chapman, diocese of Ottawa

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- Roman Catholics, Lutherans talk joint communions

Church needs to become ‘entrepreneurial,’ says bishop

Tali Folkins
STAFF WRITER

Mississauga, Ont.
The church needs to think about being more “entrepreneurial” to pay for itself in the decades to come, Bishop John Chapman, of the diocese of Ottawa, told the Council of General Synod (CoGS) Saturday, November 14.

In a comment after a presentation on the 2016 budget by General Synod treasurer Hanna Goschy, Chapman rose to tell CoGS members that a number of people in his diocese—especially younger clergy and some lay people—feel the church urgently needs to come up with new ways to raise money.

“Our future is clear in that, more and more, we will not be able to be as dependent on the freewill offerings of folks for the ministry of the church—at a time when the demand for ministry is increasing,” he said.

“Do we have people...thinking of innovative ways to make money that are not the standard ways of doing it?” he asked. General Synod, he suggested, needs to come up with a process for enlisting the ideas of these entrepreneurial minds.

A short time before, during her presentation, Goschy had presented a slide showing the trend in proportional giving from the dioceses to General Synod over the last couple of decades.

The presentation showed a dramatic drop in the early 1990s, from just under \$10.5 million in 1992 to just over \$9 million by 1996. Since then, giving has moved downward, although since 2008 it has been relatively stable, floating at under \$8.5 million, according to the slide.

“I think it bears remembering that the proportional giving 20 years ago looked very different than it does today,” Goschy said. “There’s been a relative stabilization of proportional giving over the last five years, but that’s no reason to feel complacent.” Moreover, Goschy said, the future of proportional giving—based on freewill offerings from parishioners—is by its nature very hard to predict.

“As proportional gifts are truly gifts, that



▲ **Diocese of Ottawa Bishop John Chapman says the church must think of “innovative ways” to make money to support itself.**

PHOTO: TALI FOLKINS

can change fairly quickly,” she said. Contributions from the dioceses are projected to inch downward, from \$8.42 million forecast for 2015 to \$8.38 million in 2017, and then remain at that level until 2020, according to General Synod financial documents.

A contingency amount is built into General Synod’s reckoning of how much to expect in coming years from proportional giving, Goschy said, and that contingency amount increases over the next five years to reflect the increasing uncertainty.

General Synod’s net core revenues—86%—come from these diocesan contributions, Goschy said.

Chapman’s question was taken by the church’s general secretary, Archdeacon Michael Thompson, who replied that although people have not yet been tapped to look at new ways of raising money, that doesn’t mean they shouldn’t be. “I think that’s a really important question for the church,” Thompson said. Chapman, he said, had opened the door to discussion on the topic, which, he added, ought also to be discussed by General Synod’s management team, including its financial management and resources for mission committees.

“Over and over again, we assume that previous patterns are the only patterns available, and when those patterns show diminishing possibilities, we think that the church must therefore diminish,” Thompson said. “I’m heartened by the prospect of

conversations about new ways of growing instead of old ways of diminishing.”

The annual budgets for this and coming years were all in the black—in line with CoGS’ decision to end deficit budgeting. The forecast for 2015, Goschy said, is a surplus of \$367,000, compared with a planned surplus of \$59,000. The difference, she said, is due mostly to a fall in expenses, with several ministries expecting to be under-budget by the end of the year. Total expenses for this year are expected to sit at \$12.2 million.

