

Bishops worry about gay marriage vote fallout

Tali Folkins
STAFF WRITER

Some bishops have expressed concern about the possibility that some priests may go ahead and marry gay couples in the event that a resolution changing the marriage canon to allow same-gender marriages is rejected at General Synod

this summer, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada. “If it’s not approved, then, as we sometimes say...there could be some ‘civil disobedience’ on the part of clergy and parishes, and the bishops are going to have to handle that, because all of us that are ordained make a solemn promise to conform

to the doctrine, discipline and worship of the Anglican Church of Canada,” Hiltz said. Hiltz made the comments during an interview about the House of Bishops meeting April 4–8. Asked to clarify if by “civil disobedience” he meant same-gender marriages in defiance of a “no” vote, Hiltz replied,

“That’s a possibility. Bishops are aware of that. We’re mindful of our need to reach out to those who are going to be hurt or offended by a decision of General Synod.” Whatever the outcome of the vote at the General Synod meeting July 7–12, Hiltz said, the bishops need to be aware that the

See ‘Civil,’ p. 14



PHOTO: ANGLICAN COMMUNION ARCHIVES

Common praise

The Cathedral of the Holy Cross children’s choir takes part in the five-hour opening Eucharist April 10 at the 16th Anglican Consultative Council meeting in Lusaka, Zambia. The service drew about 5,000 people. See story, p. 7.

General Synod a mix of joys, challenges

2016
GENERAL
SYNOD
July 7–12

▲ See related stories on pages 8, 9 and 10.

Tali Folkins
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says he hopes a prayerful spirit will prevail at General Synod this July, despite the tensions likely to be stirred by discussions of, and voting on, same-sex marriage. “Some of our work in synod is just an absolute joy and a delight, and some of it is challenging, and it’s a struggle,” Hiltz says in a video reflection on General Synod released by the church’s national office this March. (See anglican.ca/gs2016/videos.) “No doubt, in this synod there will be some stress and some strain, but I hope and pray that in the grace of the waters of baptism in which we have been made one with Christ, that we will be able to continue to do our work in synod and that we’ll know that in the midst of it all, we are, in fact, members one of another.” This General Synod, the 41st in the history of the Anglican Church of Canada, is expected to be momentous, involving as it does a vote to change the church’s canon (law) on marriage. “That’s a fairly huge issue for our church, so I think people who come to this General Synod will rightly have some anxiety about that,” says General Synod Deputy Prolocutor Cynthia Haines-Turner, in another

See Primate, p. 10

Assisted-dying bill draws praise, criticism from Anglicans, other Canadians

André Forget
STAFF WRITER

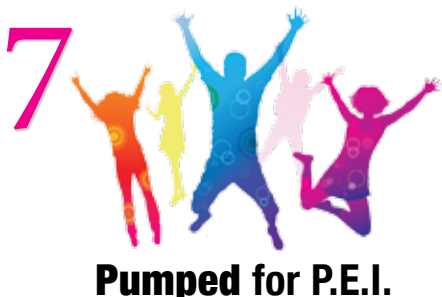
While the government tabled legislation April 14 to clarify the laws around doctor-assisted death, responses from some members of the Anglican Church of Canada’s task force on assisted dying show that the church—and Canadian society—remain divided about how widely available

this measure should be. Canon Eric Beresford, the ethicist who chairs the task force, said he felt the government “tried very hard to balance a number of things,” and commended the decision to exclude children from the purview of the act. Another member of the task force, however, suggested its restrictiveness

is a problem. Juliet Guichon, a lawyer and assistant professor at the University of Calgary’s school of medicine, argued that in its current form the bill is unconstitutional. “What the government has done is it has made the class [of people eligible for assisted dying] more narrow than the court [did]—in other words, the govern-

ment is restricting the rights of Canadians,” she said. By limiting assisted dying to those whose deaths are “reasonably foreseeable,” the government is going against the Supreme Court ruling, which did not require that a person be close to approaching death to be eligible, said Guichon. Bill C-14 was crafted in response to

See *Homecare*, p. 12



CANADA ▶

Reconciliation efforts gain grassroots support

Tali Folkins
STAFF WRITER

As the one-year anniversary of the Truth and Reconciliation Commission's release of its 94 Calls to Action approaches this June 2, some Anglican dioceses and parishes are finding their own ways of recognizing the church's role in the Indian residential school system and striving for reconciliation with the victims of that system.

On April 18, Bishop Michael Bird of the diocese of Niagara announced the appointment of Canon Valerie Kerr, rector of St. John the Evangelist in Niagara Falls, Ont., to a new position: archdeacon for truth, reconciliation and Indigenous ministry.

In a statement, the bishop's office said Kerr would be tasked with helping the diocese implement the national church's commitment to truth and reconciliation. This ministry would also include "teaching, building relationships and fostering healing and reconciliation between Indigenous and non-Indigenous peoples."

Kerr, a Mohawk woman who has served as an Anglican priest for more than a decade, told the *Niagara Falls Review* that Bird's offer of the appointment had left her without words. "I said, 'Bishop, not very often I'm speechless, but I don't know what to say,'" Kerr said.

Meanwhile, across Canada dioceses are using funds returned to them under the Indian Residential Schools Settlement Agreement (IRSSA) for a number of initiatives, according to a statement released April 29 by the Anglican Church of Canada's national office. The diocese of Toronto, for example, is beginning a new endowment fund to support Indigenous ministry;



PHOTO: ANGLICAN JOURNAL

Anglicans march in the walk for reconciliation that launched the TRC's final event in Ottawa May 31, 2015.

the diocese of Central Newfoundland is funding research into the early history of Beothuk people and the Anglican church; and the diocese of Nova Scotia and Prince Edward Island has returned the funds it received back to the national office, to be used by the Anglican Fund for Healing and Reconciliation.

Not all of this reconciliation work is being done at the national and diocesan levels. Since a service this March, at All Saints Anglican Church in Erin, Ont., the entire 94 Calls to Action are being read aloud during worship, and prayers offered "for those in leadership to respond faithfully to the calls," says Canon Susan Wilson, rector at All Saints. The idea, Wilson says, came from a parishioner who asked what All Saints was doing in response to the release of the report of the Truth and Reconciliation Commission (TRC).

Others have responded positively to

the collective reading of the Calls to Action, Wilson says. As well, the parish is planning to publicly read the UN Declaration on the Rights of Indigenous Peoples.

Wilson says she also hopes to host a blanket exercise—an interactive tool intended for teaching the history of Indigenous and non-Indigenous relations in Canada—in the community. "It may be a small thing that we are doing in our small church, but I believe that it is touching lives and changing hearts," she says.

Since last fall, most of the \$2.8 million that the church's national office had set aside for healing under the IRSSA has been returned to the dioceses that contributed the money, under the terms of the agreement. This is because, under that agreement, the national office would have needed that money to partially match funds raised by Roman Catholic Church entities if those entities had raised \$11.08 million by September 2014. However, the Catholic fundraising campaign brought in much less—\$3,742,787.

