



IMAGE: KATHY EPPICK

Outpouring of Spirit

June 4 is Pentecost Sunday, which commemorates the descent of the Holy Spirit on the disciples, following the death, resurrection and ascension of Jesus. The 50th day after Easter, it also marks the birth of the Christian church. See related story, p. 15.

Same-sex weddings held in 3 dioceses

André Forget
STAFF WRITER

Eight same-sex couples have been married in three Anglican Church of Canada dioceses, ahead of General Synod 2019, when a resolution to allow same-sex marriages will be presented for second reading.

Since General Synod 2016 approved—on first reading—a proposed change in the marriage canon (church law) to allow same-sex marriages, four weddings of same-sex couples have taken place in the diocese of Niagara, three in the diocese of Toronto and one in the diocese of Ottawa, according to the offices of the respective diocesan bishops. Several other same-sex couples in the dioceses of Toronto and Ottawa are also preparing to walk down the aisle.

Two other dioceses—Montreal and British Columbia—have also decided to allow clergy to perform same-sex marriage.

Diocese of Montreal Bishop Mary Irwin-Gibson said she is currently going through a discernment process with four same-sex couples considering marriage.

See Eight, p. 2

Naloxone kits accompany defibrillators in parishes



PHOTO: ART BABYCH

The Rev. Monique Stone holds a Naloxone kit, used to temporarily block the effects of opioid overdose.

By Art Babych

Churches across Canada have a role to play in the current opioid overdose crisis, says the Rev. Monique Stone, rector of the three-point Parish of Huntley in the diocese of Ottawa.

“We [churches] just have to open up our parish halls, promote something and make people recognize that the church is involved and concerned and actively engaged in whatever is going on in the life of people in communities—not members of our parish, but people in communities,” said Stone in an *Anglican Journal* interview March 8. Government organizations and boards of education often face barriers when organizing workshops dealing with the opioid overdose crisis, she said.

It was following the deaths of two young girls from opioid overdoses early this year that Stone, who has a 16-year-old daughter, organized a Naloxone workshop at St. Thomas the Apostle Anglican Church on February 23 for 20 clergy, including diocesan Bishop John Chapman. Naloxone is used to temporarily block the effects of opioid overdoses.

After the clergy workshop, Stone announced that a Naloxone workshop would be held at St. James, Carp, in her home parish, on March 22. She invited people from the wider community to attend. It was booked to capacity within 72 hours, with dozens of others left on the waiting list.

One of the girls who died had

See Priest, p. 12

Plans for Native church taking shape

Tali Folkins and André Forget
STAFF WRITERS

A focus group tasked with working out the details of what a self-determining Indigenous church will look like is considering a model in which Indigenous Anglicans will belong to both their local dioceses and the Indigenous church at the same time.

“We’re really talking about congregations having a sense of dual belonging in the Indigenous church and in their own dioceses,” National Indigenous Anglican

See Bishops, p. 6



Yanked out of reverie 13

A Toronto couple's long-awaited Anglican wedding



PHOTO: AMY BROWN

Heather Steeves and Karen Turner during their wedding at Church of the Redeemer

André Forget
STAFF WRITER

On the night of July 11, 2016, Karen Turner and Heather Steeves were sitting in the bar of the hotel where the Anglican Church of Canada's General Synod was meeting; they were commiserating with other members of Equally Anglican, an Anglican LGBTQ (Lesbian, Gay, Bisexual Transgender, Queer/Questioning) group.

They had just watched Primate Fred Hiltz announce that the motion to change church law to allow same-sex marriage had failed to pass by one critical vote in the Order of Clergy at General Synod. For Turner and Steeves, the decision hit close to home: they had been living together for more than 20 years, and had often wondered if they would see the day when they could be married in an Anglican church.

So when Archbishop Colin Johnson announced that the diocese of Toronto, where Turner and Steeves are members, would be offering rites of marriage for same-sex couples, they were elated. "I was just so grateful. It was such a courageous thing for him to do," Turner said.

When they learned the next day that an error had been made in counting the vote, and that the motion had, in fact, passed on first reading, it was, in Turner's words, "a dream." (The motion will be sent to General Synod for second reading in 2019.)

Five months later, on December 3, Turner and Steeves were wed at their home parish, Toronto's Church of the Redeemer.

Both recall the day with great joy, but they acknowledged it meant something slightly different for each of them. When the couple met in the early 1990s, Turner was married to a man; in fact, it was through her ex-husband that she met Steeves, who worked for the Baptist church. The two fell in love, and when Turner's marriage fell apart, she and Steeves began living together.

Their relationship was blessed in a commitment ceremony in 2000, but when civil marriages for same-sex couples became legal in Ontario in 2003, they decided to hold off. "We had a long debate between ourselves whether or not we would ever get married, but if we were going to do it, it would be within the church," said Turner, adding that she didn't feel particularly

driven to remarry following her divorce from her husband.

For Steeves, however, a Christian wedding ceremony was important—especially because of the way the church she was raised in made her think of her own sexuality as being aberrant.

Most members of Steeves' family, who are still conservative Baptists, "[stepped] outside of their comfort zone" and attended her wedding. "The affirmation of that!" Steeves recalled, her voice full of emotion. "I've had a few moments in my life when something like that would happen, when God would make Godself so evident in my life, and that was one of them. And that joy has not left me since that day."

The Rev. David Howells, who officiated at the wedding, said he felt "privileged" to have been priest-in-charge of Redeemer at the time. (He now serves at the Church of the Transfiguration.)

The ceremony was both a way for Turner and Steeves to affirm their love for each other in the presence of their community and a symbol of how the Anglican church has developed on LGBTQ matters, he said. ■

CANADA

Eight same-sex marriages in church since General Synod

Continued from p. 1

Bishop Logan McMenamie, of the diocese of British Columbia, announced at a diocesan synod in autumn 2016 that he will "move forward with the marriage of same-sex couples in the diocese" on a case-by-case basis.

When the *Anglican Journal* contacted McMenamie's office in March 2017, no same-sex couples had yet approached the diocese about the possibility of marriage.

Following the first reading of the motion—which was initially, but incorrectly, declared as being defeated in a vote at General Synod 2016—several bishops publicly announced they would nonetheless marry same-sex couples. (Since changing the marriage canon is considered a matter of doctrine, the motion requires a two-thirds majority vote at two successive General Synods. The second and final vote will take place at General Synod 2019.)

Niagara Bishop Michael Bird, Ottawa Bishop John Chapman, Toronto Archbishop Colin Johnson, then-Huron Bishop Bob Bennett and then-coadjutor (now diocesan) Bishop Linda Nicholls all stated that they would marry same-sex couples as a pastoral measure, citing an opinion by General Synod Chancellor David Jones that the marriage canon as it stands does not actually bar same-sex marriage.

Following discovery of a voting error, which showed that the motion had actually passed its first reading, Bird, Chapman and Johnson said they would still go ahead with same-sex marriage. However, Bennett and Nicholls issued another statement, clarifying that their diocese was "committed to ongoing consultations," as required by the same-sex motion.

Other bishops, including William Anderson, then-bishop of the diocese of Caledonia, warned such actions would cause a "period of chaos" in the church.

Irwin-Gibson, meanwhile, issued a pastoral letter upon her return from synod saying she would consider marrying same-sex couples on a "case-by-case" basis.

Several other bishops, including



▲ **Members line up to speak for or against the marriage canon motion at General Synod 2016.**

PHOTO: ART BABYCH

McMenamie, said they would discuss with their clergy and synods whether or not to offer marriages to same-sex couples immediately.

While McMenamie opted to move forward, other bishops who underwent similar consultations, such as Bishop Melissa Skelton, of the diocese of New Westminster, agreed to "abide by" the General Synod process. In a November pastoral letter, Skelton—whose diocese was the first to offer same-sex blessings, in 2002—said New Westminster would "hold off" on letting clergy officiate the marriage of same-sex couples until the motion is approved. However, she said she would convene a group to "create standards and develop or refine materials to assist all couples in preparing for their making monogamous, lifelong commitments of fidelity."

Other dioceses, including Huron, Rupert's Land and Edmonton, have said they will continue to offer same-sex blessings, but will wait until the motion is approved before allowing same-sex marriages.

When contacted by the *Journal* about the marriages that have taken place or are being planned, several bishops pointed to statements they made following General Synod last year. Bird said his thoughts on the matter have not changed and that he was committed to continuing "to walk along the path of full inclusion and to immediately proceed with marriage equality" with LGBTQ2 (Lesbian, Gay, Bisexual,

Transgender, Queer/Questioning, Two-Spirited) Anglicans in his diocese.

But the process for marrying same-sex couples differs slightly among the dioceses that have agreed to do so.

While Bird simply requires priests marrying same-sex couples to inform him in advance, Irwin-Gibson told the *Journal* she has so far only permitted such weddings to happen in churches where the congregations and clergy are on board, and only for couples who are active in their congregations. "This is meant to be a pastoral measure for members of the church where it is important to be done," said Irwin-Gibson, adding that she has turned down some same-sex couples seeking to get married.

The diocese of Toronto requires parishes to receive authorization before marrying same-sex couples.

Johnson has released a set of guidelines for how parishes can become eligible for authorization, and how same-sex couples in parishes that have not received authorization can pursue solemnization of their marriages. Twelve parishes are now authorized to perform weddings of same-sex couples in the diocese of Toronto.

As the Canadian Anglican church has not yet authorized liturgies for marriages between persons of the same sex, weddings that have taken place have adopted a liturgy created by the U.S.-based Episcopal Church, which has allowed same-sex marriage since 2015. ■

ARCTIC ►



▲ Igloo-shaped St. Jude's Cathedral was destroyed by arson in 2005 and rebuilt in 2012.

PHOTO: Cwk36/WIKIMEDIA COMMONS

André Forget
STAFF WRITER

Twelve years after St. Jude's Cathedral—the iconic house of worship in Iqaluit, Nunavut—was destroyed by arson, the diocese of the Arctic announced it has finally paid off the debt accrued in rebuilding it.

"We're pretty excited about that," said Suffragan Bishop Darren McCartney, who oversees the eastern regions of the diocese of the Arctic. "[It is] a big weight off our shoulders."

The announcement comes after more than a decade of fundraising during which the fate of the new cathedral, which was completed in 2012 at a cost of just over \$10 million, was sometimes in question.

The new St. Jude's Cathedral was built by Dowland Contracting Ltd., with whom the diocese entered into an informal arrangement to pay back the money as funds were raised.

However, a year after the cathedral's



▲ St. Jude's Cathedral is a house of worship and a community hub, says Arctic Suffragan Bishop Darren McCartney.

PHOTO: CONTRIBUTED

consecration in 2012, Dowland was put into receivership and it later filed for bankruptcy protection.

The receiver, Alvaraz and Marsal Canada, Inc., asked for immediate repayment of the outstanding debt (around \$3 million), in addition to \$30,000 per month in interest.

"We were facing the pressure of having

to pay that right away, or lose the cathedral," McCartney recalled.

Fortunately, the Nunavut Construction Corporation (part of the Inuit-owned Qikiqtaaluk Corporation), which had been involved in an earlier stage of construction, offered the diocese a loan with a more sustainable payment schedule.

In the years that followed, the diocese continued to raise funds, receiving support from parishes and individuals across Canada and overseas. "We channelled...a lot of the resources we had into getting this paid off," said McCartney.

He expressed his gratitude to people who contributed and launched fundraising campaigns to retire St. Jude's debt, including groups like the Anglican Church Women.

Now that the debt is paid, McCartney said the diocese will be able to focus on hiring more priests to serve communities, of which 40 (out of a total of 51) are without ordained clergy. ■

First Anglican Indigenous bishop for Treaty 7 territory

André Forget
STAFF WRITER

On April 22, the diocese of Calgary elected Archdeacon Sidney Black as its first-ever suffragan bishop dedicated fully to Indigenous ministry.

Black, who has long been involved in Indigenous ministry locally and for the national church, was chosen unanimously by a group of Indigenous clergy, laypeople and elders during an election held at Christ Church Anglican in Nanton, Alta.

He will be the first bishop to serve the Indigenous Anglican churches of the Blackfoot Confederacy in Treaty 7 territory. Treaty 7 governs the relationship between members of the Blackfoot Confederacy and the Crown in southern Alberta.

While he has been elected to serve a specific part of the church, Black said his responsibility as a bishop is to the whole church. "I am a servant of the church, and I want to continue being a servant of the



PHOTO: ART BABYCH

Bishop Sidney Black: "I am a servant of the church."

church for our Indigenous communities, our Métis communities, our Inuit communities and for the church at large, in whatever way the Spirit calls me," said Black.