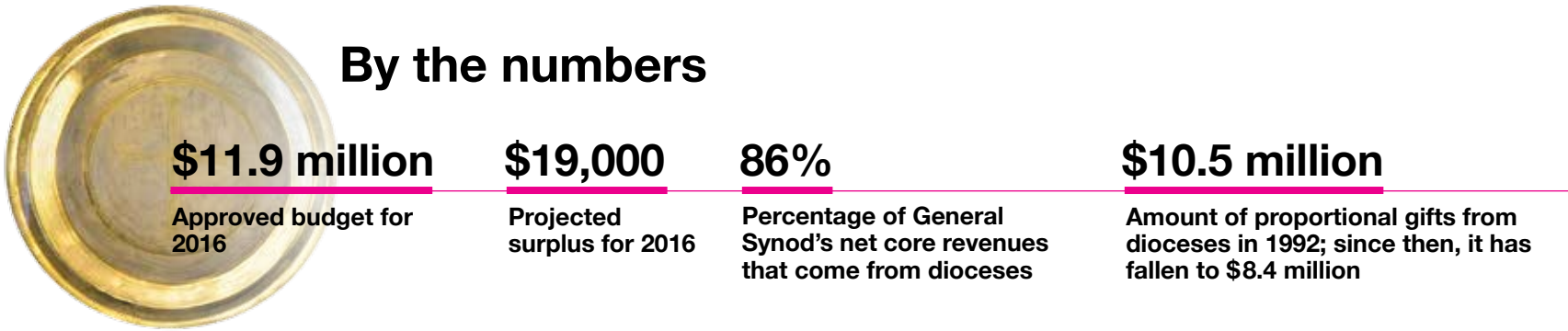
For 2016, she said, expenses of \$11.9 million are expected, with a planned surplus, before transfers to and from church reserve funds, of \$19,000.

On a net basis, the largest single expense for General Synod is its Council of the North grants, which amount to about 25% of total expenditures, or \$2.15 million. Other ministry areas combined total 41%. A gross of \$2.01 million is estimated to be spent on the *Anglican Journal*. However, since the Journal recoups about two-thirds of its operating expenses—through its annual appeal and other means—its net share of General Synod expenses is around 8%, Goschy said.

By far the most expensive element in producing the Journal, she said, is the \$847,000 spent mailing it, along with the diocesan papers. (Half of the publication’s mailing cost is offset by a grant from Heritage Canada, a quarter is assumed by the Journal and the remainder by the diocesan newspapers.)

A commentary accompanying the 2016 budget notes that, “Although the current distribution model remains status quo for 2016, the financial model of the Journal will need to be examined.” The commentary adds that in 2015 the diocesan paper *Rupert’s Land News* went completely online.

In addition to approving the budget, CoGS members at the same meeting passed two resolutions dealing with the Ministry Investment Fund, which provides seed funding for new program initiatives. The first of these concerned a revision to the wording of the fund’s policy document; the second sought approval for a number of grants for 2016 and 2017. ■



APCI’s new identity a matter of reconciliation, says bishop

Continued from p. 1
it’s important to come up with a name that reflects the new identity, the new way we’re walking together,” she said. “We have to repent, which means we have to turn around and not continue to do the same things. This is our attempt to change and be a new entity honouring the difficulties of the past which led us into this.”

Andrews said the territory hasn’t formally settled on a new name, but hopes this will be done in time for General Synod 2016.

APCI voted at its synod in May 2015 to regularize its status, a decision that was

upheld by the synod of the ecclesiastical province of British Columbia and Yukon this fall. But because land was technically being shifted from the diocese of Cariboo—which still exists as a legal entity—to the territory of APCI, the decision could not be finalized without a motion passed by CoGS, the church’s governing body in between General Synods. The vote was the last stamp of approval needed for the decision, which took effect immediately.

No one opposed the motion, but there were some questions. Dean Peter Wall, of the ecclesiastical province of Ontario, wanted to know why APCI was not simply

“This is our attempt to change and be a new entity honouring the difficulties of the past, which led us into this.”

— APCI Bishop Barbara Andrews

becoming a diocese again.
The chancellor of General Synod, Canon (lay) David Jones, said that concern over the term “diocese” sprang from Cariboo’s troubled history with residential schools.
Because an allowance for “territory” as an administrative unit already existed within the canons of the province, APCI chose to refer to itself as such, said Jones. He noted that a precedent exists in the case of the Indigenous Spiritual Ministry of Mishamikoweesh, which likewise has the status of a diocese without naming itself as one. ■

COUNCIL OF GENERAL SYNOD ▶

‘No way forward’ without better trust

André Forget
STAFF WRITER

Mississauga, Ont.

The Council of the North needs to work harder at building trust with Indigenous Anglicans, Saskatchewan Bishop Michael Hawkins told Council of General Synod (CoGS) on Friday.

“Let’s be honest: there is mistrust,” said Hawkins, who chairs the Council of the North, a grouping of 11 financially-assisted dioceses, parishes and an archdeaconry in Canada’s sparsely populated northern regions. “That mistrust is based on a history both distant and near, and we cannot discuss and discern together the way forward without working on better relationships and better trust.”