General Synod then earmarked its own contribution to the reserve fund—\$324,834—for the Anglican Fund for Healing and Reconciliation. According to the national office statement, most of the dioceses that received refunds are using them to "respond to the challenge of justice and right relations among Indigenous and non-Indigenous Canadians, or to support the continuing national initiative of the Healing Fund."

The \$2.8 million, which was the subject of national news media coverage, is part of a total settlement package of \$15.7 million reached between the Anglican Church of Canada and other parties to the IRSSA. ■

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



PHOTO: INSTAGRAM/STEWARTSTRENGTH

• Anglicans reach out to victims of Fort McMurray wildfire



PHOTO: TINNA PONG/SHUTTERSTOCK

• Anglican, Lutheran leaders echo call for 'brave action' on climate change

PEOPLE ▶

PWRDF appoints development veteran as new director

Staff

On June 13, William Postma, who has been working in international development since 1991, will assume the role of executive director of The Primate's World Relief and Development Fund (PWRDF), the relief and development agency of the Anglican Church of Canada.

Postma recently served as the vice-president, programs and research, at Pathways



▲ William Postma
PHOTO: SIMON CHAMBERS

to Education, a non-government organization that helps youth from low-income communities finish high school and transition into post-secondary education or the workplace. He has also worked with Save the Children Canada, World Vision and the Christian Reformed World Relief Committee. He is the chair of Citizens for Public Justice, a faith-based organization that advocates for social and ecological justice

in Canadian public policy.

In a press release, Maureen Lawrence, vice-president of the PWRDF board and leader of the search committee, said the fund "look[s] forward to working with Will because of his wide and varied experience in areas of concern to PWRDF."

Postma succeeds Adele Finney, who announced her retirement after serving as executive director since 2010. ■



"The mission of God is global, but it is worked out in every local community."

—Bishop James Tengatenga, past Chair of the Anglican Consultative Council

To support our churches across Canada, Resources for Mission has created two resources to help the conversation on gifts of securities, wills, property, life insurance, and retirement funds.

To order an in-depth booklet or condensed brochure, or to find out more, please contact:



Gillian Doucet Campbell
Manager, Major Gifts and Legacy Giving
Resources for Mission
The Anglican Church of Canada
80 Hayden Street Toronto, ON M4Y 3G2
(416) 924-9199 ext. 268 or toll-free 1-888-439-GIFT (4438)
gdcampbell@national.anglican.ca

ACW advocacy for the North a long tradition

Tali Folkins
STAFF WRITER

Not long ago, some Anglican Church Women (ACW) members in the diocese of New Westminster began to doubt the value of their Northern Bales program, which has seen large packages of mostly used clothing shipped north to help the needy in Yukon every year since the late 1940s.

“We began to wonder—do they really want us to continue this project after all these years? Or is this becoming somewhat passé, but they don’t know quite how to say, ‘Don’t send it anymore?’” says Margaret Warwick, diocese of New Westminster ACW president.

They needn’t have worried. On holiday in the Yukon, former ACW president Sheila Puls decided to stop by at some of the communities that received the bales—and got a reception, Warwick says, that left her feeling overwhelmed.

When she identified herself as ACW from the diocese of New Westminster, “it was like the long-lost family member had come home—there were hugs and kisses, and cheers,” Warwick says.

In other communities, Puls discovered, the arrival of the bales from the South is so eagerly anticipated that no one is allowed to open a bale until everyone is present.

“It certainly made us feel that our work is worthwhile,” Warwick says.

Currently the ACW of the diocese sends roughly 75 bales of warm clothing and bedding, three times a year, to northern parishes, Warwick says. The crates are shipped to Whitehorse by trucking company Canadian Freightways, which, since the program began, has charged the ACW half price, amounting to an annual savings of roughly \$2,300, she says. Receiving parishes send someone to Whitehorse to pick up the crates; the clothing is then unloaded and sold in parish-run thrift stores.

It’s no surprise the bales from the New Westminster ACW—and similar donations from ACWs across Canada—are so appreciated in the North, says Council of the North (CoN) chair Bishop Michael Hawkins of the diocese of Saskatchewan. “In a lot of our communities, people just can’t afford clothing—it’s an extra expense,” he says.

Clothing donations are just one of many ways ACW groups across the country are



PHOTO: SHEILA PULS

Members of the New Westminster Anglican Church Women (ACW) load Northern Bales for needy parishes in the Yukon. Clockwise from front-left are: Mary McIntyre, Vera Morgan, Susan Cummings, Lorraine Pentecost, Ann Adair-Austin, Audrey Hunter, Lesley Goodbrand and Marjorie Henry.

providing much-needed help to northern parishes. In early 2015, the ACW of the diocese of Nova Scotia and Prince Edward Island presented a cheque for \$9,000—the fruit of a year of fundraising—to the CoN to support a theological training program in Arviat, Nunavut.

The origins of both the ACW and the CoN go back to the very beginnings of the Anglican church in Canada, Hawkins says; both started fundamentally as missionary societies, with the ACW a traditional supporter of the church’s work in the North and West.

Today, he says, the members of ACW remain “our strongest and most consistent supporters in terms of prayer, in terms of communication, and in terms of giving” both cash and in-kind donations.

The CoN, a grouping of 11 financially-assisted dioceses, parishes and an archdeaconry, covers most of Canada.

“The challenges, the needs and the demands of ministry life in the North are perhaps the greatest in the country,” Hawkins says. The CoN includes some of Canada’s most socially and economically challenged communities, with a high demand for the church’s ministry. But, he says, operating a church in the North means an expensive struggle with geography. Travel costs can be “astronomical,” given

that communities are often far-flung and accessible only by airplane, he says. “It can cost \$100,000 to fly people in for a meeting, for a synod and the like, and it also means that pastoral care for people can be terribly expensive.”

Because of the expense of travel, colleagues in the North might go three years without seeing one another, he says.

In financial terms alone, the ACW supports the North in a number of different ways. From 2010 to 2015, Hawkins says, 58 ACW groups across Canada—at the diocesan, deanery and congregational levels—have made financial gifts to the CoN totalling \$93,589.95.

But this figure, he notes, does not include gifts made by ACWs directly to northern dioceses, congregations, projects and missions. ACW donations are an important source of funding for the Northern Clergy Families Fund, from which 24 gifts of \$950 a year are sent to the families of needy northern clergy. The ACW of the diocese of Toronto makes an annual contribution to the CoN; its gift for 2015 totalled \$10,000.

But even the smallest ACW group that sends hand-knit mittens, a small monetary contribution or prayers deserves to be celebrated, Hawkins says. The support provided by the ACW means so much more, he says. “There’s a sense of partnership which extends through all of this, and a sense of people’s concern and of being one—that despite the differences and despite the distances, there is a unity,” he says.

This support ultimately depends, says Cynthia Pilichos, past president of the diocese of Nova Scotia and Prince Edward Island’s ACW, on the efforts of individual women. “There’s no question that when you look at the activity of the women in the diocese—and in many cases, these women are quite senior at this point—they are phenomenal fundraisers,” she says.