Ordained a priest in 1991 and named

archdeacon in 1996, he has served the church in many roles over his long career, among them as co-chair of the Anglican Council of Indigenous Peoples (ACIP). He is also a member of the Indigenous Leadership Circle, the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice and the Primate's Council of Elders and Youth.

While he formally retired in 2016, when Black was asked whether or not he would consider standing as Indigenous bishop serving the churches of the Blackfoot Confederacy, he decided he had a responsibility to heed the call.

"Within the context of our own communities, when you receive your life's vocation...it's for life, so that's what the folks from the reserve are saying to me," said Black. "They're saying, 'You might be retired, but you're still with us.'"

Black has, however, opted to forego a bishop's stipend and subsist on his pension

as a way of being "in solidarity with those Anglican clergy who are non-stipendiary."

Archbishop Greg Kerr-Wilson, diocesan bishop of Calgary and metropolitan of the ecclesiastical province of Rupert's Land, said the diocese has long had an archdeacon of Indigenous ministries. But last summer, he began to consider the possibility of making the archdeacon a bishop who would be elected by Indigenous Anglicans using Indigenous decision-making traditions. Kerr-Wilson said the decision to create a parallel bishopric reflects a desire to help Indigenous Anglicans achieve a greater degree of self-determination within the Anglican Church of Canada.

While the provincial canons allow any bishop in the province 30 days to object to the election of a new bishop, Kerr-Wilson said it would be "pretty surprising" to see someone object to Black.

Plans are moving ahead for Black's consecration on June 3. ■

Diocese of Caledonia elects new bishop

Tali Folkins
STAFF WRITER

The Rev. Jake Worley, an Alabama-born priest, has been elected bishop of the diocese of Caledonia.

Worley, rector of the Parish of Bulkley Valley, which includes three congregations in northern British Columbia, was elected on the eighth ballot of an episcopal election held in Prince Rupert, B.C., April 22.

"It was an amazing experience of the Holy Spirit," he said. "He certainly came there and moved on our hearts...I don't know what else to say besides we're in many ways shocked, but also grateful, for his leading." Worley said he never intended to run as bishop, but was eventually talked into it. He said he changed his mind after much prayer and talking with people he trusts. "They basically said to me, 'Jake, you believe that God is sovereign God. You need to let your theology touch your life, and let [your name] stand.' And so I did."

The electoral synod was held to find a successor for Bishop William Anderson,



▲ The Rev. Jake Worley says he is both shocked and grateful after being elected bishop of Caledonia.

PHOTO: CONTRIBUTED

who announced his plans in December, 2015 to retire.

Worley said one of his first priorities as bishop is to meet with, and hear from, the people of the diocese.

Worley's family moved from Alabama to New Mexico when he was five. He studied zoology and botany at Western New Mexico University. He then did environmental consulting work, which

included studying the impact of U.S. Department of Defense missile testing on wildlife. Worley eventually felt a call to the priesthood, and graduated with an M.Div from Trinity School for Ministry in Ambridge, Pennsylvania. He was ordained a priest in The Episcopal Church (TEC) in 2005.

In 2007, Worley founded a new church in Las Cruces, New Mexico, as a missionary for the Anglican province of Rwanda. The church would later join the Anglican Church in North America, a grouping of conservative congregations that left TEC in 2009. In the meantime, Worley said he had left. After an interim term as rector at St. Martin's Anglican Church in Fort St. John, B.C., in 2013, then a year priesting for the Church of Ireland, he returned with his family to B.C.

At press time, Worley's consecration has not been set, pending approval of his election by the House of Bishops of the ecclesiastical province of British Columbia and Yukon. ■

EDITORIAL ▶



Challenging a culture of silence

Marites N. Sison
EDITOR

IN MARCH, Australia’s Royal Commission into Institutional Responses to Child Sexual Abuse released its initial report on how Australian institutions—including churches, schools, sports clubs and government organizations—have responded to allegations of child sexual abuse.

The groundbreaking report revealed that children were allegedly sexually abused in more than 4,000 Australian institutions, including the Catholic and Anglican churches.

From 1980 to 2015, about 4,500 allegations of child abuse involving 1,880 alleged offenders were brought to the attention of authorities in the Australian Catholic church. In that same period, more than 1,100 complaints of child sexual abuse were made in the Anglican Church of Australia. The alleged abuses involved 285 laypeople and 247 clergy from 22 of the church’s 23 dioceses.

Since the numbers do not include unreported cases, the true magnitude of the abuse remains unknown. However, the inquiry clearly established the lasting and multi-generational impact of childhood sexual abuse and the great lengths institutions went to protect predators. The commission interviewed more than 1,200 witnesses in public hearings and held 6,500 private sessions with survivors and witnesses, including those in nursing homes and hospitals.

The impact of the commission’s work is incalculable and stretches far beyond Australia. Sexual violence against children



▲ **As long as there are those who feel that it is their duty to protect the church’s image rather than to come to the aid of God’s most vulnerable, children will continue to be at risk.**

PHOTO: PHOTODONATO/SHUTTERSTOCK

remains a global reality. The commission’s report proves that governments and institutions continue to profoundly fail children.

One would think that after the highly-publicized sex abuse scandals involving pedophile priests in Catholic churches in the U.S., Canada and Ireland, things would be different.

But as Gail Furness, the senior counsel who assisted the commission noted, the accounts they heard from victims were “depressingly familiar.” Children’s complaints were disregarded by church authorities, she said. “Documents were not kept or they were destroyed. Secrecy prevailed as did cover ups.” Perpetrators were moved, with parishes and communities to which they were reassigned not knowing about their sordid, criminal past.

A culture that minimizes the crimes of abusers and belittles victims and survivors allowed the abuse to happen in churches, places that are meant to be sanctuaries, said Australian diocese of Newcastle Bishop Greg Thompson. Conflicts of interests around friendships were also a factor, Thompson told a public hearing of the commission in November. “People refuse to accept that their loved priest has been an offender.”

Shortly after he became bishop, Thompson recalled that he received pressure from influential, long-time parishioners to reverse decisions made by the diocese’s professional standards board to defrock four priests over child abuse allegations. “There are those who feel that this has brought shame to the church. That it’s brought shame on people they revered,”

he said. Instead of caving, Thompson established parish recovery teams to support the victims and to work with communities in addressing past abuses. He issued a historic letter of apology to victims. He also went public with allegations that he himself had been sexually molested by a priest and a bishop when he was 19.

Thompson paid a huge price for his openness and advocacy to confront what he described as his diocese’s culture of silence and secrecy. He resigned, effective May, citing the toll it had exacted on his health and his family’s well-being. He had been publicly shamed and shunned even by those who had once received Holy Communion from him, he said. He and his staff also received an “avalanche” of vicious emails and have had their cars vandalized.

Surely, such appalling behaviour has no place in the church. The sad reality, however, is that as long as there are those who feel that it is their duty to protect the church’s reputation rather than to come to the aid and comfort of God’s most vulnerable, children will continue to be at risk.

In his open letter of apology to victims, Thompson urged survivors and witnesses to come forward to the police, to the commission and to the diocese. He did so by quoting the famous words of Dietrich Bonhoeffer, the German pastor and theologian who actively resisted Nazism: “Silence in the face of evil is itself evil. Not to speak is to speak. Not to act is to act.” ■

Email: tsison@national.anglican.ca

- Sources:**
- *The Guardian*
 - *Newcastle Herald*
 - *Anglican Communion News Service*

LETTERS ▶

The Anglican Journal welcomes letters to the editor. Letters go to Marites (Tess) Sison, editor, and Meghan Kilty, General Synod director of communication.

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

Synodical government ‘has served church well’

Bishop Mark MacDonald notes similarities between synodical and parliamentary government, wondering whether this model is appropriate for church governance (*How do we act like a church?*, Feb. 2017, p. 5). The reason for the similarities between the two systems is surprising. Although both have roots in Athenian democracy, synodical government was developed by the Dominicans in the 13th century; Parliament evolved from Dominican governance four or five centuries later.

MacDonald suggests three fundamental features of church governance. First is reading and praying through the gospel. We see this in General Synod in the opening and closing Eucharists, the Daily Offices and Bible study. And during sessions, the primate sometimes pauses for prayer. The second feature is consensus.



▲ **The synodical government, although far from perfect, can be improved, writes Executive Archdeacon Alan Perry.**

PHOTO: GST/SHUTTERSTOCK

MacDonald notes that CoGS uses consensus for some decisions. At General Synod, “no-debate” motions are presented and voted upon without debate. This is an efficient way to deal with routine or non-controversial business, but also a form of consensus. Consensus is tested in two ways. First, any member may have a motion removed from the no-debate list, so it can be debated. Second, each motion is voted on. Similarly, The Episcopal Church General Convention and some dioceses in Canada use consent resolutions—combining several motions in one with no debate permitted.

The third feature is that “Jesus is present and guides decision-making.” This follows from the prayer, worship and Bible study throughout General Synod. It is also found in the basis for the theology of synod in Acts 15. There the minutes of the first

synod say, “For it has seemed good to the Holy Spirit and to us...” (Acts 15:28).

My observation over seven general, five provincial and more than 20 diocesan synods is that the fundamental difficulty with synodical government is not the model, but that the system is often inadequately understood. Of course, experienced synod members do bring a wealth of understanding, and we have chancellors and assessors. But participating effectively in synod is a skill to learn.

No system is perfect, and synodical government can be improved, but it has served the church well for eight centuries—so well that it was adapted for secular governance in the formation of Parliament.

The Ven. Alan T. Perry
Executive Archdeacon
Diocese of Edmonton

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875.
Anglican Journal is the national news magazine of the Anglican Church of Canada.
It has an independent editorial policy and is published by the Anglican Journal Committee.

EDITOR: Marites N. Sison
ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: André Forget
Tali Folkins
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross
Fe Bautista
Marlina Farales

ADVERTISING MANAGER: Larry Gee
PUBLISHER: The Anglican Journal Committee
The Anglican Journal is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.
LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal,
80 Hayden St., Toronto, ON M4Y 3G2

CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources:
mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.
ADVERTISING:
Larry Gee
499 Balmy Beach Rd., Owen Sound, ON N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:
25th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by Anglican Journal or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc. PUBLICATIONS MAIL AGREEMENT NO. 40069670
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2
SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible): E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 or 1-866-924-9192, ext. 259/245; or (fax) 416-925-8811; or Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas.
Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.
ISSN-0847-978X CIRCULATION: 123,000
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.
Funded by the Government of Canada



COME AND SEE ▶

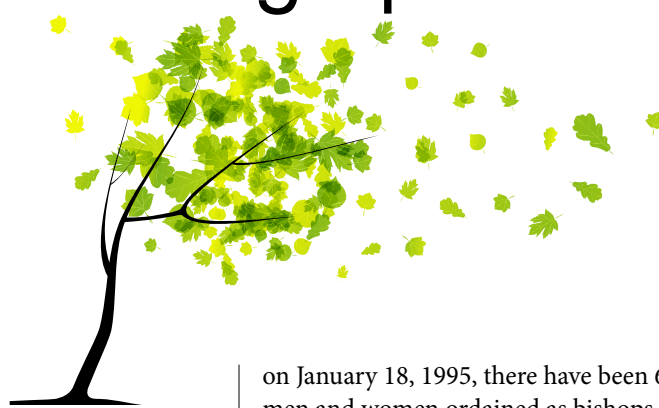


A 'Once-and-Coming Spirit'

ON JUNE 3, I will have been ordained for 40 years. I still remember that night. It was pouring rain, but a huge congregation had assembled in All Saints Cathedral in Halifax, as there were seven of us to be made deacons. Of the group, two have since died, one has left our church, and all the rest, except me, have retired.

A few weeks ago, one of them told me he had been reflecting on how he has discovered anew the joy of the Daily Offices of Morning and Evening Prayer. And then, with considerable emotion in his voice, Rod told me that every day he prays for his bishop and for me. It was a moment of grace, not unlike others I experience when I chat from time to time with my former bishop. Arthur reminds me of his “daily appointments with the Lord” and his remembrance of the bishop of the day, Ron, me and our whole church praying for its faithfulness in Christ and its renewal in the Spirit.

Since my own consecration as bishop



▲ The Holy Spirit comes “in every age to renew and refresh the ministry of the church, to grace and guide us for our work in the world.”