Hawkins said he was “deeply heartened” by calls made by Indigenous Anglicans for greater self-determination in the past year, but acknowledged that the council might not be the best vehicle for furthering self-determination.

“The relationship and reputation of the Council of the North within that movement and with that movement needs some real



▲ **Saskatchewan Bishop Michael Hawkins and Indigenous ministries co-ordinator Canon Virginia Doctor at CoGS**

PHOTO: ANDRÉ FORGET

work,” he said. “There is no way forward without repairing and healing and ongoing work on that healing and that trust.”

However, the bishop also noted that he believes the council’s role in supporting self-determination should be secondary to the main governing bodies of the church.

“The proper place for a discussion for a spirit-led movement toward greater self-determination for Indigenous Anglicans within the church is at the diocesan, provin-

cial and national level[s],” he said.

In his report to CoGS, Hawkins also highlighted some of the work the council is doing, such as recently establishing a fund to support training and ministry. The \$500,000 fund came from three bequests, with some help from General Synod’s resources for mission department, he explained, and the council plans on drawing off 15% of the fund each year.

During its annual meeting, the council received a report from the grant allocations committee, which noted a “growth in trust in the council” due to accountability measures adopted in recent years, said Hawkins. (The committee recommends how the grant from General Synod that funds the council should be spent.)

Set up in the early 1970s as a ministry of General Synod, the Council of the North includes the dioceses of Caledonia, Yukon, Arctic, Athabasca, Saskatchewan, Brandon, Moosonee and Quebec, as well as the Indigenous Spiritual Ministry of Mishamikoweesh, the archdeaconry of Labrador and the Anglican Parishes of the Central Interior. ■

Anglicans, Lutherans put spotlight on refugees

André Forget
STAFF WRITER

Mississauga, Ont.

The directors of The Primate’s World Relief and Development Fund (PWRDF) and of Canadian Lutheran World Relief (CLWR) have offered hopeful words about the work their relief and development organizations are doing to help refugees, and a dire prognosis for the world’s 42.8 million refugees and internally displaced people.

“The refugee situation is not going to get better,” PWRDF director Adele Finney told members of Council of General Synod (CoGS) and the Evangelical Lutheran Church in Canada’s National Church Council (NCC) on November 13.

Since the crisis tragically captured mainstream attention this fall, after the death of Alan Kurdi, interest in sponsorships has exploded. Given that both the CLWR and 15 Anglican dioceses across Canada hold sponsorship agreements and



PHOTO: ANDRÉ FORGET

“While Syrian refugees have risen in the international view, there are refugees worldwide,” PWRDF director Adele Finney and Canadian Lutheran World Relief director Robert Granke said in a report to CoGS and NCC.

are thus eligible to help resettle refugees, resettlement has been a major emphasis in the churches’ responses.

But while they were both pleased to see Anglicans and Lutherans who were willing to step up and welcome refugees into their communities, Finney and CLWR director Robert Granke stressed the importance of their organizations’ work in conflict zones around the world.

“What we want to say is, ‘remember refugees worldwide,’” said Finney. Granke noted that CLWR is involved in Central East Africa, helping South Sudanese nationals fleeing to Uganda, Ethiopia and Kenya to escape violence in their own country. It is also working in Jordan, where many Syrians have fled, and in Iraq, which has a high number of internally displaced people.

“The reality is that a refugee today, when they migrate somewhere, they live in their new home or their new location, on average, 17 years,” said Granke.

This has meant a shift in emphasis for CLWR, moving toward what Granke calls

“resilience programming,” which involves helping refugees build a somewhat stable life where they resettle. Canada and Jordan, for example, have agreed to work with CLWR to improve schools attended by refugee children in northern Jordan.

Finney reported that PWRDF has also been involved in aiding refugees in need of long-term care—for example, in the case of refugees fleeing violence in Sri Lanka, some of whom have been in refugee camps for 30 years. PWRDF also supports the Well Child Clinic in Cairo, which is on the front lines of dealing with the massive influx of Sudanese, South Sudanese and Syrian refugees to Egypt.