Often, Pilichos says, their methods aren’t sophisticated—bake sales, turkey dinners and other types of time-honoured events.

The secret is in their energy, talent, experience and commitment. “The church has been a huge part of their life from birth, and the idea of giving and just offering themselves and doing this ministry is second nature to them,” Pilichos says. “They don’t just do one thing and say, ‘Phew’—they’re always looking at what is the next thing that we need to do.” ■

Web Exclusives

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



PHOTO: ATLASPIX/SHUTTERSTOCK

• Primate wishes happy birthday to Queen Elizabeth II



PHOTO: LAMBETH PALACE

• Support for Welby after DNA revelations

See the September Bible readings on p. 11

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

July 2016		August 2016	
Day	Reading	Day	Reading
<input type="checkbox"/> 01	Acts 15.3-21	<input type="checkbox"/> 01	Colossians 3.12-4.1
<input type="checkbox"/> 02	Galatians 6.1-18	<input type="checkbox"/> 02	Colossians 4.2-18
<input type="checkbox"/> 03	Luke 10.1-20	<input type="checkbox"/> 03	Isaiah 1.1-17
<input type="checkbox"/> 04	2 Kings 2.1-18	<input type="checkbox"/> 04	Isaiah 1.18-31
<input type="checkbox"/> 05	2 Kings 2.1-18	<input type="checkbox"/> 05	Hebrews 11.1-16
<input type="checkbox"/> 06	2 Kings 5.15-27	<input type="checkbox"/> 06	2 Peter 1.1-21
<input type="checkbox"/> 07	Acts 21.17-40	<input type="checkbox"/> 07	Luke 12.22-40
<input type="checkbox"/> 08	Acts 22.1-21	<input type="checkbox"/> 08	Hebrews 11.17-31
<input type="checkbox"/> 09	Amos 7.1-17	<input type="checkbox"/> 09	Hebrews 11.32-12.4
<input type="checkbox"/> 10	Luke 10.11-37	<input type="checkbox"/> 10	Psalms 80.1-19
<input type="checkbox"/> 11	Colossians 1.1-14	<input type="checkbox"/> 11	Psalms 81.1-16
<input type="checkbox"/> 12	Colossians 1.15-29	<input type="checkbox"/> 12	Psalms 82.1-8
<input type="checkbox"/> 13	Amos 8.1-14	<input type="checkbox"/> 13	Isaiah 5.1-7
<input type="checkbox"/> 14	Amos 9.1-15	<input type="checkbox"/> 14	Luke 12.41-59
<input type="checkbox"/> 15	Psalms 52.1-9	<input type="checkbox"/> 15	Luke 1.46-56
<input type="checkbox"/> 16	Luke 10.38-42	<input type="checkbox"/> 16	Jeremiah 23.1-17
<input type="checkbox"/> 17	Ruth 1.1-22	<input type="checkbox"/> 17	Jeremiah 23.18-40
<input type="checkbox"/> 18	Ruth 2.1-23	<input type="checkbox"/> 18	Isaiah 58.1-14
<input type="checkbox"/> 19	Ruth 3.1-18	<input type="checkbox"/> 19	Psalms 103.1-22
<input type="checkbox"/> 20	Ruth 4.1-22	<input type="checkbox"/> 20	Hebrews 12.5-29
<input type="checkbox"/> 21	Colossians 2.1-19	<input type="checkbox"/> 21	Luke 13.10-21
<input type="checkbox"/> 22	John 20.1-18	<input type="checkbox"/> 22	Proverbs 25.1-14
<input type="checkbox"/> 23	Psalms 85.1-13	<input type="checkbox"/> 23	Psalms 112.1-10
<input type="checkbox"/> 24	Luke 11.1-13	<input type="checkbox"/> 24	1 Corinthians 4.1-15
<input type="checkbox"/> 25	Mark 10.35-45	<input type="checkbox"/> 25	Hebrews 13.1-14
<input type="checkbox"/> 26	Colossians 2.20-3.11	<input type="checkbox"/> 26	Hebrews 13.15-25
<input type="checkbox"/> 27	Psalms 107.1-22	<input type="checkbox"/> 27	Jeremiah 2.1-13
<input type="checkbox"/> 28	Psalms 107.23-43	<input type="checkbox"/> 28	Luke 14.1-14
<input type="checkbox"/> 29	Luke 11.14-28	<input type="checkbox"/> 29	Luke 7.18-35
<input type="checkbox"/> 30	Luke 11.29-53	<input type="checkbox"/> 30	Philemon 1-25
<input type="checkbox"/> 31	Luke 12.1-21	<input type="checkbox"/> 31	Jeremiah 18.1-17

EDITORIAL ▶



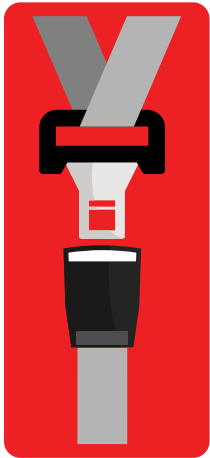
Marites N. Sison
EDITOR

FASTEN YOUR seatbelts, folks. It's going to be a bumpy ride at General Synod 2016.

This, more or less, is what Canadian Anglicans have been telling one another. The church's governing body will meet in Richmond Hill, Ont., July 7-12 to act on a number of matters, including a controversial motion to change the marriage canon (church law) so that clergy can marry same-gendered couples.

This early, many have already expressed a great deal of anxiety about the meeting and some are anticipating the worst. There are concerns about the tenor and conduct of debates on the floor as well as possible protest actions that may ensue. Others worry about a fallout regardless of what decision is made. If the motion is passed, some Anglicans may decide to leave the church for good. If the motion is rejected, some Anglicans may also decide to vote with their feet. Either way, there will be disappointment and hurt.

Some bishops have expressed fears of possible civil disobedience if the motion



▲ Will it be a bumpy ride at General Synod 2016?
PHOTO: LULU FILOSOFIA SOEKOTJO

is defeated, including clergy performing same-gendered marriages without their approval. Others are concerned about what an approval could mean for the church's relationship with the rest of the Anglican Communion and with its ecumenical partners. Still, some are trying to figure out a unique solution that need not be a zero-sum proposition for both sides of the divide. All this to say that any decision will have an impact on relationships within and outside the church.

However, just as the worst possible scenario can happen, it is also entirely possible that the best possible outcome may emerge.

A lot will depend on how the meeting itself is organized and how General Synod members conduct themselves. Organizers say there will be a lot of time devoted to prayer and there is a plan for members to be in "neighbourhood groups," designed to be places for "everyone to be heard and everyone's opinion to be valued."

There will be some whose minds are made up and who may feel that these discussions will be an exercise in futility since they've "heard it all before." But there

should be patience, respect and humility to listen to the stirrings of the Holy Spirit and acknowledge that one may still learn something new. Members must not fear honest, painful discussions. They need to be open about them—it shows a church struggling to be true to its mission instead of burying its head in the sand.