IMAGE: SERGIO77/SHUTTERSTOCK

on January 18, 1995, there have been 69 men and women ordained as bishops of our church; 31 of them within the last 10 years. As I look around the national House of Bishops, I am very aware that within the next three to five years, there will be a massive change in the face of episcopal ministry across our church.

While every bishop has a number with respect to succession in the episcopate of the Anglican Church of Canada (mine is 254) and a number with respect to succession within their diocese (mine is 14), we will in the annals of history be remembered as the “sometime” bishop of

the diocese we served.

Such a description reminds us that inasmuch as we entered into the labours of others, so will many more enter into ours. We work in the hope that we will have pioneered ways of being a church in our time, which they can continue to shape and finesse for their time.

To know I will be remembered as the “sometime” bishop keeps me humble. It also gives me cause to rejoice that the Spirit will indeed call others into this same ministry of shepherding the People of God and leading the church in its commitment to God’s mission.

That Spirit, as New Testament scholar Raymond Brown puts it, is “a Once-and-Coming Spirit”—coming in every age to renew and refresh the ministry of the church, to grace and guide us for our work in the world.

Thanks be to God. ■

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

WALKING TOGETHER ▶



Our work in reconciliation

By Mark MacDonald

CANADA IS IN the process of a bold experiment in reconciliation and much is riding on it. There is a strong and pervasive element of hope that the outcome will be positive and that we will all be better for it. Yes, there is still some apathy, ignorance and resistance, but the strong presence of the opposite is encouraging, especially in the churches.

This is not to say that what is to come is going to be easy. Reconciliation, though we can say that it is, and must be, received as a gift from God, requires vigorous human co-operation and dedication. If it begins in the victim’s reclamation of a stolen humanity, it continues in the oppressor’s repair of their humanity—what was lost in the



IMAGE: VIC DD/SHUTTERSTOCK

denial of humanity to others. That is not easy.

When I began my job as the National Indigenous Anglican Bishop, it was widely assumed that most of the work would be on the side of the victims of the Indian residential schools. Attitudes have shifted; people seem more inclined to recognize that society, as a whole, and the churches, as a part, need to repair the damage created by participation in a system that hurt and destroyed others.

It is not just to right a wrong; not just to make up for what was lost—in many cases, that is not possible—it is to try to make a new society. We seek transformation and not just restoration. This is not to dwell in the past, but to shape a common future. That is the place where all will find redemption.

This is resurrection work and, as Paul was clear, it is a fundamental paradigm for Christian discipleship. We are to be ambassadors of, and for, reconciliation, Paul says, beginning with our own reconciliation with God. It is the fundamental work of Christian faith to do this, though in haste of our participation in a scheme of destruction it was forgotten. Today, we are recovering it.

Melanie Delva, our new reconciliation animator, described reconciliation as a spirituality. Missiologist Robert Schreiter agrees, saying that it is both a strategy and a spirituality. We are doing good work in this; let us with determination continue. ■

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

On refugee policies: Good intentions are not enough

LETTERS ▶



PHOTO: ROSTISLAV STACH

Picture Your Faith

Do you have photographs that illustrate “Creation”? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is June 20.

The *Anglican Journal* made much of the plea by church leaders for fair and generous refugee policies (*Churches call for ‘fair, generous’ refugee policies*, April 2017, p. 1).

While the headline implies this to be some rather harmless “virtue signalling,” the article goes on to suggest that the church had something very specific in mind—the scrapping of Canada’s Safe Third Country Agreement with the U.S.

Before lending its support to such a step, the church needs to realize that [as] admirable and fair [as] Canada’s refugee policies may be, they are made possible by having oceans on three sides and the U.S. on the fourth. If opening the U.S. border to all and sundry—economic migrants and refugees alike—shows Canada’s refugee system can be gamed or overwhelmed, do you really think public support will persist? Anglican church leaders should think a little harder and at least address the impact their preferred measures might have, for, as we all well know, in the real world, good intentions alone do not cut it.

David Allen
Edmonton



KILROY79/SHUTTERSTOCK

‘A huge disservice’

I’m glad to see that our bishops are in agreement about focusing the shift and priority of the church away from same-sex marriage to “evangelism, discipleship and mission” (*Bishops to focus more on mission*, Nov. 2016, p. 1).

As a 30-something-year-old priest who has been a lifelong Anglican, the conversations around human sexuality have been going on for much longer than the “three years of intense debate” that the national House of Bishops has been devoting to the debate over same-sex marriage.

Conversations over whether or not it’s okay to be gay and ordained and have a partner or whether we can bless unions of same-gendered people or allow them to be included fully in the life of the church [have] been an epic failure on the church’s part.

I can’t help but strongly feel that we have done a huge disservice to LGBT [Lesbian, Gay, Bisexual, Transgender] Anglicans through this entire, poorly managed situation.

We have failed them for so long, my stomach turns at the thought that now we have passed a resolution to spend three

years before our next General Synod to talk about what this will look like for us.

We have failed LGBT people continuously. We failed them in the ’80s and ’90s with the HIV-AIDS epidemic; we turned our backs on them and ostracized them. We called them sinful and deviants because we did not understand the type of love they professed.

Once again, the church is sweeping issues under the rug. Before we can fully move beyond issues of human sexuality and marriage, we are switching to a new focus. The issues of same-sex marriage are not over as quickly as that.

If we are to shift our focus to “evangelism, discipleship and mission,” our church had better start focusing on more resources for clergy to use in order to carry out that aim. I was frustrated to recently discover that many good Anglican Church of Canada resources are no longer being printed and they focus exactly on this new effort for the church. Yet again, we have neglected a facet of the church and are left scrambling to do something that will make it okay.

The Rev. Quenton Little
Diocese of Huron

WORLD ▶



PHOTO: MOHAMED ABD EL GHANY/REUTERS

Aftermath of the Palm Sunday explosion at St. George's Coptic Church in Tanta, north of Cairo

Prayers for Egypt, Syria

By Staff

In the wake of the Palm Sunday bombings in Egypt April 9 and the suspected chemical attack in Syria April 4, the primate of the Anglican Church of Canada asked Anglicans to pray for the victims, their grieving families and churches who continue bear witness to their faith in the midst of conflict.

Forty-four people were killed and more than 120 others wounded when bombs were detonated at St. George's Coptic Church in Tanta, north of Cairo, and at St. Mark's Cathedral in Alexandria. ISIS, the radical Islamist militant group, has claimed

responsibility for the attacks.

In a statement issued April 10, Archbishop Fred Hiltz urged the faithful to pray "for the departed, that they may be received into the arms of Christ's mercy," and to pray for those who grieve and "all who are in spiritual turmoil at this time, that they may find consolation in the sufferings of Christ and hope in his triumph over the forces of evil and death."

He also asked for prayers for Coptic Pope Tawadros II and his church, for the leaders of other churches in Egypt, including Archbishop Mouneer Anis, primate of the Episcopal Church in Jerusalem and the Middle East. ■

CANADA ▶

Bishops reflect on evolving role of religion in Canadian society

Continued from p. 1

Bishop Mark MacDonald said in an interview. MacDonald, along with three other bishops, gave a presentation on recent work of the task force at the spring meeting of the Anglican Church of Canada's House of Bishops in Niagara Falls, Ont., April 24-28.

While many Indigenous Anglicans have been calling for a "self-determining" Indigenous church for decades, some significant steps have been made, in the past few years in particular. In 2015, the eighth National Anglican Sacred Circle, a gathering of Indigenous Anglicans, said it favoured the idea of a fifth Anglican province, this one fully Indigenous, to add to the four ecclesiastical provinces that currently make up the Anglican Church of Canada. The idea of what form an Indigenous church might have was also discussed at General Synod last summer.

Since General Synod, MacDonald said, its possible shape has become a little clearer. Indigenous Anglican leaders are using the word "confederacy" to describe the future Indigenous church, both because it is familiar to many Canadian Indigenous people and because it carries the idea of "voluntary involvement retaining a sense of the local identity," MacDonald said.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said the presentation gave him a sense that among Canadian Indigenous Anglicans, "there is much less focus now on the idea of a fifth province," with instead the idea of a grouping that would be something like an "overlay" on the current four-province structure. Hiltz mused whether this model, a work in progress though it is, might be the sign of a coming "new covenant" between the Anglican Church of Canada and its Indigenous members, one with the goal not only of creating an Indigenous church but also of involving and transforming the entire national church.

The "dual belonging" model is still only a draft, MacDonald said, and has yet to be discussed by the Anglican Council of Indigenous Peoples (ACIP) at its meeting this month and at a consultation on Indigenous self-determination planned for this September. It must ultimately be approved by the Sacred Circle in 2018.

Another highlight of the bishops' meeting, Hiltz said, was a series of presentations by David Pfrimmer, a professor of public ethics at Waterloo Lutheran Seminary. The presentations dealt with topics such as the Brexit referendum in the U.K., the election of Donald Trump in the U.S. and the evolving role of religion in Canadian society.



PHOTO: COURTESY OF BISHOP MELISSA SKELTON

Women bishops at the spring meeting of the House of Bishops (L to R): Anne Germond, Melissa Skelton, Linda Nicholls, Riscylla Walsh Shaw, Barbara Andrews, Mary Irwin-Gibson and (seated) Jenny Andison. Not in the photo are Bishops Jane Alexander and Lydia Mamakwa.

Pfrimmer, Hiltz said, talked about how Canadian Christians should draw upon their past experience of "public ecumenism"—joining forces with one another on ethical and political issues—to engage now with Canadians of other religions.

Pfrimmer underscored that "the Canada that we celebrated at 150 years old is a very different Canada than we were celebrating at 100 years old," said Hiltz. "We're actually a much more multicultural, multiracial, multifair kind of country."

These presentations, Hiltz said, were "an opportunity to lift up our heads and look out to the world and to talk about the public, as David [Pfrimmer] put it, that we are called to serve."

The bishops also discussed, he said, the need to do a kind of national "check-up" on how dioceses have been responding to a provisional vote by General Synod last summer to allow same-sex marriages. This check-up, he said, would likely take place at the House of Bishops meeting in spring 2018.

Several bishops praised this spring's House of Bishops meeting as an especially rewarding opportunity for relationship-building and learning.

"I felt like the quality of the exchanges we had at this House of Bishops was quite remarkable," said Melissa Skelton, bishop of New Westminster.

Diocese of Huron Bishop Linda Nicholls said she found Pfrimmer's presentation "certainly challenging." ■



Exploring our Home on Native Land

PWRDF's mapping exercise was designed to help congregations clarify their understanding of the colonialization of Canada and its Indigenous peoples. The new "Mapping the Ground We Stand On" Facilitator's Guide includes a workshop script and web URLs for resources to host your own event.

For information and advice on hosting a Mapping Exercise, contact Suzanne Rumsey, Public Engagement Program Coordinator, at 416-924-9199, ext. 267 or srumsey@pwrdf.org. Visit pwrdf.org/resources to order or download your guide today (*two free guides per parish*).



The Primate's World Relief and Development Fund

THE ANGLICAN CHURCH OF CANADA

Tel: 1-866-308-7973 • pwrdf.org • Twitter @pwrdf • Facebook @pwrdfcan

CANADA ►

► Support for religious symbols or clothing. Angus Reid Institute survey says:



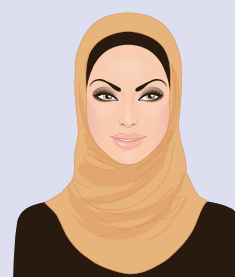
Nun's habit 88%



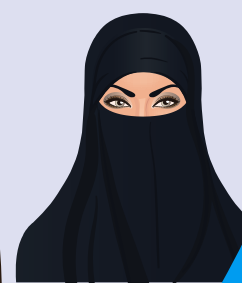
Jewish kippah 85%



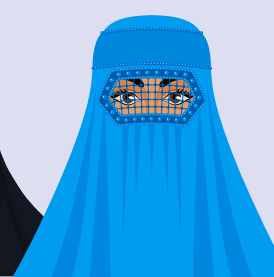
Sikh turban 77%



Islamic hijab 75%



Niqab 32%



Burka 29%

IMAGES: ALLA S / AMID999 / KSENIA PO / GORBASH VARVARBA / NATBASIL / SHUTTERSTOCK

Canadians view religions positively

Favourable opinion highest for Christianity, Judaism, Buddhism

By Diana Swift

Canadians are growing more comfortable with a range of different faiths, according to a February 2017 Angus Reid Institute opinion poll on six major religions.

The three religions most favourably viewed by Canadians are Christianity, Judaism and Buddhism, while Islam is more often viewed skeptically, though increasingly less so.