Despite the gravity of the situation, the news is not all bad, Finney said, noting that one of the most important things that organizations such as PWRDF and CLWR have been doing is pooling their resources and political influence.

“We’ve taken the collaboration thing seriously,” she said. ■



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CANADA ▶

“To find that, even in 1559 under Elizabeth, that a text... produced by a woman, was included in the *Book of Common Prayer* is just very surprising.”
— Professor Micheline White, associate professor, humanities and English, Carleton University

‘Accidental’ discovery: Wife of Henry VIII wrote BCP prayer

By Anglican Communion News Service

A Canadian university professor has discovered that the Prayer for the Monarch, contained in the 1662 *Book of Common Prayer* (BCP) and retained by many provinces, in one form or another, was written by Katherine Parr, the last wife of Henry VIII, and selected for use in the BCP by Queen Elizabeth I.

Carleton University Professor Micheline White made her “accidental” discovery while researching one of Parr’s ladies-in-waiting. She came across a book of prayers published by Parr, which included a prayer for the king that struck a remarkable similarity to the prayer still used in the BCP.

“The thing that really caught my eye was at the back of the book—‘mmm, that’s a bit odd,’” she said. “Prayers for the king were tightly controlled...Henry has a whole batch of advisers who manage his image for him. So why would he be asking Parr to disseminate a prayer about him that depicts him to his people?”



▲ Professor Micheline White came across a book of prayers published by Katherine Parr.
PHOTO: CONTRIBUTED

She told CBC, “Only senior male clergymen could be involved in putting together the text that everybody uses in public worship every Sunday. And so to find that, even in 1559 under Elizabeth, that a text... produced by a woman, was included in the *Book of Common Prayer* is just very

surprising. . .”

The BCP was first compiled and edited by Archbishop Thomas Cranmer in 1549 and revised in 1552. It was further edited under the reign of Queen Elizabeth I in 1559, after Cranmer’s death, and again, in 1662. ■

Myers elected co-adjutor bishop of Quebec

Tali Folkins
STAFF WRITER

Archdeacon Bruce Myers, the Anglican Church of Canada’s co-ordinator for ecumenical and interfaith relations, is now in line to be the 13th bishop of Quebec after being elected the diocese’s co-adjutor bishop November 27.

The election, which involved six candidates, went to six ballots before the only remaining candidate, Canon Stuart Pike, voluntarily withdrew his name. Following the rules of the diocese, it then went to one more vote so that the synod could confirm its choice of Myers. The decision required at least two-thirds majorities of both the lay and clerical delegates.

The election followed an announcement by the current bishop, Dennis Drainville, that he planned to retire in 2017.



▲ Bishop-elect Bruce Myers has a strong passion for ecumenism.
PHOTO: JESSE DYMOND

Myers anticipates serving in his new role sometime in the spring. His first priorities are to travel around the diocese and become more familiar with its people and communities, as well as working out a transition plan with the current bishop, he said.

In a biographical profile released by the diocese, Myers says he would like to bring a sense of hope to the role of bishop of Quebec. “These are challenging times for our church, and in the midst of these difficulties it can be easy to succumb to what Pope Francis calls ‘sterile pessimism’ or the ‘evil spirit of defeatism,’” Myers writes. “Yet as Christians we are called to be a people of hope—the sure and certain hope of Christ’s resurrection and the redemption of all things, including the church.”

Myer’s election comes after a career that has spanned ministry and journalism.

He was Ottawa bureau chief for CFRB/CJAD radio from 1995-1997, then Quebec City bureau chief from 1997-1999. Myers worked for Mix 96 radio in Montreal, while simultaneously completing a bachelor’s degree in theology at McGill University.

He later earned a diploma in ministry at Montreal Diocesan Theological College and was ordained as a priest of the diocese of Quebec in 2004. Myers then served as parish priest in the Magdalen Islands from 2004–2007. From 2007–2009, he completed a master of theology degree at the University of Geneva. He served as archdeacon of Quebec from 2008-2013, and as missionary of communications for the diocese from 2011-2013. In 2013, he began working toward a doctor of ministry degree at Saint Paul University in Ottawa—studies, he says, he plans to continue to completion. ■

Retired priest charged



▲ The Rev. David Norton is alleged to have abused three boys during his time as priest at St. Andrew’s Anglican Church at Chippewas of the Thames First Nation.