Church members closely following the proceedings via social media also have a role to play in ensuring that discussions online are respectful and helpful. The point is not that there should be no conflict and disagreements—by now, people have clued in that it isn't always a love fest in church, and it shouldn't be, otherwise there is no accountability—but that one can have them without vilifying and tearing each other apart.

It is also important to remember that the church has been through many upheavals before—including the ordination of women to the priesthood and the remarriage of divorced persons—and it survived. It struggled, yes, but it survived by the sheer will and effort of its members, and by the generous grace of God. ■

LETTERS ▶

Words of wisdom from an unlikely source

The most pithy response I can imagine to your story, *Order of Bishops unlikely to support gay marriage* (April 2016, p.1), comes from an unlikely source: Kareem Abdul-Jabbar, six-time NBA champion.

In the March 28, 2016 issue of *TIME Magazine*, he writes, "We fear change so much that we fight it, even when change reflects our founding principles. We just have to push against the pushing. Only harder."

Jean Gower
Kingston, Ont.

Unsustainable consumption

Two letters in the March 2016 issue (*Why the silence?* and *The plank in the eye*, p. 4), which defend the value of fossil fuels and the benefits accruing from associated industries, accuse both the *Anglican Journal* and church leadership of hypocrisy. The actual sin is not hypocrisy, but misconception.

The facts (and there are enough facts) demonstrate unequivocally that something is happening, reversibly or irreversibly, to the world's climate, through causes that may be either natural or induced, or a mixture of both. But it is not simply a tussle between different sources of whatever are the interfering anthropogenic agents; to see it that way is to miss the essential point that it is the amounts of natural resources being used rather than

their types and sources.

Two factors are working in tandem to exacerbate the situation. World population has increased relentlessly, while at the same time the "developed" world has unfortunately learned to confuse "want" with "need." Those who believe they need to use tap water for gardens or other outdoor tasks, who need to run lights all night or who need to make frequent car trips when public transport is available, should practise replacing that word "need" with "want." We all have planks in our eyes. Between us, we are using up resources at more than a sustainable rate, and that is the whole crux of the matter. The onus is on us to reduce how much of irreplaceable resources we use.

Elizabeth Griffin
Royal Oak, Victoria

Change and compassion

The experience of my own family has given me pause when I considered the ongoing discussion of proposed changes to the marriage canon.

My mother divorced my father in the 1930s, a time when divorce was not as commonplace as it is today, nor as easily obtained. Thirty years later, she met a man with whom she fell in love and wished to marry. This was obviously not the carefree whim of a young girl. My future stepfather, in keeping with the custom of the time,

asked my permission to marry her. This, I joyfully granted. But it was a great shock for us all when we were informed that, on account of her divorce, my mother could not be married in the Anglican church.

Lifelong Anglicans, my mother and future stepfather had met while singing in the choir I directed at St. Paul's Runnymede. In any event, a minister of the United Church married them in a private home.

Despite this experience, I have remained steadfast in my love for and loyalty to my church. My youngest son, born at the time of which I write, was baptized at St. Paul's Runnymede, the same church that refused to marry my mother.

As I have entered my 90th year, I am willing to concede that I hold many of the views and occasional prejudices of my generation. But when I remember the experience of my mother, I cannot help but reflect that there are no doubt many Anglicans who, from personal experience or the knowledge of that of family and friends, have reason to be grateful that our church's position on the marriage canon has not, in fact, been immutable. Rather, that position has allowed for change and growth, not simply in response to changes in social mores, but in order to answer that call to love and compassion that Christ requires of us all.

Roma Page Lynde
Toronto



DAYNA MORE/SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate "Humility"? We invite you to share them by sending to Picture Your Faith, our monthly online feature. Deadline for submissions is June 24.

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

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

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](mailto:editor@anglicanjournal.com);
The Rev. Canon Robert Towler, Chair of the Anglican Journal Co-ordinating Committee: towler@rogers.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: 128,450**
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



COME AND SEE ▶



Papa and Leah

By Fred J. Hiltz

ON SUNDAY, APRIL 10, I had the great joy of baptizing our granddaughter, Leah Madeline, at Grace Church on-the-Hill in Toronto. I, of course, was very excited and a little nervous, too. It helped that two other babies, Lily Jane and Harvey Chandler, were also being baptized, and in the way in which all the parents and godparents lined up in front of the font, our darling Leah and her parents, Nathan and Melissa, were in the middle.

As I took her in my arms, I poured three generous handfuls of water over her dear little head. Using the oil of chrism, I traced the sign of the cross on her forehead and marked her as “Christ’s own forever.” Then, with great delight, I walked her down the aisle and up into the chancel so that everyone could see and welcome her. She seemed to enjoy the stroll as much as they did.

Since that happy day I have thought much about the nature of our baptism. Inasmuch as it is a spiritual birth and incorporation into the Body of Christ, it is for us a way of life, reflective of the vows we make. We believe in God and we worship God. We endeavour to walk



▲ The author baptizes his granddaughter, Leah Madeline.

PHOTO: CONTRIBUTED

humbly with God, and when we stray, as we all do, we make our way back to God. We must show compassion toward those in need and work hard for what is good and right and just for all people. We are called

to tend God’s creation with regard for our children.

This way of living asks much of us and we can only respond trusting in the grace of God to keep us centred and strong. It is good that from time to time we have opportunities to renew our vows and feel afresh the water of baptism through a joyful and extravagant asperging of the entire congregation.

As I cherish the delight of Leah’s baptism, and the blessing bestowed in that sacred moment, I am reminded of how I must pray for her and set the best example of a life lived according to the church’s prayer.

“...Sustain her, O Lord, in your Holy Spirit.
Give her an inquiring and discerning heart,
the courage to will and to persevere,
a spirit to know and to love you,
and the gift of joy and wonder
in all your works. Amen.”
(*Book of Alternative Services*, Holy Baptism, p. 160) ■

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

WALKING TOGETHER ▶



Blessed are the troublemakers

By Mark MacDonald

FOR MANY CENTURIES, the church has considered itself the religious aspect of the larger society. Entrance in the church was entrance into society and vice versa. Everyone was to live in harmony with the larger pattern of life in what was thought to be a Christian society. Fitting in with the expectations of civil society was an unquestioned norm. This approach reached its height, it would seem, in the 1950s, the last great period of growth and influence for the church in North America.

That isn’t the way Jesus did it. He didn’t seem to fit in at all—not socially, not religiously and not financially. And though Jesus clearly wanted us to live a righteous life, if his example is any indication,



IMAGE: IGOR KISSELEV/SHUTTERSTOCK

keeping your nose clean in the larger society wasn’t high on his list.

If this is a Christian society, it really makes sense that we would fit in. The problem is, it isn’t, and to fit in is to pursue a way of life that—especially in terms of its subservience to financial goals—seems at odds with gospel faith.

Could it be that the troublemakers are blessed? To not fit in, even to shake it up a bit, seems the Jesus norm. Certainly we

are to be lovingly and compassionately kind, but to go along with the flow of the mainstream, at this point in time, seems hostile to the example and intent of Jesus.