The Angus Reid Institute conducted the national online survey in a representative sample of 1,515 adult members of the Angus Reid Forum, a web-based market research community consisting of nearly 130,000 Canadian households. Although this was not a scientific telephone-based poll, a probability sample of this size in a scientific poll would carry a margin of error of +/- 2.5 percentage points, 19 times out of 20.

In 2017, 68% of Canadians hold a favourable opinion of Christianity, while 58% and 53% view Buddhism and Judaism, respectively, in a positive light. Approval for Hinduism is 49% and for Sikhism 38%. Islam is viewed positively by 34%, up from 24% in 2013 and 31% in 2009. And in Quebec—the province that saw lethal shootings at a Quebec City Islamic cultural centre in January—32% view the Muslim faith favourably, an increase from 16% in 2013 and 17% in 2009.

“The most surprising aspect of the study was the uptick in favourability within Quebec,” said Dave Korzinski, an Angus Reid research associate, in an interview with the *Anglican Journal*. “Amid discussions of Islamophobia in Parliament and the shootings in Sainte-Foy, Quebec, it was hard to predict how public opinion would react.”

Despite that positive note, perhaps in the context of contemporary geopolitical conflicts, almost half (46%) of Canadians view Islam negatively. “The lower levels of favourability are likely the result of the fact that Islam is almost the exclusive focus of media attention in Canada and internationally,” said Paul Bramadat, PhD, director of and professor at the Centre for Studies in Religion and Society and in the history department at the University of Victoria, B.C., in an interview.

To some degree, he added, this reflects actual conflicts within the Islamic world and between the Islamic and the non-Islamic world. “However, this focus also reflects the fact that in Europe, especially, Muslim newcomers are perceived by many otherwise rational people to represent an existential threat to European liberal

democratic values, and some people in Canada have picked up on this anxiety.”

Outward symbols

As for visible symbols associated with religions, only 29% of poll respondents support the wearing of the Islam-associated burka, and 32% the niqab. In contrast, strong majorities approve of the Christian nun's habit (88%), the Jewish kippah (85%), the Sikh turban (77%) and the Islamic hijab (75%). And while approval is 90% for public displays of the crucifix and 87% for the Star of David, just 33% approve of the kirpan, the ceremonial sword worn by Sikhs.

“I would say that clothing identified with Muslims has come to be identified with separateness, as though what a Muslim wears is the most important aspect of an individual's religious identity and as though the main purpose of this clothing is to make non-Muslims feel spurned,” said Bramadat. “We don't assume that a Jew's kippah is the most important part of what it means for that person to be a Jew.”

In particular, Bramadat called out the obsession with Muslim garb for women. “What is it about North American or European societies that makes their majority populations so interested in the ways Muslim women dress themselves?” he said.

Age and opinion

Not surprisingly, a generational divide emerges in the poll. Canadians age 55 and older show the highest approval for both Christianity and Judaism at 77% and 64%, respectively, but that support drops to 62% and 52% in millennials ages 18 to 34. Millennials also show higher support than older Canadians' for non-Judeo-Christian belief systems: Buddhism (61%), Hinduism (54%), Sikhism (45%) and Islam (40%).

Interestingly, middle-aged people 35 to 54 years show the least support for any of the six religions studied.

Intermarriage

In another area explored by the poll, Canadians appear to be getting more comfortable with interfaith marriage. More than eight in 10 (85%) would find it acceptable for a child of theirs to marry a practitioner of Christianity, 64% a follower of Buddhism and 62% an adherent of Judaism. Acceptance for intermarriage, however,

falls to 54% for followers of Hinduism, 48% for adherents of Sikhism and 43% for practitioners of Islam.

But Canadians age 44 and younger are more likely to see intermarriage with a Muslim as acceptable, with 62% of those 18 to 24 approving. Of those age 65 and older, 42% oppose the idea.

And interestingly, across all six religions, more respondents seem to approve of the concept of interfaith marriage than hold favourable views of the specific religions themselves: 85% versus 68% for Christianity, for example, and 48% versus 38% for Sikhism.

To Bramadat, these data suggest that despite general concerns about particular religious groups, people are becoming more accepting of particular individuals within them. “So, some people might be concerned, in a general sense, with Sikhism, but then they think to themselves, ‘Well, I do like my dentist or my workmate Amarjit, and so if my son and Amarjit fell in love, perhaps that would be okay,’” he said.

Bramadat is struck by how well Buddhism almost always fares in such studies. “Here I think we see the impact of celebrity Buddhists, such as the Dalai Lama, Uma Thurman and Richard Gere, as well as the success of mindfulness practices that are linked loosely with a Buddhist sensibility but that do not ask practitioners to adopt many formal Buddhist beliefs or practices.” The fairly high approval rate for Hinduism may also reflect the influence of famous musicians such as George Harrison, Ravi Shankar and Jerry Garcia.

Politics

Political leanings help shape views, with past Conservative Party voters less favourable to faiths other than Christianity (80% approve) and Judaism (62% approve). Liberal- and NDP-aligned Canadians are almost twice as likely as Conservatives to hold a favourable view of Islam: 45% and 42%, respectively, versus 24% of Conservatives.

NDP supporters hold the least favourable view of Christianity at 67%. Liberals, perhaps echoing the party's name, are the most likely to have a positive view of faiths other than Judaism and Christianity: Buddhism 67%, Islam 45%, Sikhism 48% and Hinduism 57%.

Calling the data set “interesting and rich,” Bramadat said it suggests that in the context of Canada's growing religious diversity, our increasing experience of particular individuals may be helping to shape our general perspectives on other faiths. “To see a bump in positive opinions of all religions outside of Christianity, where the number was steady, was surprising on this end,” said Korzinski. “And it's tough to surprise us over here!” ■

▲ While approval is 90% for public displays of the crucifix and 87% for the Star of David, just 33% approve of the kirpan, the ceremonial sword worn by Sikhs.

IMAGE: VARIOUS/SHUTTERSTOCK

Diana Swift is a frequent contributor to the *Anglican Journal*.

▼ “The most surprising aspect of the study was the uptick in favourability [of Islam] within Quebec,” says an Angus Reid associate.

IMAGE: YUSTUS/SHUTTERSTOCK

Percentage of Québécois who view Muslims favourably

32% 2017

16% 2013



CANADA ▶



▲ **Snapshots of Corymeela Community in Northern Ireland, an ecumenical Christian group dedicated to peace and reconciliation**

PHOTO: COURTESY OF CORYMEELA COMMUNITY

Learning about reconciliation from N. Ireland

André Forget
STAFF WRITER

As the diocese of British Columbia ramps up its “year of reconciliation,” Bishop Logan McMenamie is taking inspiration from international reconciliation centres in England and Northern Ireland.

In March, McMenamie travelled to the Corrymeela Community in Northern Ireland, an ecumenical Christian community dedicated to peace and reconciliation work, where he met with executive director Colin Craig to discuss how the diocese of British Columbia can become a force for reconciliation.

He has also made overtures to the Community of the Cross of Nails, based in Coventry, England, a global network of churches that works to encourage peace and healing in the aftermath of conflicts and wars, regarding the possibility of the diocese becoming a partner of the community.

“Corrymeela is Northern Ireland, and Coventry is England, but what can we learn from them, and what kind of toolbox can we build from that learning?” he said in an interview with the *Anglican Journal*.

Noting Germany’s work following the Second World War to bring about reconciliation with other European countries and within its own population, and the Truth and Reconciliation Commission established in South Africa following the end of apartheid, McMenamie said Canadians need to take seriously their responsibility for their own history.

“I don’t see us, as Canadians, as a nation, really dealing with the healing that is necessary for us to move on,” he said, referring to the legacy of the Indian residential schools, a program that Canada’s Truth and Reconciliation Commission described as an attempt at “cultural genocide.”



▲ **Colin Craig, executive director of the Corymeela Community**

PHOTO: COURTESY OF CORYMEELA COMMUNITY

“I see that we need to kind of bring that [healing] into a church context...but [also] into Canadian context.”

Reconciliation with First Nations in B.C. has been a central preoccupation of McMenamie’s episcopate.

In 2016, he embarked on a 470-km sacred journey to “re-enter the land,” which took him from Alert Bay, on the northeastern tip of Vancouver Island, to Victoria. As he walked through the diocese, which covers Vancouver Island and includes the Gulf Islands of the Strait of Georgia and Kingcome Inlet on the mainland, he met with the leaders of the First Nations territories he passed through, apologizing for the church’s role in the colonization of the island.

In 2017, he embarked on a second phase, stopping in communities he had not visited in 2016, travelling on foot and by car from Port McNeill to Sooke. (See related story, p. 9.)

But though the relationship between the Anglican church and Indigenous peoples is at the forefront of the year of reconciliation, McMenamie said he also wants to spend the year using reconciliation as a “key...an

entrance point” to understanding the entire mission of the diocese.

“What does reconciliation look like in our parishes, where there is continual conflict?” he said. “Can we use that conflict as something creative and innovative in renewing the parish?”

McMenamie said he wants to see members of the diocese become “practitioners of reconciliation” and “practitioners of dispute resolution” who can help the diocese work on reconciliation both internally, with Indigenous people who have been harmed by the church, and with society in general.

To this end, he has arranged for Teri Murphy and Shona Bell of the Corrymeela Community to hold a diocesan workshop called “Dialogue for Peaceful Change.”

The workshop, geared to lay members of the diocese, presents a gospel-based approach to managing conflict “away from potential dispute towards opportunities for growth, creativity and inspiration.”

At the heart of all this work, McMenamie says, is relationship—relationship with God, relationship with other Christians and relationship with the wider world.

Reconciliation is about mending relationships that trauma, violence, distrust and disagreement have soured, and McMenamie stressed that this sometimes means learning to turn conflict, which will naturally happen in any relationship, to positive ends.

“In any congregation, you have a variety of images of God, and in every congregation you have a variety of models for the church...those have the potential of becoming dispute,” he said.

“So turn those around in a positive way...and call upon people to imagine... living together with those different views.” ■

New appointment at General Synod

André Forget
STAFF WRITER

The Anglican Church of Canada’s new reconciliation animator says the church needs to see reconciliation as a “gospel imperative” that transforms how the church operates.

“I believe that reconciliation needs to become a spiritual practice, so that...it becomes part of our day-to-day thinking and the way that we approach everything that we do in our work and in our social time,” Melanie Delva said in a news release.

Delva has worked extensively on reconciliation-related issues throughout her 12 years as a church archivist for the diocese of New Westminster and the ecclesiastical provincial synod of British Columbia and Yukon.

Delva’s role will involve implementing the national church’s response to the Truth and Reconciliation Commission’s 94 Calls to Action, and supporting the reconciliation efforts of local congregations and Anglican groups. She said her first priority will simply be creating an inventory of the work that is being done at the parish and diocesan levels across the country. “A lot of it, to begin with, is assessing where we’re at,” she said. “And then seeing, what are the ways that General Synod can support grassroots initiatives?”

But though she is excited to begin her new role June 1, she is not starry-eyed about the realities of reconciliation. Raised in Manitoba, Delva knows first-hand the



▲ **Melanie Delva (second from left) is the new reconciliation animator for the national church.**

FILE PHOTO: ANGLICAN JOURNAL

obstacles to reconciliation between Indigenous and non-Indigenous people that exist in some parts of the country. “I grew up surrounded by really racist attitudes, and in my work as an archivist, I really went through a personal transformation,” she said. Her experience speaking with hundreds of residential school survivors, whose files she had to review, opened her eyes to the extensive mistreatment Indigenous peoples have faced at the hands of church and government.