André Forget
STAFF WRITER

A retired Anglican priest was charged November 20 in connection with sexual abuse allegations involving three boys during his time as rector of St. Andrew’s Anglican Church at Chippewas of the Thames First Nation nearly 40 years ago.

The Rev. David Norton, 69, is facing three counts of indecent assault on a male, and one count of sexual assault.

According to the London Police Service, the abuse is alleged to have taken place at Norton’s residence in London, Ont., beginning with his arrival in the parish in 1977, when the boys were seven years old, and continuing until his departure in 1983.

Archdeacon Tanya Phibbs, executive archdeacon of the diocese of Huron, said the church had not been aware of any alleged wrongdoing on Norton’s part until the police approached them in November with some enquiries about his history with the diocese. Phibbs said Norton retired from active ministry in 2011.

Huron diocesan Bishop Robert Bennett suspended Norton’s permit to function as a priest until the trial reaches its outcome. ■

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CANADA ▶

“We are going to change. We’re not going to be the church we are now.”

— Archbishop Fred Hiltz, primate, Anglican Church of Canada

Continued from p. 1

“By the time we finished reading the 94 calls, everyone was literally exhausted and we sat in silence. No one knew what to say or how to say it, and so we just sat within that silence. But we all knew that deep within that silence was a great hopefulness for this country, a great hopefulness for Indigenous people—a kind of hopefulness such as they have not experienced for a long, long time—and a great sense of hopefulness for the church itself.”

As the church lives out these Calls to Action, “we are going to change. We’re not going to be the church we are now,” he said.

One of the exciting challenges now facing the church, Hiltz said, is the development of new structures allowing its Indigenous members to be more self-determining—most notably, through the possible creation of a fifth ecclesiastical province.

The emerging view is that its structure should not simply mimic existing Anglican provinces, Hiltz said. “If we were to do that, it would actually be very confining for the hope that Indigenous people have,” he said. “When we talk about some structure, whatever it will be, we are dreaming something new—something truly Indigenous, not something of ours that just gets Indigenousized,” he said.

While seeming to disavow any political partisanship, Hiltz said the new federal government also gave him much hope for the future.

The Liberal government, he said, appears to have social priorities much in line with those of the church, as even some new departmental names seem to suggest—for instance, the former Department of Immigration and Citizenship is now known as the Department of Citizenship, Refugees and Immigration. He applauded, too, the naming of an Aboriginal woman, Jody



▲ At the joint Anglican-Lutheran fall meeting (L to R): Jeanie Stann, a member of the ELCIC National Church Council, and the Rev. Laura Marie Piotrowicz, Primate’s World Relief and Development Fund representative to Council of General Synod

PHOTO: TALI FOLKINS

Wilson-Raybould, as the country’s new justice minister and attorney general.

“I’m not wearing red today, but I think there is in this country a hopefulness that we’ve not seen for some time,” he said. The new cabinet seemed to collectively include a great deal of “respect, and proven expertise, and experience and abiding passion for community development, foreign aid and global concerns,” he added.

The primate also said that, despite the considerable sensitivity of the issue and the difficulty the church has had in the past coming to decisions around sexuality, he was optimistic about the discussions around the marriage canon expected at the General Synod next summer.

“Nobody wants a fight. We’ve been there so many times as a church, and we’ve come away from General Synods having fought over sexuality, and felt disappointed and disillusioned knowing we’ve hurt one another.”

Hiltz also said he was looking forward to the meeting of Anglican Communion primates this month at the invitation of the Archbishop of Canterbury, despite rumblings from some quarters.

“There’s a lot of stuff going on around the invitation—around who will be there and who won’t be, who may be asked to leave and who may be asked not to leave,”

he said.

However, Hiltz continued, “I am uneasy with the rhetoric in the Communion that talks about how fragile the Communion is, or how broken it is—that’s not my read.”

Despite the many stresses affecting it, he said, “In fact, there are many, many healthy signs in the life and witness of the Anglican Communion.”

Hiltz also spoke about the Episcopal Church of Cuba, which has enjoyed close ties to the Anglican Church of Canada in recent decades as a result of the U.S. embargo of Cuba. As Anglican Cubans anticipate the complete lifting of this embargo, Hiltz said, they look forward to rejoining The Episcopal Church, but hope their relationship with the Anglican Church of Canada will not be cut completely.