When I accepted Jesus as my Lord and helper, he did clean me up quite a bit, and I have tried to be faithful to that. More and more, however, faithfulness hasn’t meant going along with things the way they are—it is not to just fit in, and not just getting along. I am sure that I have not been as much a troublemaker as Jesus would like, but it has become clearer that this is the way of his footsteps. ■

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

LETTERS

Correction

The quote accompanying the article *Making church safer for all*, May 2016, p. 11, should have been attributed to Marcia McMenamie [not Marica McMenamie], diocese of British Columbia safe church committee co-ordinator.

It’s time for Anglicans to consider Plan B: Repeal the marriage canon

I write in support of a wise letter by Anton Lovink (*God’s time*, April 2016, p. 4), who wrote, “The difference between our [same-sex] civil marriage having been blessed, compared to being married in the church building, is not enough cause for dividing our Communion.”

After the wedding and blessing of my son and his wife the same way in 2014, I couldn’t agree more. On the other hand, homosexuals have not been treated well by the church, and so I also sympathize with those who prefer to improve our even-handedness.

In view of the bishops’ statement in February that they have multiple sympathies, what is needed is a Plan B. It is time for public discussion of the simplest and most obvious Plan B I have heard of: instead of amending the marriage canon, which is misnamed and is actually a wedding canon, it must be repealed. That would, I’m told, have the effect of making church weddings, but not blessings, unavailable to heterosexuals, as they are unavailable to homosexuals. Evenhandedness is achieved

without offending the opponents of same-sex weddings either in Canada or abroad.

As this is a matter of policy and not of doctrine, it could be made effective at any chosen date, presumably exempting weddings already arranged.

Robert Thomas
Winnipeg

A better path forward

Roy Fletcher writes, “I consider fossil fuels to be a gift to humanity...fossil fuels have enabled billions in the developed world to escape abject poverty and continue to do so in the developing world” (*The plank in the eye*, Letters, March 2016, p. 4).

He makes an important point, but let’s think a bit further about the use of gifts. Alcohol could be thought of as a gift. I like a glass of cold beer on a summer’s evening. The church uses wine in its central ritual. But used in excess, alcohol can become a curse.

Fossil fuel has been good for humanity. Fossil fuel heats my family’s home and allows us to drive our cars. But used

carelessly and in excess, it can do much damage. We know about smog and acid rain, and now, climate change due to the greenhouse gas effect of great amounts of carbon dioxide in the atmosphere.

Climate change is likely to bring extreme weather: floods, droughts and heat waves. Rich countries like Canada can deal with climate change and nobody is likely to starve if it brings global food shortages. It is the poorest who will suffer the most.

It could be that much of the known reserves of coal and oil and gas will have to be left in place for a long time to come. We have to be willing to assist people and communities who depend on the fossil fuel industry and are anxious because jobs are disappearing and may not come back.

As for abject poverty at home and in the world, equitable sharing and wise stewardship of the world’s wealth seems a better path forward than uncontrolled burning of fossil fuel.

Garth van der Kamp
Saskatoon



IMAGE: HVOSTIK/SHUTTERSTOCK

CANADA ▶

Bishop, cathedral back Victoria tent city

André Forget

STAFF WRITER

The diocese of British Columbia is working to find land where micro-housing for the tent city that has sprung up across the street from downtown Victoria's Christ Church Cathedral can be built, says Bishop Logan McMenamie.

"We've been looking as a diocese at property we have," McMenamie said in a phone interview. He explained that the synod office set up an asset management department after it started disestablishing parishes, and that he has asked the asset manager "to make it a priority" to look at where micro-housing could be built.

The tent city—dubbed Super InTent City by its residents—mushroomed in October 2015, after a group of homeless Victorians set up camp on the courthouse lawn at the northwest corner of Quadra Street and Burdett Avenue.

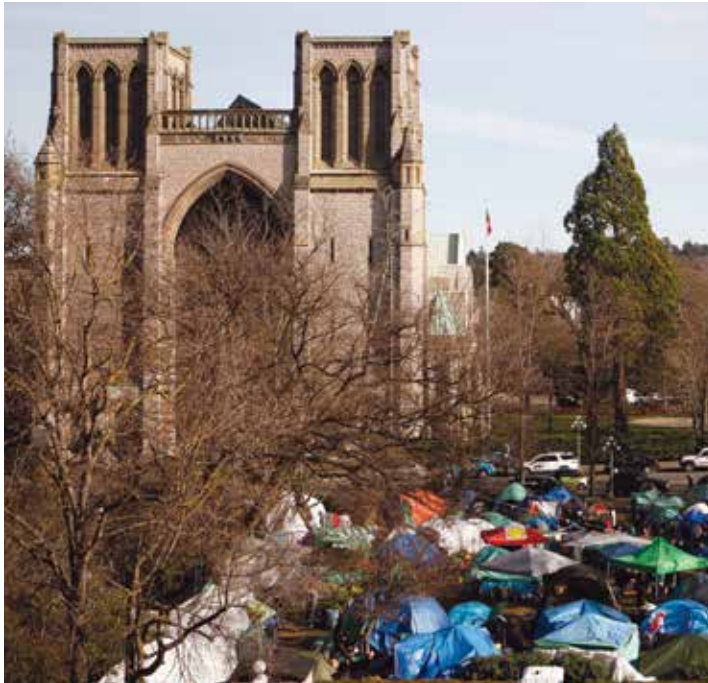
Despite several attempts on the part of the government to evict the campers, the community that formed around the tent city has resisted attempts to force its relocation, turning to advocacy groups.

It also found an ally in what at first appeared, for many of the campers, to be an unlikely place: the gothic Anglican cathedral.

The connection between the cathedral and the tent city began simply enough. The Rev. Nancy Ford, Christ Church Cathedral's deacon to the city, decided to stop by the camp and see what was going on. She met a woman named Catherine, who was raking leaves. "So we had a conversation, and I talked with some of the others...I made a habit of going over every few days," Ford recalled.

As the number of tents grew, the cathedral began providing coffee and food in the mornings, a place to warm up in inclement weather and occasionally hosting dinners. In turn, the community gave Ford and other cathedral clergy a place in the daily talking circles.

"[The Cathedral] has been a family for us," homelessness advocate and former



▲ Victoria's tent city is right across the street from Christ Church Cathedral.

PHOTO: CHAD HIPOLITO/
THE CANADIAN PRESS

camp resident Joseph John "C.J." Reville said in an interview over the phone.

Like many in the encampment, Reville, 44, has had a life full of ups and downs. Born in Toronto's East York neighbourhood, he left home at 16 after a "falling-out" with his parents. He landed in Victoria in 1994, and took up an itinerant lifestyle, travelling around the island and lower mainland B.C., and sometimes picking fruit in the Okanagan valley during the summer. He has gotten off the street "a whole bunch of times," but Reville said most of his adult life has been spent marginally housed or not housed at all. Living in the tent city, he says, allowed him a measure of stability.

While there are issues of substance abuse and aggression in the camp (one resident died of a drug overdose in late 2015), he was quick to point out that these problems are not limited to the street community. "Seeing it happen outside the front door of my tent is no different from hearing it down the hall of my low-budget apartment rental," he said.