A key part of her own journey, she said, was her adoption into the Grizzly Clan of the Lytton Band of the Nlaka’pamux First Nation, and having Coyote Terry Aleck, who was one of six residential school survivors of St. George’s Indian Residential School in Lytton, B.C., who sued the Anglican church and the government, become her clan father. ■

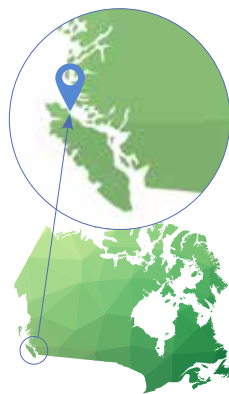


Bible Readings July 2017

DAY READING	DAY READING
<input type="checkbox"/> 01 Colossians 3.1-17	<input type="checkbox"/> 16 Matthew 12.38-50
<input type="checkbox"/> 02 Genesis 22.1-19	<input type="checkbox"/> 17 Matthew 13.1-17
<input type="checkbox"/> 03 Hebrews 10.32-11.2	<input type="checkbox"/> 18 Matthew 13.18-32
<input type="checkbox"/> 04 Psalm 45.1-17	<input type="checkbox"/> 19 Matthew 13.33-46
<input type="checkbox"/> 05 Song of Songs 2.8-3.5	<input type="checkbox"/> 20 Genesis 27.46-28.22
<input type="checkbox"/> 06 Genesis 23.1-20	<input type="checkbox"/> 21 Isaiah 44.1-8
<input type="checkbox"/> 07 Genesis 24.1-27	<input type="checkbox"/> 22 Ruth 1.1-22
<input type="checkbox"/> 08 Genesis 24.28-49	<input type="checkbox"/> 23 Romans 8.18-39
<input type="checkbox"/> 09 Matthew 11.16-30	<input type="checkbox"/> 24 1 Kings 3.1-15
<input type="checkbox"/> 10 Genesis 24.50-67	<input type="checkbox"/> 25 Matthew 20.17-34
<input type="checkbox"/> 11 Genesis 25.7-34	<input type="checkbox"/> 26 Psalm 119.113-128
<input type="checkbox"/> 12 Psalm 119.81-96	<input type="checkbox"/> 27 Psalm 119.129-144
<input type="checkbox"/> 13 Psalm 119.97-112	<input type="checkbox"/> 28 Genesis 29.1-18
<input type="checkbox"/> 14 Matthew 12.1-21	<input type="checkbox"/> 29 Genesis 29.19-35
<input type="checkbox"/> 15 Matthew 12.22-37	<input type="checkbox"/> 30 Matthew 13.47-58
	<input type="checkbox"/> 31 Genesis 30.1-24

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

BRITISH COLUMBIA ▶



▲ “Cormorant Island is our holy island,” says Logan McMenamie, bishop of the diocese of British Columbia.

MAP: STUDIOICON/SHUTTERSTOCK

'Namgis First Nation, B.C. diocese begin reconciliation process

Tali Folkins
STAFF WRITER

The bishop of British Columbia and the chief of the 'Namgis First Nation are hoping a recent meeting will prove the crucial first step in a long and fruitful relationship.

“I think this is the beginning of many more conversations to come. We really appreciate the church reaching out and starting the conversation,” Debra Hanuse, chief of the 'Namgis First Nation, said of the March 24-25 meeting. “There are limitless possibilities that could come out of this.”

Bishop Logan McMenamie, along with 18 members of the diocese's executive council, travelled north from Victoria to Alert Bay, a village on Cormorant Island, a short ferry ride from Vancouver Island. Cormorant Island is home to two reserves of the 'Namgis First Nation, whose territory includes parts of northern Vancouver Island and a number of nearby smaller islands. It is also home to the 'Namgis Big House, an important gathering place for the community; and the U'mista Cultural Centre, a museum that houses a collection of artifacts confiscated by the Canadian government during a raid on a potlatch in 1921. (Potlatches, traditional gift-giving ceremonies of some West Coast Indigenous peoples, were banned in Canada—partly as a result of pressure from missionaries, including Anglican missionary William Duncan—from 1884 to 1951.)

Alert Bay was also the site of St. Michael's Indian Residential School, the largest Anglican-run residential school in Canada. More than 9,000 First Nations children attended the school, which operated from 1929 to 1975.

The delegation from the diocese met with Hanuse and members of the 'Namgis council for dinner on both evenings. On Friday, March 24, hosts and guests introduced themselves to one another, and Hanuse gave a talk on reconciliation. A celebration of Evensong followed. The following day, the diocesan council met to deal with business in the morning and afternoon. That evening, they met more 'Namgis council members and elders—including former St. Michael's students—and heard their stories, McMenamie says. The weekend concluded with a service at the Anglican church in Alert Bay.

The purposes of the trip, McMenamie



▲ Debra Hanuse, chief of the 'Namgis First Nation, says partnerships with faith groups have helped Indigenous communities address the harm done by colonization.

PHOTO: CONTRIBUTED

▶ Diocese of British Columbia Bishop Logan McMenamie says building relationships is key to reconciliation.

PHOTO: BRAMWELL RYAN



says, were to allow the diocesan council to experience a remote parish and First Nations community first-hand and to start building relationships with the people of that community—an important first step, he says, in the diocese's process of Indigenous/non-Indigenous reconciliation.

“This stuff begins with relationships and hearing stories,” he says. “Number one is truth-telling. So we say, ‘We were here, we did this, we were part of a government system that tried to...wipe out culture, language and people.’ What does healing look like, after we have that honest conversation?”

The community's response, the bishop says, was very encouraging. “I heard from the 'Namgis people that they are committed to that journey.”

One of the most important aspects of the trip, he says, was for diocesan council to experience what he calls the “spirituality of presence” of Cormorant Island, which

seems to radiate a sense of the sacred.

“Cormorant Island...is our holy island,” he says.

Hanuse says she and the First Nation's council were glad to have the opportunity to express what reconciliation means to them. “We had an exchange of ideas, and I think the key when you're talking about reconciliation is, it's a very complex concept and if you're not on the same page and talking about it in different contexts, then it won't be a productive conversation.” For that reason, she says, her presentation focused on these different contexts—legal, political, social, economic, individual and societal.

On individual and societal levels, Hanuse says, reconciliation is about “forgiveness, healing, understanding and restored relations.” In Canadian legal texts, however, reconciliation means sorting out Aboriginal and Crown titles and jurisdictions through treaties and other legal means.

Partnerships with other organizations—including faith groups—have at times significantly helped Indigenous communities address the harm done by colonization, she says. For example, the alliance of Indigenous groups with the Religious Society of Friends—the Quakers—has been instrumental in the development of the United Nations Declaration on the Rights of Indigenous Peoples and its adoption by governments, she says.

“Reconciliation is not an event—it's a journey,” she says. “The journey has many, many steps ahead of us, but we're so appreciative of the church's willingness to walk with us along that journey. We're really at the early days of the conversation, and it will likely take us to many wonderful places as we continue the dialogue.”

Hanuse says the 'Namgis First Nation hopes also to hear more about what the church wants from reconciliation.

“Reconciliation can't just meet the needs of one party; it needs to meet the needs of all parties,” she says.

The diocesan council's March 25 meeting focused on how it should respond to the Truth and Reconciliation Commission's 94 Calls to Action. The council was to consider this response again at its next meeting, eventually releasing a document to be used across the diocese, he says.

On March 26, McMenamie began a six-day walk from nearby Port McNeill to Sooke, near the southern tip of Vancouver Island, apologizing to First Nations communities for the harm the church did to them, and asking their permission to enter their traditional territories. It was the bishop's second “Sacred Journey,” echoing a similar trek last year. ■

Sisterhood invites women to join them on an ‘ancient path’



PHOTO: MATT GARDNER/GENERAL SYNOD COMMUNICATIONS

Primate Fred Hiltz dines with Companions on the Way participants

By Staff

For the second year in a row, the Sisterhood of St. John the Divine (SSJD) is opening its doors to young women who want to spend a year “living in God's rhythm.”

The SSJD's Companions on an Ancient Path program invites women 21-39 to spend a year living with the sisters at their north Toronto convent and “explore an expression of new monasticism rooted in the Anglican tradition.” Applications for the 2017-2018 program are being accepted until

June 15, 2017.

The program is designed to give young women an encounter with new monasticism—an international movement that seeks to adapt monastic practices of prayer and common living for modern life—within the context of the more traditional monasticism practised by the SSJD, an order of Anglican nuns founded in Toronto in 1884.

As participants in a threefold life of work, prayer and study, they are encouraged to “develop a rhythm of life including public and

private prayer, engage in service to others, and learn to live in intentional community.”

They are also given time and space to deepen their relationship with God, learn about the “countercultural values” of monastic life, grow spiritually, discern their own gifts and consider the possibility of a monastic vocation.

Those interested in joining the program can contact Canon Sr. Constance Joanna Gefvert by email at companions@ssjd.ca or by phone at 416-226-2201, ext. 316. ■

INDIGENOUS MINISTRIES▶

Church must help people focus on wellness

Tali Folkins
STAFF WRITER

“For 30 seconds, do not think of a blue horse,” psychologist and Anglican priest Canon Martin Brokenleg instructed a small roomful of attendees at a Toronto workshop March 27. “Nobody should be picturing a blue horse. If you’re picturing a blue horse, stop it. Do not think of a blue horse.”

Brokenleg paused only a few seconds before stating what was now obvious to everyone in the room. “You can’t do it,” he said.

Brokenleg, co-author of *Reclaiming Youth at Risk: Our Hope for the Future*, was in town to give an all-day talk at a suicide prevention workshop hosted by the office of National Indigenous Anglican Bishop Mark MacDonald. His impromptu exercise was meant to illustrate a fact he said anyone working in suicide prevention needs to know: the human brain, when confronted with a commandment not to do something, tends to focus on the forbidden thing itself, while disregarding the commandment.

“The brain ignores the frame and just grabs the central idea. So, the more you tell someone not to do something, the more you embed that idea in them,” he said. “The truth is, ‘Thou shalt not’ has never worked. Only ‘Thou shalt’ work.”

What this means, Brokenleg said, is that the church should be targeting the suicide crisis afflicting Indigenous communities by a “fixation on wellness,” an intense focus on helping people—especially the young—grow to be all they were meant to be, and convince them—by both words and deeds—of their infinite worth.

“It’s not that you pretend there are no problems whatsoever; it’s that simply you have such a focus on wellness, on the positive image, on someone as she is meant to be, on a situation the way it ought to be,” said Brokenleg, who was most recently director of Native ministries and professor of First Nations theology at the Vancouver School of Theology.

“As Anglicans, we have to be saying, ‘God wants you alive. Look at all these centuries when you weren’t here, and you’re here now. Boy, God must have something wonderful planned for you,’” he said. “That’s what we want to embed in people’s minds and their hearts.”

An important cause of suicide, Brokenleg said, is anger directed inward, and this anger is often the result of grief or fear that seems unspeakably vast. For North American Indigenous people, these feelings are usually the result of trauma, both individual and historical, passed along through



▲ “Boy, God must have something wonderful planned for you”: this is the message the Anglican Church of Canada should be working to “embed” in the hearts and minds of young Indigenous people, says psychologist Canon Martin Brokenleg.

PHOTO: TALI FOLKINS



PHOTO: TALI FOLKINS

National Indigenous Anglican Bishop Mark MacDonald sings a hymn to introduce a talk on suicide prevention by psychologist Canon Martin Brokenleg, at a Toronto workshop March 27.

generations. Some research has shown that for many Indigenous people, taking part in traditional ceremonies can have a healing effect similar to psychotherapy, because it allows them to express this trauma through words and symbols, he said.

A crucial element of wellness, Brokenleg said, is psychological resiliency, and this can be nurtured in young people by fostering the growth in them of four key traits: a sense of belonging, or being connected to other people; a sense of mastery, or awareness of their competencies; independence, including, crucially, an ability to manage their emotions; and generosity, which

he said, benefits both giver and receiver through a kind of “invisible transaction.” These traits—explainable in terms of modern psychology yet derived from Indigenous tradition itself—when well developed in people, tend to mutually reinforce each other, he said.

“If you want to counter intergenerational trauma, you have to over and over have people experience these four,” he said. “They have to feel so connected, they know nothing is ever going to break their relationship with other people. They have to discover so vividly what it is they can do that they’re always going to be willing to contribute. They have to be so convinced that ‘I’m strong enough on the inside that I can get through anything; I can actually be a help to other people who need me.’ When you’ve got that, you’ve got people who step forward and help, and they start to get all the benefits of generosity, and it just keeps going round, and round and round.”

Building such traits of resiliency is becoming increasingly important not just for Indigenous youth, but for Canadian children as a whole, Brokenleg said, because children are facing more psychological challenges than ever. The social isolation that the Canadian way of life now puts people in, for example, threatens psychological harm comparable to that wrought by the Indian residential schools, he said.

“At the level of relationships, Canada is falling apart. Very soon all of Canada will be like residential school survivors,” he said. “No human being can live in as isolated way as Canada is forcing people to live.”

Attending Brokenleg’s talk were clergy and other church members from across the country, including Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and the Rev. Nancy Bruyere, the church’s suicide prevention co-ordinator for western Canada and the Arctic.

Hiltz said Brokenleg ought to be speaking before the whole church, because of the light his ideas could shine on Indigenous healing and reconciliation.

“You’ve brought into this entire discussion an element of hope,” the primate said. “I just want to say, Martin, I just was sitting here listening to you today and thinking, ‘My God, my God, this is the kind of person that we need in front of the whole church.’ We need you talking to General Synod.”