Finally, Hiltz said, he was also greatly encouraged by Pope Francis, “in the way he speaks of the church, in the way he speaks of our call to be a serving community, in his call to all of us to take care for our common humanity and our common home, this Earth.”

Hope was also a key theme in a short address given at the same joint session by ELCIC National Bishop Susan Johnson.

ELCIC, Johnson said, appears now to have decidedly turned the page on a tumultuous stage in its recent history. This “upswing” the church is now enjoying, she said, was especially manifest at ELCIC’s national convention in Edmonton this summer, which she called “a joyous gathering of the family together.”

Four years ago, she said, “we were a church that was going through a lot of struggle, a lot of divisiveness, a lot of pain. Our conventions had more of the tone of open anger and hostility.” (The ELCIC voted to allow same-sex marriages in 2011.) ■

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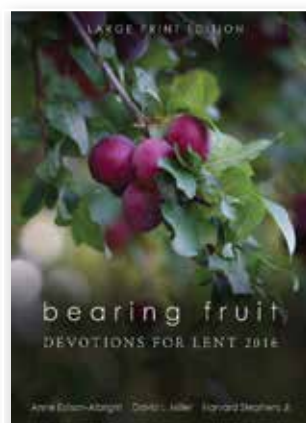
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CANADA ▶

“[Divestment is] a way of putting pressure on governments. It’s a symbolic act.

— Lenore Fahrig, biology professor, Carleton University

Web Exclusives

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• CoGS, NCC discuss fossil fuel divestment

Divestments driven by moral, financial reasons

Continued from p. 1

the fossil fuel industry as well. In May, the Church of England’s governing body moved to sell its 12-million pound (\$24 million Cdn) investment in coal and tar sands.

“We know what the effects [of climate change] are now,” said Lenore Fahrig, a biology professor at Carleton University in Ottawa, who led the environmental group that helped bring the divestment resolution to the Ottawa synod on October 31. “And we know how to stop it—and we know why we’re not stopping it, which does come down, essentially, to money.”

It logically followed, she said, that money would be the place to start when looking for ways to respond to the crisis. While only about \$1 million—less than 10% of the diocese of Ottawa’s total investments—were tied up in coal, oil and natural gas, the amount of money was only part of the point.

“I think it’s a way of putting pressure on governments. It’s a symbolic act in the sense that symbols can be very powerful,” she said.

Does divestment have any effect on the actual fossil fuels industry? “It’s a public statement, and it is an effort to influence public opinion and public policy,” Fahrig



▲ A climate change rally in Ottawa November 29 included faith groups.

PHOTO: ART BABYCH

said. The power of divestment lies in the number of people choosing to divest, and the message that sends to governments.

While it is not yet clear how much money the diocese of Montreal has invested in fossil fuels, its synod—held October 16-17—passed a resolution urging the finance committee “to take, in a timely manner, all reasonable measures in its power” to divest from companies trading in coal, oil and natural gas. A press release on November 4 notes that “delegates were told that the diocese does have holdings in such companies but diocesan staff could not provide details right away.”

Although the finance committee of the diocese of Ottawa has already isolated the assets it needs to sell, the executive archdeacon of the diocese of Ottawa, David Selzer, said it is not yet sure how that money will be reinvested once it has been freed up, and couldn’t say whether it will be put toward green industries or sustainable energy. “It’s up to the investments committee,” he said.

The diocese of Montreal made clear, in a backgrounder to the divestment motion, that the reasons for divestment were financial as well as moral. While “it is wrong to profit from an industry whose core business threatens human and planetary

health,” the diocese also finds that “fossil fuels are risky and volatile. In recent years, they have not performed well, and the long-term picture looks grim.”

Selzer said that the diocese of Ottawa followed a similar logic.

The divestment resolution was one of four climate-change related resolutions brought before the Ottawa synod; there was also a call to bring the matter of divestment before General Synod 2016, to encourage the entire Canadian church to bring its investments in line with its teachings on environmentalism, to educate Ottawa Anglicans about climate change and to make the diocese carbon neutral.