Reville said a sense of paternalism on the part of the government, and an unwill-

ingness to actually view the tent city as a partner, instead of a problem to be managed, has exacerbated the situation.

"I think tent cities are necessary at this point," he says. "We don't have housing—even if we had rent money for everybody in this camp right now, with subsidies and everything else, Victoria offers a 0.6% availability rate on rentals."

The province has shown some willingness to confront the housing dilemma. A former youth detention facility in View Royal, a community in the Greater Victoria Area, was repurposed to provide spaces for camping and housing, and the Mt. Edwards Court housing facility, not far from the camp, has been opened to provide housing for a few dozen people.

Rich Coleman, the housing minister for B.C., told the *Canadian Press* that the province has housing for everyone living in the tent city—the problem is that the campers don't want to move into it.

Reville has taken up the government's offer of space at the View Royal facility, but around 100 campers have remained, and he thinks what they want is land reasonably close to the city, serviced with electricity and plumbing, where citizens can erect their own dwellings.

It is a demand that McMenamie supports. "Shelters don't work—they're not safe places, and once you say 'shelter,' most of the people who are living in the street community will turn away," he says. "[The tent city community] have homes—their homes are tents and structures. What they're asking for is a piece of land...where they can realize their dream."

McMenamie has spoken on behalf of the campers with various B.C. officials. He has also sought meetings with Coleman and Premier Christy Clarke—so far, unsuccessfully.

McMenamie says the diocese doesn't have any property in Greater Victoria that would be "appropriate" for encampment. But he said the process of finding diocesan properties suitable for micro-housing will continue. ■

Anglicans, Lutherans launch 'find a church' website

Tali Folkins

STAFF WRITER

A newly-launched website allows Canadian Lutherans and Anglicans to find a place to worship through a few clicks of a mouse, or a few taps on their phone or tablet.

Findachurch.ca is the result of collaboration between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC). The Anglicans had for some time been considering a church locator site; ELCIC already had one, but wanted to improve it, says Brian Bukowski, General Synod's web manager, in a story published by anglican.ca, the Anglican Church of Canada's official website.

Findachurch.ca allows users to search for Anglican and Lutheran churches, or Anglican churches only, or Lutheran churches only. Once a church



IMAGE: PINKPUEBLO

name has been input and the "Search" button is clicked or tapped, a list of matches pops up, together with a map of their locations. Users can also narrow their searches, or browse, by diocese, synod, province, address, postal code or other keyword.

The site also includes a "Find a Person" feature, which allows users to search for ELCIC clergy only; in future, this feature may be expanded, says Bukowski.

Users are invited to submit their feedback on the site, using contact information for the Anglican Church of Canada web team on the site's "Contact" page. ■

Master of Divinity

Are you seeking ordination in the Anglican Church of Canada?

Do you want to become an effective spiritual and pastoral leader?

Do you want to be well-equipped to serve in today's world?

Building on 34 years of preparing Anglicans for ordination, our Faculty of Theology's M.Div. offers courses such as:

- Practicum in Ministry and Service
- Dialogue and Conflict Resolution
- Pastoral Ministry and Psychology
- Christianity and Religious Pluralism

Discover us today at ustpaul.ca | [f](#) [t](#) [v](#) [in](#)

223, Main Street, Ottawa ON 613-236-1393 | 1-800-637-6859

Saint Paul University is the founding college of the University of Ottawa (1848), with which it has been academically federated since 1965.



UNIVERSITÉ
SAINT-PAUL
UNIVERSITY

WORLD ▶

Web Exclusives

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



• *ACC-16 concludes in Lusaka on note of unity amid diversity*



• *ACC declines to go along with 'consequences'*



• *ACC gets African Anglican liturgical welcome to Zambia*

ALL PHOTOS: ANGLICAN COMMUNION ARCHIVES

ACC meeting emphasizes unity, community

André Forget
STAFF WRITER

The April 8–19 meeting of the Anglican Consultative Council (ACC) in Lusaka, Zambia, was marked by a sense of unity and common purpose, according to Canadian delegates Bishop Jane Alexander and Suzanne Lawson.

“There was a definite sense of being together as a family of churches,” said Alexander, “[and] a real desire to talk about the things that brought us together and connected us.”

There had been some uncertainty leading up to the meeting about whether or not disciplinary measures would be imposed on The Episcopal Church (TEC) following a call from the Primates’ Meeting in January 2016 for TEC to face “consequences” for its decision to perform same-sex marriages. But, the ACC declined to impose any sanctions.

Nor, according to Alexander and Lawson, was there much discussion of Canada’s upcoming vote on same-sex marriage—which, both admitted, came as a surprise.

“Nobody asked me [about it],” said Lawson. “I was all ready to engage, [but] no—I think people were just delighting in the relationships that were being built.”

Alexander said this refusal to sanction TEC was consistent with the tone of the meeting, which emphasized work being done across the Anglican Communion, particularly initiatives around evangelism and discipleship, climate justice and the Bible in the Life of the Church Project.

The work around the Bible struck Lawson as being particularly exciting, and she noted that the Anglican Communion office has prepared a website that will likely be online by the end of June. According to Alexander, the website will contain “over a hundred” resources, such as Bible studies geared toward helping parishes and individuals engage with Scripture.



PHOTO: ANGLICAN COMMUNION ARCHIVES

Edmonton Bishop Jane Alexander, seen here with other bishops at the Anglican Consultative Council meeting in Lusaka, Zambia, says discussions around evangelism and discipleship struck a chord among attendees.



▲ **Suzanne Lawson and Archdeacon Michael Thompson**
PHOTOS: ANGLICAN COMMUNION ARCHIVES

Discussions around evangelism and discipleship also struck a chord, to the extent that the schedule was rearranged to allow more time for them, said Alexander.

“[Discipleship] is important for us in a context that is increasingly secular, but it is also really important in contexts around the world where Christians are under persecution or other religions are on the rise,” she noted.

The meeting also showcased the Anglican Communion’s ecumenical relationships, with partners from the Coptic, Orthodox, Catholic and Old Catholic churches present as well.

The meeting saw the election of Alexander to the ACC’s standing committee, which means she will be involved in the council’s work for the next three to four years until its meeting in 2019.

“I’m quite excited about it. I love the Communion, and the standing committee is really quite a representation of the Communion,” she said, adding that one of the major priorities in the coming years will be developing a better communication strategy so that Anglicans are more aware of the work their church is involved in around the world.

“If we don’t share our own story, someone else will tell it, and it might not exactly be the real story of the Communion.”

The Canadian delegation also included Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, who went in place of Archdeacon Harry Huskins, prolocutor of General Synod, and Archdeacon Paul Fehleley, the primate’s principal secretary, who headed the ACC communications team. ■

Anglican, Lutheran youth event in P.E.I. draws sell-out crowd

Tali Folkins
STAFF WRITER

This summer’s Canadian Lutheran Anglican Youth (CLAY) gathering will be packed to the rafters, an organizer says—partly because more Anglicans will be attending than ever before.