Bruyere said she was greatly encouraged by Brokenleg’s talk, because it seemed to confirm what her community has already been doing.

“You’ve confirmed...the teachings that were passed down to us,” Bruyere told Brokenleg after his talk. “We’ve been living them, and you’ve just affirmed them... You lifted me up today.” ■



THE PRIMATE’S WORLD RELIEF AND DEVELOPMENT FUND

LE FONDS DU PRIMAT POUR LE SECOURS ET LE DÉVELOPPEMENT MONDIAL
The Anglican Church of Canada

ANNUAL GENERAL MEETING

NOTICE is hereby provided of the Annual General Meeting of The Primate’s World Relief and Development Fund / Le fonds du Primat pour le secours et le développement mondial, to be held on Wednesday, September 20, 2017 at 3:00 p.m. at The Anglican Church of Canada (National Office), 80 Hayden Street, Toronto ON M4Y 3G2 in the Springhill Meeting Room (3rd Floor).

BY ORDER OF THE PRESIDENT,
Valerie Maier, Secretary

For further information, please contact Michelle Frost, Executive Assistant, at 416-924-9199 ext. 256.
Email: mfrost@pwrdf.org.

Bible Readings August 2017

DAY READING

- ☐ 01 Genesis 30.25-43
- ☐ 02 Genesis 31.43–32.5
- ☐ 03 Genesis 32.6-32
- ☐ 04 Matthew 14.13-21
- ☐ 05 Romans 9.1-18
- ☒ 06 Daniel 7.1-14
- ☐ 07 Genesis 35.1-21
- ☐ 08 Genesis 37.1-20
- ☐ 09 Genesis 37.21-36
- ☐ 10 Romans 9.19-33
- ☐ 11 Romans 10.1-21

DAY READING

- ☐ 12 Matthew 14.22-36
- ☒ 13 Psalm 105.1-22
- ☐ 14 Psalm 105.23-45
- ☐ 15 Isaiah 61.1-11
- ☐ 16 Genesis 39.1-23
- ☐ 17 Genesis 40.1-23
- ☐ 18 Genesis 41.1-24
- ☐ 19 Genesis 41.25-52
- ☒ 20 Genesis 45.1-20
- ☐ 21 Matthew 15.1-20

DAY READING

- ☐ 22 Matthew 15.21-39
- ☐ 23 Psalm 132.1–134.3
- ☐ 24 John 1.35-51
- ☐ 25 Genesis 50.4-26
- ☐ 26 Exodus 1.1-14
- ☒ 27 Exodus 1.15-2.10
- ☐ 28 Matthew 11.2-15
- ☐ 29 Matthew 14.1-12
- ☐ 30 Matthew 16.21-28
- ☐ 31 Romans 11.1-18

INDIGENOUS MINISTRIES

Suicide prevention program to change

New thrust will reflect 'affirming life through faith, spirituality'

Tali Folkins
STAFF WRITER

The Anglican Church of Canada's Indigenous ministries department will likely rename its suicide prevention program to reflect a focus on the affirmation of life.

The idea is being discussed in the wake of a March 27 talk on suicide prevention by Canon Martin Brokenleg, an Indigenous Anglican priest and psychologist. Brokenleg's all-day talk was part of "Making Good Minds," a three-day suicide prevention consultation session in Toronto hosted by the Indigenous ministries department and spurred by the suicides of two 12-year-old girls of the Wapekeka First Nation in northern Ontario last January.

Indigenous ministries co-ordinator Canon Ginny Doctor says she and other attendees came away from Brokenleg's talk feeling greatly uplifted. They were encouraged by Brokenleg's central message, which was that suicide prevention workers, instead of focusing on the problems facing at-risk people, should instead put their energy into the positive—into assuring them of their infinite worth, and helping them be all they can be, for example.

As a result, the suicide prevention program will probably be renamed "Affirming the Life of Our People," or something similar, Doctor says.

Doctor says she's also excited by the idea that the church has something unique to contribute to life-affirmation, in Indigenous communities and Canadian society as a whole, because it can speak to people about their ultimate purpose in life, which governments and other secular organizations by their nature can't.

"I think perhaps there's a possibility to do something really, really great here in terms of affirming life through faith and through



▲ **Indigenous Ministries co-ordinator Canon Ginny Doctor performs on a traditional drum to introduce a suicide prevention talk by Anglican priest and psychologist Canon Martin Brokenleg, in Toronto March 27.**

PHOTO: TALI FOLKINS

spirituality," Doctor says.

"Many of our young people, even some of our adults, lack that spirituality that could've been taken away by residential schools, or other trauma or whatever. They haven't had that spiritual formation. And I see that as one of the things that the church really needs to address because other agencies really can't."

One of the department's biggest priorities in suicide prevention, she says, is to hire more people. Since 2013, the Rev. Nancy Bruyere has served as suicide prevention co-ordinator for the West and the Arctic; the Rev. Norm Casey, a member and former co-chair of the Anglican Council of Indigenous Peoples, handles the South and East. The two are assisted by a network of priests and lay volunteers. A plan to hire two more paid suicide prevention workers will likely be proposed next fall, Doctor says.

Because the caseload is so heavy, it often seems the church's suicide prevention workers are more involved in crisis intervention

than actual suicide prevention, she says. For the same reason, the church also needs to offer more support to these workers, many of whom are also trying to cope with unusually high rates of death from other causes, she adds. "It's urgent. They don't have time...I know some communities that go from funeral to funeral...It takes its toll on you."

Meanwhile, the department has been able to hire two new youth workers. Their formal title will be "youth ministers," and a big part of their role, Doctor says, will in effect be suicide prevention—"uplifting our youth, and affirming their lives in the church, and as Anglicans and as good people."

Last July, at General Synod, Indigenous ministries released *Suicide in Our Land: A Pastoral Care Resource*, a booklet and accompanying DVD intended to support the efforts of suicide prevention workers. Training material will also be developed to accompany that resource, Doctor says. ■

"I know some communities that go from funeral to funeral...It takes its toll on you."

—Canon Ginny Doctor, Indigenous Ministries co-ordinator

PWRDF offers aid to recovery efforts in Fort McMurray

André Forget
STAFF WRITER

Almost a year after a wildfire devastated Fort McMurray, Alta., the Primate's World Relief and Development Fund (PWRDF) says Canadian Anglicans have donated more than \$200,000 toward relief, as residents struggle to put their lives back together.

On May 6, 2016, as the fire ripped through the city on its third day, PWRDF announced an initial grant of \$15,000 to the diocese of Athabasca, which includes Fort McMurray.

It also began accepting donations for relief efforts for the roughly 80,000 people displaced from the Regional Municipality of Wood Buffalo. According to news reports, the fire destroyed 2,400 buildings, or around 10% of the city, and could have caused as much as \$3.58 billion in damage.

Almost a year later, many residents have returned to Fort McMurray. But while life is "slowly getting back to normal," according to Tara Munn, outgoing PWRDF liaison and secretary of the Fort McMurray Fire Relief Steering Committee, many are still in limbo.



▲ **Many Fort McMurray residents are still in limbo a year after the devastating May 2016 wildfire.**

PHOTO: CONTRIBUTED

In an update posted on the PWRDF website, Munn, a Fort McMurray resident who did not lose her home, noted that some homes have been rebuilt, but many families are still renting space or going through the time-consuming process of claiming insurance.

The problem is complicated by extensive flooding that has affected several neighbourhoods in Fort McMurray. The flooding has led to a moratorium on new construction in some parts of the

Waterways neighbourhood, which means even residents who received insurance for the loss of their homes may not be able to rebuild on their property.

For some, the challenges of rebuilding a life in Fort McMurray are simply not worth it.

Munn said that some of the 12 families at All Saints' Anglican Church (one of Fort McMurray's two Anglican churches) who lost their homes have opted not to return to a city that was struggling with a slowing economy even before the wildfire.

"The population base has decreased," Munn said. "Many social agencies [that] were stressed before due to downsizing of the local economy are now dealing with a staff decrease. Businesses are feeling it, too. It's noticeably quieter."

Money donated to PWRDF has been used to supplement rent for those waiting for repairs on their homes and apartments to be completed, to purchase teaching materials for local schools and to help cover costs of a conference, held in March, that dealt with how to recover following a traumatic event, according to PWRDF. ■

PIKANGIKUM ▶

PWRDF partners with Habitat for Humanity

André Forget
STAFF WRITER

Ten more homes in the First Nations community of Pikangikum in northern Ontario will have clean drinking water by the end of 2017 as a result of a joint effort by the Primate's World Relief and Development Fund (PWRDF), Habitat for Humanity Manitoba and the grassroots Anglican group Pimatsiwin-Nipi.

The collaboration marks the second phase of a project PWRDF, the Anglican Church of Canada's relief and development arm, and Pimatsiwin-Nipi (Oji-Cree for "Living Water"), a grassroots Anglican group, have been working to implement since 2011.

The first phase of the project involved the installation in 2014 of water tanks in 10 homes identified by the band council as being in serious need. At that time, 415 or 92% of homes in the community had no access to water or wastewater services, said PWRDF.

The tanks, which are serviced three times a week by a water truck, provide clean water and wastewater storage to homes that previously had to draw their water manually from community cisterns.

The second phase of the project involves attaching water tanks—placed on a wooden base—onto another 10 homes.



▲ **Steve Krahn, Allie Colp, Asha Kerr-Wilson and Will Postma during their visit to Pikangikum**

PHOTO: CONTRIBUTED

"The need for clean and accessible water is really critical. Having clean water inside the house and not having to use an out-house should be a given in Canada," said Will Postma, executive director of PWRDF.

In December 2016, Postma travelled to Pikangikum with Steve Krahn, vice-president of regional development at Habitat for Humanity Manitoba, and PWRDF youth council members Asha Kerr-Wilson and Allie Colp, to meet with Chief Dean Owen and the Band Council and discuss the designs for the project. Owen also gave the group a tour of the existing facilities.

Habitat was approached about the possibility of coming on as project manager in 2015. Krahn said there was initial uncertainty about whether this project fit within Habitat's mandate (most of their work involves the construction of new homes), but they were won over by the urgency of the need.

"We see housing issues all the time, but to know that this extent of a housing issue exists in our backyard makes it hard to turn a blind eye to it," said Krahn.

Pikangikum Chief Dean Owen was unavailable for comment at press time.

PWRDF and Pimatsiwin-Nipi have together raised \$550,000 for the Pikangikum project since 2013. A significant portion of this money came from the Advent Conspiracy, an international organization that facilitates charity giving during the Christmas season for clean water access around the world.

Heather Westbrook, one of the founding members of Pimatsiwin-Nipi and a member of Trinity Anglican Church in Aurora, Ont., said the group grew out of a diocesan program called Ambassadors for Reconciliation. When the program came to an end, several participants began to wonder how they could continue doing reconciliation work. They decided on a project around access to water and water rights in Indigenous communities. ■

Priest: Churches have a role to play in opioid overdose crisis

Continued from p. 1

connections to young people in the Carp area of Ottawa, said Stone. "So, this was a kind of a personal, pastoral emergency in our community and, in recognizing the challenges that were happening in the community, I thought, 'Why don't we try and do a workshop?'"

Most of the 65 workshop registrants at the church in Carp were adults, but children as young as 10 or 11 and several teenagers also attended. They listened intently and many, including young people, asked questions of the main speaker, Ottawa pharmacist Mark Barnes, during his talk about drug overdosing and the use of Naloxone.

In his slide-screen presentation, Barnes described the signs of an opiate overdose, which include slow or no breathing at all. "What happens in an overdose is that it takes between three and five minutes to die," he said. "Three to five minutes from the hit."

It takes two to four minutes for Naloxone to work, he said. Naloxone blocks the effects of the opiate for a small amount of time to allow an overdosed person to breathe, said Barnes, owner of Respect Rx Pharmasave and a member of the city of Ottawa's overdose task force.

Barnes stressed that aside from administering Naloxone to an overdosed person, "It is absolutely imperative that you call 911."

At the end of the talk, Stone distributed the Naloxone kits to those who had registered for the workshop.

Since the clergy gathering, at least five other Anglican churches in the diocese have either held or were planning similar workshops. The largest gathering to date was March 9 at St. James Anglican Church Hall in Carleton Place, near Ottawa. It drew 150 people and saw the

distribution of 175 take-home Naloxone kits. The kits are available at most pharmacies free of charge.