Carbon neutrality, or a net zero carbon footprint, means balancing carbon emissions against an equal amount of carbon sequestered or offset. Selzer noted that while “it is not something that we have passed [effective] immediately,” it was an aspirational goal.

“We know that we are very dependent on fossil fuels to run our own lives—transportation and so forth—and in Ontario we are not fossil-free in terms of our use of electricity, so it’s something to work toward,” he said. Selzer said that green audits and increased use of solar power would be a good place to start. ■

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CANADA ▶

Anglicans rally around Peterborough Muslims

By Diana Swift

Anglican churches joined the broader Peterborough, Ont., community in an outpouring of support and generosity for the members of the city’s only mosque, the Masjid Al-Salaam, which was torched by arson in a probable hate crime late in the evening of November 14.

The clericus of the regional deanery of Peterborough donated an initial \$250 and called on all deanery parishes to match this amount, which should bring in several thousand dollars, according to Dean Gloria Master. “We received a message from Bishop Linda Nicholls saying, ‘Do what you can in reaching out.’ Almost all of our congregations have offered matching funds.”

The response was overwhelming—“almost like a runaway train,” she added. All Saints’ and St. Luke’s Anglican parishes offered to provide the mosque’s members with worship, meeting and educational facilities. “A couple of other Anglican churches also offered space, but All Saints’ is more



▲ Usama Zahid helps clean up the debris after the Masjid Al-Salaam Mosque was destroyed by arson November 14.

PHOTO: CHRISTOPHER KATSAROV/CANADIAN PRESS

centrally located,” said Master. Peterborough’s Jewish community also stepped in, with Beth Israel Synagogue offering its space for mosque members.

“The community has responded very admirably to declare its opposition to this act,” said Nicholls, area bishop for Trent-Durham (diocese of Toronto). She drove to Peterborough and personally delivered a letter of support and condolence to the mosque.

Apart from any deanery-matched funds forwarded through congregations, St. John the Evangelist Anglican Church also served as a receiving centre for donations from individuals wishing to help restore the heavily smoke-damaged mosque at an estimated cost of \$80,000–\$100,000.

According to the *Peterborough Examiner*, as of November 16, the restoration fund—which was amplified by FundRazr, an online crowdfunding site—was halted at the request of the Kawartha Muslim Religious Association (KMRA), as it had already topped the target amount with donations of \$110, 548 raised in 30 hours. The KMRA said it will donate any excess money after repairs to charity.

On Twitter, the Peterborough mosque tweeted this comment: “There are no words to describe how amazing[ly] our community has represented itself as a giving, loving, peaceful and supportive community.” ■

Diana Swift is a regular contributor to the Anglican Journal.

WORLD ▶

Week of Prayer to emphasize witness and unity

André Forget
 STAFF WRITER

Christians from various denominations around the world are expected to gather January 18–25 for ecumenical celebrations during the annual Week of Prayer for Christian Unity.

Since 1975, different churches in specific countries have been responsible for putting together the Week of Prayer resources for churches and individuals around the world to engage prayerfully with questions of ecumenism and Christian unity.

This year, the churches of Latvia chose



▲ The Week of Prayer for Christian Unity was first proposed in 1908.

PHOTO: WCC/PCPCU

“Called to proclaim the mighty acts of the Lord,” which comes from 1 Peter 2:9, as the 2016 theme.

The resource explains that the theme arises from the sense that ecumenical co-operation and interdenominational relationships in Latvia are “based on proclaiming the mighty acts of the Lord,” and that in times of change, the church must offer a unified message based on the salvific work of God in the universal history of Christian body. It also includes information about the long and sometimes troubled history of Christianity in Latvia, a Baltic country that

has large Protestant, Catholic and Orthodox populations that suffered greatly under the repressive laws of the Soviet Union for much of the latter half of the 20th century.

The resource, prepared and published by the Pontifical Council for Promoting Christian Unity and the Commission on Faith and Order of the World Council of Churches (WCC), takes salt and light as its guiding symbols, providing liturgies centred on the importance of the church’s public witness to wider society, and the role that visible unity between different denominations plays in this. ■

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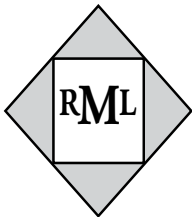
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