“What we’ve seen at this point in time is that the Anglican commitment has increased, and we rejoice in that because it’s really enacting what we believe around full communion,” says CLAY 2016 chair, the Rev. David Burrows.

Some 950 people—about 850 youth participants and around 100 volunteers—are expected to attend CLAY 2016, organizers say. Since this is the event’s maximum capacity, no new registrations will be accepted.

Registration for this year’s CLAY is 55% higher than in 2014 and 33% higher than CLAY 2012, organizers say.

The event, which happens every two



▲ **The Rev. David Burrows, CLAY 2016 chair**

PHOTO: CONTRIBUTED



PHOTO: CONTRIBUTED

Participants at the Canadian Lutheran Anglican Youth (CLAY) event will worship, listen to presentations, sing, dance and enjoy other social events with one another.

years, began in the 1960s as an Evangelical Lutheran Church in Canada (ELCIC) youth gathering but was opened to Anglicans in 2010. Since then, only roughly a tenth of attendees have been Anglican—with the exception of this year, Burrows says. For CLAY 2016, slated for August 17–21 on the campus of the University of Prince Edward Island, almost one quarter—200 of 850—of the youth participants will be Anglican.

One reason for the increased Anglican interest in CLAY, Burrows says, is that

the word has been getting out. “Within the Anglican context, there’s been some steady growth since 2010 of sharing and disseminating the information of what has happened at previous CLAYs,” he says.

As Anglican youth gain CLAY experience, they tend to become more committed to the event, he says.

The venue also seems to be a factor, he says. “It’s in Prince Edward Island, which does not have any representation from the [ELCIC], so it’s a space and a place of ministry where the Lutheran church

has not been. And so I think some of the interest...lies within both Lutherans and Anglicans in that context to come together and share with folks and with people in creative ways.”

Other draws could be the engaging speakers the event has featured in recent years and a new element in the program—ministry projects, which allow participants to share their experience in ministry and take home what they’ve learned to apply it in their own parishes, says Burrows.

A much bigger CLAY, Burrows says, is likely to mean a more exciting and more inspiring gathering, as people feed off one another’s enthusiasm.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has referred to CLAY as “the most hope-filled expression” of the full communion relationship that the Anglican Church of Canada and the ELCIC have enjoyed since 2001. Participants worship, listen to presentations, sing, dance and enjoy other social events with one another.

The theme of CLAY this year is “Not for Sale,” which, according to the gathering’s website (claygathering.ca), will be explored in three ways: salvation not for sale; human beings not for sale; and creation not for sale. ■

'Newness in the familiar'

Worship will focus on Scripture, creating sacred space

André Forget
STAFF WRITER

When General Synod meets in Richmond Hill, Ont., July 7-12, the worship will focus on getting back to the roots of the Anglican liturgy, according to the Rev. Martha Tatarnic, chair of the General Synod 2016 worship committee.

While the emphasis in planning worship for the previous General Synod, in 2013, was on innovation, the hope this time is that people will “experience something of God’s newness in the familiar,” said Tatarnic.

“This General Synod, I think, is much more about being grounded in what has been passed along to us,” said Tatarnic, who served on the worship committee at the last meeting as well. “There is the expectation that through those traditional pieces... baptism, [The Lord’s] table, Scripture... we will have a new experience of God at work in our midst.”

Tatarnic said the worship committee’s work has been guided by three principles: a desire to make the worship Scripture-centric, commitment to ensuring the space feels sacred and attentiveness to the synod’s theme, “You Are My Witnesses”



▲ **The Rev. Martha Tatarnic, worship committee chair: Worship at General Synod will encourage members to reflect on “how we are hearing God speak to us through Scripture.”**

PHOTO: ANDRÉ FORGET

(Isaiah 43:10).

The committee is considering text-based forms of worship like *Lectio Divina* (Divine Reading) and the practice of gospel-based discipleship common among First Nations Anglicans, to encourage members to reflect on “how we are hearing God speak to us through Scripture.”

Tatarnic acknowledged that the emphasis on time spent thinking and praying about Scripture was shaped by the fact that members of synod will be voting on whether or not to change the church’s Canon XXI to allow for same-sex marriage.

“This is a difficult conversation for many—there certainly is the anticipation afloat in the church that it will be controversial, or that it will be divisive,” she said. “I would say the worship committee is very much attentive to lifting up our common ground, lifting up the places in our faith that actually are the source of our unity.”

But the worship will also reflect the diversity of the church, Tatarnic said. July 10, the day on which matters of particular interest to Indigenous Anglicans will be discussed, the Sunday morning Eucharist will be planned and led by Indigenous leaders.

“It has been a great opportunity to work with [the Indigenous leaders],” she said. “We have tried very much to be attentive to that conversation, [it] being such a big piece of what we are doing together this summer at General Synod in terms of truth and reconciliation.” ■

Hospitality events to highlight diversity

Tali Folkins
STAFF WRITER

When it comes to hospitality events at General Synod this July, diversity will be the overriding theme, an organizer says.

“I think it’s so hard to describe [the diocese of] Toronto in the sense of what would be its central characteristic—it really is our diversity,” says Laura Walton, chair of the local arrangements committee for General Synod 2016. “So when we were looking at a theme, we thought about what talks about Toronto’s ministry, and who are we ministering to, and who is doing the ministry,” and the theme that emerged was diversity, she says.

Thus, says Walton, the opening reception, slated for 9 p.m. Thursday, July 7, will feature hors d’oeuvres from Indigenous, Chinese, East Indian, West Indies/Caribbean, Hispanic and other cultures found in the diocese. Organizers plan to link the food with the ministry of the diocese, she says, with printed explanations of the kinds of ministry being done in parishes where certain ethnicities predominate.

The reception will open with a short welcome speech by Archbishop Colin Johnson, diocesan bishop of Toronto and Moosonee and metropolitan of the ecclesiastical province of Ontario, and will include a recently produced video highlighting the ministries and diversity of the diocese, Walton says.

This diversity is not just ethnic, but also geographic, she says. The diocese includes much more than the city of Toronto itself—it stretches northeast, for example, to Algonquin Provincial Park and northwest to Georgian Bay. The fact that the diocese includes rural as well as urban parishes is something organizers hope to express



▲ **The General Synod closing banquet will feature a jazz ensemble led by Juno Award-winning clarinetist Bob DeAngelis.**

PHOTO: CONTRIBUTED

by featuring what Walton calls a “100-km meal” at the closing banquet in the evening of July 12.

“The chef will be looking for food that is all local, all found with a 100-km range, so it will all be from the diocese of Toronto, we’re hoping,” she says. The banquet will likely be highlighted by comments from Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and some closing words from Johnson.

Another high point of the banquet: entertainment by a jazz ensemble led by Bob DeAngelis, a Juno Award-winning clarinetist. One of the local arrangements committee members heard DeAngelis’s group perform jazz vespers at an Etobicoke church, Walton says. Following up on this referral, the committee found they really liked the group—and the fact that the group is based in Toronto fits in nicely with the local theme of the 100-km meal, she says.