Many churches have defibrillators, but Stone, who is also a volunteer at the local high school, thinks every parish should also have a Naloxone kit. "From that clergy training, what happened immediately is we have 20 churches in our diocese that have a Naloxone kit, which is amazing."

"We might come in contact with vulnerable people," she said, adding



PHOTO: ART BABYCH

Demonstration: How to use a Naloxone kit

that she is constantly in contact with youth [who] may be considering using recreational drugs in some form that may have opiate content."

Stone has also offered to accompany youth who are apprehensive about getting a Naloxone kit from the pharmacy. "They can come to see me and I will walk with them to the pharmacy, and I will get a new Naloxone kit for them," she said. "We are a non-judgmental sanctuary for anyone who needs to get a Naloxone kit." ■

EXPERIENCE OUR WORLD

Unique and Enriching Travel Experiences
Inclusive Escorted Journeys • Diverse Destinations

Prices are based on double occupancy and include all taxes and fees.
Single rates, cabin upgrades and airfare available on request.
Please contact Craig Travel for details. *Limited time offer. Conditions apply.

Peru, Land of the Incas
November 4, 2017 • 16 Days • 32 Meals
From \$5,845pp land only

**Amazon Explorer
Ft. Lauderdale Roundtrip**
Holland America Line • ms Prinsendam
November 18, 2017 • 31 Days • All Meals
From \$8,075pp cruise only Cat K

**Antarctic Cruise
Santiago Roundtrip**
Hurtigruten • ms Midnatsol
January 1, 2018 • 22 Days • 55 Meals
From \$10,595pp cruise only Cat I

Colombia, Coffee and Culture
January 22, 2018 • 15 Days • 31 Meals
From \$4,575pp land only

The Passions of Chile and Argentina
February 23, 2018 • 16 Days • 29 Meals
From \$6,495pp land only
SAVE \$200pp* book by July 31, 2017

**South America Explorer
Buenos Aires to Valparaiso**
Holland America Line • ms Zaandam
March 2, 2018 • 19 Days • All Meals
From \$4,065pp cruise only Cat K

www.craigtravel.com
1-800-387-8890 • journeys@craigtravel.com
1092 Mt. Pleasant Road, Toronto, ON M4P 2M6

CRAIG TRAVEL
Reg. 1498987

ARTS AND CULTURE ▶

MOVIE REVIEW

HIDDEN FIGURES

Directed by Theodore Melfi

127 minutes

Released January 2017

Rated PG (for thematic elements and some language)

Hidden Figures: An underdog story with heart

By John Arkelian

WHAT MAKES US root for the underdog? Why, it's the strength of character and sheer determination that gets them to their destination. Based on a true story, *Hidden Figures* was a surprise hit—with critics and audiences alike—as it tells how three underdogs prevailed against twin obstacles: they are women and they are black, and in the Sixties, either was apt to be a handicap.

Katherine Johnson (the inimitable Taraji P. Henson), Dorothy Vaughan (Octavia Spencer) and Mary Jackson (Janelle Monae) are talented mathematicians, all of them employed by NASA as “computers,” support staff entrusted with mathematical computations. Their rank and recognition are limited by gender and skin tone. They certainly aren't insensible to the facts: “Every time we get a chance to get ahead, they move the finish line. Every time.” But they don't let it stop them.

They make utterly winning heroines: smart, funny, self-confident, admirably tenacious, and yes, beautiful, too. They win over doubters—including a frosty HR manager (Kirsten Dunst), a husband in



▲ Janelle Monae, Taraji Henson and Octavia Spencer portray mathematicians who helped NASA win the space race in the 1960s.

PHOTO: 20TH CENTURY FOX FILM CORP.

one case and a new wooer in another. They earn the trust and respect of everyone, from astronaut John Glenn to the program head, played by Kevin Costner. And they do it all with irrepressible verve and good humour. The result is an upbeat story about overcoming obstacles. When Mary is asked, “If you were a white male, would you wish to be an engineer?” she replies without hesitation: “I wouldn't have to. I'd already be one.” The secret of the story's success lies primarily in the dauntless perseverance of its three heroines.

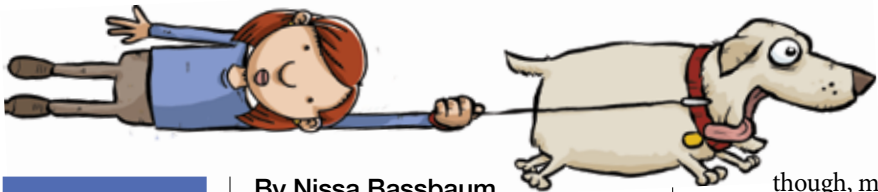
And the film has another thing going for it. The Sixties indisputably had its share of troubles and strife, racial and otherwise;

but, in the rearview mirror of history, it feels like a sunnier, more optimistic time than the one we inhabit now, a time when JFK's stirring words set lofty goals.

The space race may have been born of superpower rivalry, but it came to embody a nobler struggle—man's determination to do what seemed impossible. Setting the goal (of putting an American in orbit, followed a few years later by putting a man on the moon) entailed a leap of faith: after that came the Herculean struggle to overcome overwhelming scientific and engineering challenges to make the dream a reality. And that's what *Hidden Figures* is all about—making dreams a reality—be it the career aspirations of these three gifted women, or the symbolic weight their success had for others (women and African-Americans alike) or the space program's challenge of building hardware that would withstand the rigors of re-entry into the atmosphere and cracking the mathematical code for the trajectory that would take the intrepid astronauts there and safely back again.

John Arkelian is an award-winning author and journalist.

Copyright ©2017 by John Arkelian



Yanked out of reverie

By Nissa Bassbaum

I HAVE A bad habit; actually, I have a number of bad habits, but I prefer to reveal them one at a time.

In particular circumstances, I have been accused of being rude. People will say that they saw me on the street yet I neither waved to them nor acknowledged them; indeed, they will sometimes say that I stared right at them but didn't say hello. Not surprisingly, I have no memory of these encounters. Without question, I was there in body, doing all that a body does; also without question,

though, my mind was somewhere else, generally speaking, in another time zone, if not another universe.

This habit is by no means unique. For many people, daydreaming is a common endeavour; it is sometimes the only thing that helps us get through the day, and for me, it is also the time in which a number of my homilies and/or newspaper articles get written. When I'm walking, the worst that might happen is that I miss an encounter with someone I know or I walk into walls. I hesitate to say, however, that I have also been known

to daydream while behind the wheel; this used to be a rather frequent occurrence when I lived in southern Ontario and had to drive from the Niagara Peninsula to Hamilton via the Burlington Skyway bridge. I would reach the other side of the bridge and find myself wondering how I had got there...perhaps I was lucky that I actually did get there!

One lesson I've learned is that people like me need a dog. First thing every morning I take my dog, Oliver, for a walk. True to form, during most of these perambulations, I am off somewhere else, completely oblivious

to how many times he takes a sniff, chews on something he probably shouldn't or marks his territory. Every so often, though, he forcibly yanks me out of my reverie and almost yanks my shoulder out of its socket, usually when he is just not ready to end one of these constitutional endeavours.

Oliver's yank is invariably my wake-up call, a wake-up call that each one of us—daydreamer or not—occasionally needs. It is a somewhat brutal reminder that the spiritual life, in contrast to being rather ethereal and airy-fairy, is solid and grounded—right here and right now.

VOICES ▶

Nissa Bassbaum is dean of the Cathedral Church of St. Michael and All Angels, diocese of Kootenay.

IMAGE: BLAMBCA

YEAR TWO: THE LITANY

GET READY FOR 42 ALL NEW UTTERLY FANTASTIC LESSONS FOR TEENS

OUR GOAL? To engage the young in the tradition; to facilitate the spiritual formation of a new generation of believers; to offer church leaders a resource that is marked by excellence and accessibility.

WHY THE LITANY? At its heart the Litany is an invitation to enter into the presence of an awesome God, and to bring before him the myriad concerns that shape our lives: concerns for our world, for the church, and for our own wellbeing. The Litany doesn't shy away from confronting darkness, but recognizes that we have a sovereign God who is merciful towards us, and that we have been given the privilege of approaching him through what Christ did for us. Prepare for an *exhilarating* year!

DID YOU MISS YEAR ONE? Check out all 42 lessons, available right now as free downloads from the PBSC website.



622 prayerbook.ca

Year two lessons will be available September 2017

Bible Readings September 2017

DAY READING

- ☐ 01 Romans 11.19-36
- ☐ 02 Romans 12.1-21
- ☐ 03 Exodus 2.11-25
- ☐ 04 Exodus 3.1-17
- ☐ 05 Exodus 12.1-14
- ☐ 06 Psalm 119.145-160
- ☐ 07 Psalm 119.161-176
- ☐ 08 Romans 13.1-14
- ☐ 09 Matthew 18.1-14
- ☐ 10 Matthew 18.15-35
- ☐ 11 Exodus 12.15-28
- ☐ 12 Exodus 12.29-51
- ☐ 13 Exodus 13.1-22
- ☐ 14 John 12.27-41
- ☐ 15 Psalm 113.1-114.8

DAY READING

- ☐ 16 Romans 14.1-23
- ☐ 17 Exodus 14.1-18
- ☐ 18 Exodus 14.19-15.5
- ☐ 19 Exodus 15.6-27
- ☐ 20 Exodus 16.1-16
- ☐ 21 Matthew 9.1-13
- ☐ 22 Matthew 19.1-15
- ☐ 23 Matthew 19.16-30
- ☐ 24 Matthew 20.1-16
- ☐ 25 Exodus 16.17-36
- ☐ 26 Philippians 1.1-14
- ☐ 27 Philippians 1.15-30
- ☐ 28 Philippians 2.12-30
- ☐ 29 Daniel 10.4-11.2a
- ☐ 30 Daniel 12.1-13

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

OTTAWA ▶

'Hold mining companies accountable'

By Art Babych

Ottawa

A delegation from the Philippines that includes an Anglican bishop wants the government to appoint an ombudsperson to monitor Canadian mining operations overseas.

"We want the Canadian people to hear our story and we want that foreign corporations operating in the Philippines, especially Canadian mining companies, be held accountable for their complicity in human rights violations against our people," said Bishop Antonio Ablon, speaking at a news conference on Parliament Hill March 23.

The delegation was on a six-city tour of Canada sponsored by KAIROS, a social



▲ Indigenous leader Nenita Condez and Bishop Antonio Ablon of the Philippines at a news conference on Parliament Hill

PHOTO: ART BABYCH

justice coalition of 10 Canadian Christian churches and organizations, including the Anglican Church of Canada. The tour, from March 20 to April 5, also included visits to Calgary, Edmonton, Winnipeg, Toronto and Montreal. In Ottawa, the group met with members of Parliament, officials of Global Affairs

Canada and other civil servants. People in resource-rich communities are being driven from their lands and sources of food and livelihoods into hunger and poverty, said Ablon, the bishop of Zamboanga del Sur province in Mindanao, one of the three major island groups in the Philippines. Nenita Condez, deputy secretary general of the Salabukan nok G'taw Subanen (SGS), a federation of Subanen groups, said many of her people are now unable to return to their ancestral lands. As well, "I am not free to return to my community because my life is threatened," she said. Emily Dwyer, co-ordinator of the Canadian Network on Corporate Accountability (CNCA), said what is happening in the Philippines is not an isolated case. Canadian mining companies accused of violating human rights overseas have maintained that they employ high standards of health and safety practices for their workers and host communities. ■

Web Exclusives
To access stories exclusive to the web, go to www.anglicanjournal.com/more

• Church leaders urge Trudeau to help famine-stricken South Sudan

EDUCATION DIRECTORY

HAVERGAL COLLEGE

Toronto Havergal College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul's Anglican Church, the school's original parish. Today Havergal girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 9,500 alumnae who are networked to each other and the world. To learn more about the Havergal difference, visit www.havergal.on.ca or contact the Admission Office at (416) 482.4724 or admissions@havergal.on.ca.

TRINITY COLLEGE SCHOOL,

Port Hope Established in 1865, TCS is one of Canada's oldest and most respected educational institutions. The School places a balanced emphasis on academics, service learning, athletics and the arts—as both a long-held TCS tradition and a rethought, reinvigorated approach to 21st century education. TCS, a caring and supportive educational community, exists to prepare young men and women to thrive in university and beyond. This community values developing habits of the heart and mind and continues the tradition of beginning each day with a chapel service before heading off to classes. Our supportive and close-knit community of students, parents, alumni, staff and friends make the School on the Hill a truly special place. To set up a visit or obtain more information, please contact the Admissions Office at (905) 885-3209 or Email: admissions@tcs.on.ca Website: www.tcs.on.ca

THE CENTRE FOR CHRISTIAN STUDIES

is a national theological school of the Anglican and United Churches offering community based education. CCS offers two-week Leadership Development Modules, and year-long certificate programs in Pastoral Care, Education and Social Justice Ministry, preparing people for lay, diaconal and related ministries. CCS is committed to a theology of justice and to contextual education. Students at CCS learn through integration of experience and academics, intentional community building and personal growth and transformation. For more information about the Centre for Christian Studies please visit our website at www.ccsnline.ca or call us at (204) 783-4490.

ATLANTIC SCHOOL OF THEOLOGY,

an ecumenical university serving Christ's mission, cultivates excellence in graduate-level theological educa-

tion and research, creative and faithful formation for lay and ordained ministries, and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Adult Education Certificate in Theological Studies, and Diploma in Youth Ministry. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes. Academic Department telephone: (902)423-5592, email: academicoffice@astheology.ns.ca, website: www.astheology.ns.ca.

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke

Contact: Lisa McInnis, Registrar 114 Seminary Crescent Saskatoon, SK., S7N 0X3 Phone: (306) 975-1550 Fax: (306) 934-2683 E-Mail: esc.registrar@usask.ca www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE

Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more.

Huron offers BA programs in Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Science, Psychology, and a range of additional programs.

Huron's Faculty of Theology provides the highest quality theological education through its undergraduate (BTh), professional (MDiv and MTS), and graduate (MA Theology) degree pro-

grams, and through its diploma (LTh) and continuing education programs. Huron's 1100 students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds.

To arrange a visit or for more information please contact: Dean of Theology 1349 Western Rd., London, ON N6G 1H3 Email: srice@uwo.ca Phone: (519) 438-7224 x289 www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE,

affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact : The Principal, 3473 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. www.dio-mdtc.ca.

QUEEN'S COLLEGE

More than academics. More than community. Queen's College offers students the opportunity to integrate knowledge, skills and experience with personal spirituality in preparation for a life of faith. Situated on the campus of Memorial University, St. John's, NL, we are a degree granting institution and an associate member of the Association of Theological Schools offering programs in M.Div., M.T.S., B.Th., B.Th. (by distance), A.Th. (by distance) as well as Diplomas in Theology and Ministry, Pastoral Care, and Youth Ministry. To learn more about this unique educational experience contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL, A1B 3R6, or telephone toll free 877-753-0116 or check our website at <http://www.mun.ca/queens/>.

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplain, our safe and inclusive residence community, and a full-

time social worker exclusively for Renison students. Explore your faith with our lay ministry courses or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY Faculty of Theology ANGLICAN STUDIES PROGRAM

Do you want to become an effective spiritual and pastoral leader? The Master of Divinity (MDiv) at Saint Paul University may be for you. Saint Paul has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy and pastoral practice, the program offers specialized courses in leadership, conflict resolution, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the MDiv (Anglican Studies) and Master of Theological Studies (MTS) but also bachelors, masters, and doctoral programs, including the Doctor of Ministry program. For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

THORNELOE UNIVERSITY

Sudbury, Ontario An innovative and thriving Anglican College within Laurentian University, our Motion Picture Arts, Ancient Studies, Theatre Arts, Women's, Gender and Sexuality Studies, and Religious Studies programs lead to Laurentian University degrees. We also offer Theology at the Bachelor's, Diploma, and Certificate level. Programs available on campus and by distance education. Call for details and a course calendar. Information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6 Phone: 1-866-846-7635 Fax: 705-673-4979 Email: president@thorneloe.ca Website: www.thorneloe.ca

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master's and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology,

consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

VANCOUVER SCHOOL OF THEOLOGY

is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God's world. VST strives to cultivate a community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don't rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other world religions.

To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE,

at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity for Pioneer Ministries** and the **Master of Theological Studies in Urban and International Development**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3547 for further information.

ADVERTISING CONTACT:

Larry Gee
ANGLICAN JOURNAL
(226) 664-0350

advertising@national.anglican.ca

CANADA ►

22-day campaign to focus on Healing Fund



IMAGE: ANTONINA CHAI/SHUTTERSTOCK

By Staff

The Anglican Church of Canada's General Synod has requested bishops and deans to focus, for 22 days, from May 31 to June 21, on renewing the church's commitment to support the work of the Anglican Fund for Healing and Reconciliation through prayers, participation in awareness-raising campaigns and donations.

Early this year, Council of General Synod (CoGS) agreed to dedicate the undesignated proceeds of Giving with Grace, General Synod's annual fundraising campaign, to replenish the fund. For the next five years, the

fund—created in 1992 as part of the Indian Residential Schools Settlement Agreement—will focus on language recovery.

The Day of Pentecost, on June 4, “when the people gathered in Jerusalem heard the good news in their own languages,” is an opportune time for Canadian Anglicans to renew their commitment to the work of healing, said Archdeacon Michael Thompson, the national church's general secretary.

In a letter dated April 20, Thompson asked bishops to “provide diocesan leadership in support of the ministry of healing, the work of Anglican Healing Fund and Giving with Grace.”

He also asked deans and cathedral communities “to lead by example... especially in strengthening the liturgical connection between Pentecost and Anglican Healing Fund's focus on language recovery.”

Thompson stressed that while the Anglican Church of Canada has met its legal obligations under the settlement agreement, “we're far from finished with our spiritual and moral obligation to continue to support the healing work that is underway among those survivors and in those communities.”

To find out more about the 22 days campaign, visit anglican.ca/22days. ■

OTTAWA ►



▲ Christ Church Cathedral: “It is a heritage asset, but it's ours to maintain.”

PHOTO: MISTER PARTEL/WIKIMEDIA

By Art Babych

Christ Church in Ottawa marks its 120th anniversary as a cathedral this year, but along with the celebrations comes word that the heritage church is urgently in need of repair.

A consultant's report commissioned by the cathedral corporation has identified six “critical areas” needing immediate action and others requiring attention over the next five years. Among those listed as critical are the buttresses located on the west wall of the cloister garden, where mortar is crumbling and cracks are appearing.

“Not far in the future, the gaps and cracking could cause individual stones to fall, leading to the collapse of the walls,” says Blair Seaborn, who is chair of Restoration 120, a fundraising campaign to raise \$120,000 for repairs.



▲ Blair Seaborn (left), chair of Restoration 120, and Dean Shane Parker

PHOTO: ART BABYCH

In earlier years, the cathedral received small grants from the federal and provincial governments, but money for the restoration has come mainly from parishioners and parish groups. “The simple

truth is that it is a heritage asset, but it's ours to maintain,” said cathedral Dean Shane Parker.

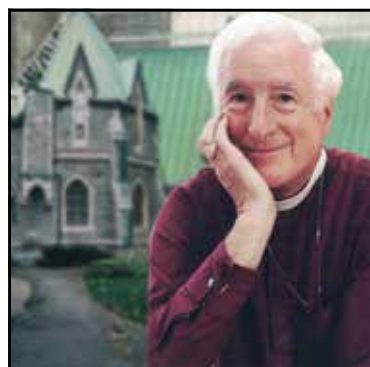
Christ Church Cathedral, built in the late 19th century on a bluff near Parliament Hill, is the public face of the Anglican church in the nation's capital as well as the mother church of the diocese of Ottawa. It is also the church where the primate of the Anglican Church of Canada delivers an annual New Year's Day message.

As well, Parker said, more than 300 non-church events are held in the church each year.

Those wishing to send donations can send a cheque, marked for “Restoration 120,” to Josephine Hull, Administrator, at Christ Church Cathedral, 414 Sparks Street, Ottawa, ON K1R 0B2. For more information, call 613-236-9149 or email cathedral@ottawa.anglican.ca. ■

CLASSIFIEDS

BOOK



It Happened at the Cathedral: Letters of Bishop RF Shepherd, from 1948 to 2012, edited and illustrated by his daughter Mary Shepherd, is now in print. This unforgettable collection of letters, spanning more than 60 years of service to the Anglican Church of Canada, in Hamilton, Winnipeg, Edmonton, Montreal and Victoria, (and also several years in London, England as a curate and in Borrego Springs, California, during his retirement years), chronicles his remarkable experiences.

The book can be ordered by contacting his daughter at: marymathilda@hotmail.com or (514) 487-0126.

COLLECTING



HUDSON BAY COMPANY

Paying Top Dollar
Coins, tokens & banknotes
Buying, Auction or Consignment

THE COIN CABINET

Moncton, NB & Toronto, ON

Brian Bell

info@GBELLAuctions.com

(506) 857-9403

We travel throughout Canada

STAINED GLASS

SUNRISE
Studios
Est. 1979

Memorial Windows - Restoration
Protective Storm Glazing
Custom Woodworking

97 Wharnccliffe Rd. S.

London, Ontario N6J 2K2

(519) 432-9624

Toll Free 1-877-575-2321

www.sunrisestainedglass.com

STAINED GLASS



ARTISTS AND CRAFTSMEN
IN STAINED GLASS

(905) 669-4244

UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

VOCATIONS



IS GOD CALLING YOU TO GO DEEPER?

Join the **Sisters of St. John the Divine (Anglican)** for a life of love, prayer, and service.
contact: vocations@ssjd.ca
www.ssjd.ca



Larry Gee
ANGELICAN JOURNAL
(226) 664-0350

advertising@national.anglican.ca

SUBSCRIPTION SERVICE

MOST IMPORTANT

Place label in this space. If not available, print old address here.

IF ...

- ☐ You have moved ☐ You are receiving more than one copy
☐ You have moved to a new parish ☐ Your name, address or postal code is incorrect

Please check the appropriate box above and print new information below.

Name _____

Address _____

City/Town _____

Province _____ Postal Code _____

New Church _____

Previous Church _____

Mail this information to: Circulation Department, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2
E-mail: circulation@national.anglican.ca or (phone): 416-924-9199 or 1-866-924-9192, ext. 259/245 or (fax) 416-925-8811

Thank you

PRIVACY STATEMENT

Anglican Journal is responsible for managing subscriber information for various church publications as well as specific types of information collected for the General Synod of the Anglican Church of Canada. We respect Anglicans' rights to control information collected on their behalf. We value the trust of members of the Anglican Church of Canada and recognize that maintaining this trust requires that we be transparent and accountable in how we treat information that is shared with us.

Subscriber information for the Anglican Journal is primarily collected from parish subscription lists. Information is also received directly from subscribers, Canada Post (changes of address), and diocesan offices.

A complete copy of our privacy policy is available at anglicanjournal.com or by contacting (416) 924-9199, ext. 241.

Help us raise \$1 MILLION for healing in 2017 through Giving with Grace.

A *time* to heal

Building a legacy of hope



For 25 years, the Anglican Church of Canada has funded healing projects in Indigenous communities. This year, let’s renew our commitment through Giving with Grace.

“When one loses their language, their identity is also lost. Their way of life, their perspective on the world is much, much different. It has been said to me many times, by many elderly people, language is the one area that will bring the identity back.”

—Esther Wesley, Coordinator, The Anglican Healing Fund

Help raise \$1 million in 2017 through Giving with Grace to continue funding language recovery projects and healing.

Giving
with Grace

giving.anglican.ca

THE GENERAL SYNOD of the
ANGLICAN CHURCH OF CANADA

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A
ONE-TIME DONATION OF:

☐ \$10 ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100
☐ Other \$ _____

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A
MONTHLY DONATION OF:

☐ \$10 ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100
☐ Other \$ _____

I understand that I can increase, decrease or stop this arrangement at any time by calling 1-866-924-9192 ext. 326/299 or emailing glanca@national.anglican.ca. I also understand my monthly donation will continue automatically each month until I notify Giving with Grace of my wish to stop.

Tax receipts issued for all donations of \$10 or more. One consolidated tax receipt issued for monthly donations at the end of the year.

Charitable Registration No. 108082835RR0001

I AUTHORIZE GIVING WITH GRACE TO:

☐ Debit my chequing account on the
☐ 1st day of each month or ☐ 16th day of each month.
☐ I have enclosed a cheque marked "VOID."

☐ Please debit at month's end my: ☐ ☐

CARD NUMBER
NAME ON CARD
SIGNATURE
DATE

EXPIRY DATE

PHONE

The General Synod of The Anglican Church of Canada
80 Hayden Street, Toronto, ON M4Y 3G2
416-924-9192 | 1-866-924-9192 | www.anglican.ca

Giving
with Grace

THE GENERAL SYNOD of the
ANGLICAN CHURCH OF CANADA

AJ06-17