Partly because of the limited time available, Walton says, this meeting will not feature parish visits, although delegates will be greeted by local volunteers when they arrive in the city. ■



PHOTOS: SASKIA ROWLEY

General Synod members who wish to take some moments to rest or meet up with other people will have a variety of options. Here, Heidi Wilker, General Synod event planner, takes a breather in a space with natural light, near the entrance of the venue.



Inside the Sheraton Parkway Toronto North Hotel & Suites, Richmond Hill, Ont., the venue for the 41st General Synod of the Anglican Church of Canada



About 250 delegates will gather for the triennial meeting of Canadian Anglicans.

Advice for newbies: Pray, work, play

André Forget
STAFF WRITER

General Synod is on the horizon, and for some Anglicans, it will be their first time to see representatives from across the national church all coming together in one place—so what can they do to make the most of the experience?

The *Anglican Journal* asked three veteran synod-goers—a lay person, a priest and a bishop—to share their insights and tips on how to make the most of General Synod without burning out.

Ann Bourke, vice-chancellor of General Synod, said new delegates should not feel like they have to “do everything,” and should be mindful of their own needs and limitations.

“Don’t hesitate to take some time for yourself every day—either back in your room or outside for a walk,” she said. “It’ll replenish your energy and make you more willing to go back into the community. For me, I sometimes have to just disappear and close the door.”

She also recommended diving into

the convening circular, which contains the documents, reports and resolutions being considered by General Synod, before arriving.

“Everybody, in the end, will have to have a view, one way or another, because everybody will have to vote,” she said. While delegates should go into synod with open minds, having a strong knowledge of the business ahead of time makes it easier to participate fully.

Canon Laverne Jacobs, former Indigenous ministries co-ordinator for the national church, said that while it is important for delegates to familiarize themselves with synod business, they don’t have to know everything.

“Synod is a community, and in a community we help each other,” he said. “There are other people with different expertise... It doesn’t all depend on [one individual delegate].”

One thing Jacobs enjoys about synod is the opportunity to get together with people who share his interests. “Enjoy the fellowship of the community that is there and take the time to get

to know people—and take the time to enjoy the community,” he suggested. “And, if you can, get rest! Because that is important, too.”

It was a sentiment echoed by Archbishop Colin Johnson, bishop of the dioceses of Toronto and Moosonee and metropolitan of the ecclesiastical province of Ontario.

“Remember to have fun,” he advised. “Much of the work of any synod takes place in the hallways, the corridors, the gatherings around the synod, as well as on the floor of synod.”

Johnson said that bishops attending General Synod for the first time should also keep in mind the needs of their diocesan delegates, and “make sure that members... from their diocese have a place to have conversations together with other members of their delegation.”

He added, however, that this should be balanced against the need for delegates to “listen to the perspectives of people from different parts of the country.” ■

Resolution C003: The inside story

André Forget
STAFF WRITER

What is an aspiring minister to do when the authority of the church calls her to go against the dictates of her conscience?

It was this tension that drove Michelle Bull to stand up at General Synod 2013 and bring Resolution C003, asking the Anglican Church of Canada to allow same-gendered marriages. She knew it would be polarizing—but as someone taking the first steps on the path toward ordination, she felt she had no choice.

“If I’m ordained, I have to promise to follow the doctrine and discipline of the Anglican Church of Canada, and that’s going to be a pretty major conflict for me,” Bull said in an interview. “If I’m ordained and someone asks me to marry them and they’re gay, and the Anglican church says that I can’t, that’s going to rip me to pieces—because I would take that vow seriously, but I also would feel that it was the wrong thing to be doing.”

Bull, now a candidate for ordination and the wife of a priest in the diocese of Nova Scotia and Prince Edward Island, has long been convinced that homosexuality is a “natural, normal part of God’s creation,” and has been advocating for the church’s acceptance of gay Christians for almost 30 years now. But it was at the General Synod held in her hometown of Halifax, N.S., in 2010 when she started seriously thinking about how she could bring about a change in the way the Canadian Anglican church treats its gay members.

While watching a performance of a play put on during the synod called *Roots Among the Rocks*, which features a story about a young woman coming out as a lesbian in the context of the Anglican church, she was moved to tears by the exclusion and estrangement some young gay Anglicans feel growing up in the church.

“My daughter, at that point, was in a lesbian relationship... and she was engaged,” Bull explained. “My husband wasn’t going to be able to marry her, and that grieved me. It grieved me that she had left the church.”

Although her daughter ended up getting married by a United Church minister, Bull said she felt she had to take a more active role in changing the church’s treatment of same-sex couples. “We have a polity that allows laity to take part in the decisions,” she noted. “In our church, the laity have voice... so you can do something about this.”

Bull proceeded to secure a place as delegate to the Nova Scotia and Prince Edward Island diocesan synod in 2011, when the diocese voted to allow same-sex blessings, and then to General Synod in 2013.

When the convening circular (which contains the resolutions and reports going to synod) came out, she worried that she had missed her chance—until she received a response to a query she had made about the process for bringing motions to synod, which outlined some of the options still open to her.

With help from members of her diocesan delegation, Bull crafted a motion that reflected the changes she wanted to see, and then set out to find a seconder, eventually approaching Jennifer Warren, another member of the delegation.

Warren did not have a personal connection to the issue, but she had experience working in youth ministry, and was convinced she needed to take a stand in support of same-sex marriage.



▲ **Michelle Bull introduces Resolution C003 to amend the marriage canon.**

PHOTO: ART BABYCH



▲ **Jennifer Warren explains why she seconded Resolution C003.**

PHOTO: ART BABYCH

Warren recalled being at an earlier diocesan synod where a delegate questioned same-sex blessings by stressing the importance of reading the Bible literally, citing Old Testament texts that seem to condemn homosexuality. A youth delegate stood up and said that by the same logic, she should be stoned to death for not being a virgin.

“I thought, ‘Wow—this is a young person who is really drawing our attention to things that people just might not think of: the consequences of literal interpretation, and the consequences of convenient literal interpretation of the Bible,’” she said.

“When [Bull] approached me with this resolution, I saw [seconding] that as an extension of my ministry on behalf of the youth in our diocese.”

This left only the most frightening part of the process: bringing the motion forward. “I was shaking in my boots,” said Bull. “We were both really scared, actually, and even though it felt like the right thing, I knew that there would be people who [would hate] my guts after that.”

In the brief amount of time she was given to present her motion, Bull opted against venturing into the weeds of biblical and theological argument—instead, she advocated for change as a matter of freedom of conscience.

Presenting the motion was just the beginning, though. Bull’s and Warren’s original motion had asked that CoGS bring a motion to General Synod 2016 to amend the marriage canon to make it available for all legally married people—which, in Canada, includes gay couples. But amendments were suggested by Bishop Stephen Andrews of the diocese of Algoma, requiring CoGS to also consider the Solemn Declaration and to undertake consultations within the Canadian Anglican church and the wider Anglican Communion.

Dean Peter Elliot of the diocese of New Westminster seconded the amendments, which, he said, seemed to be “quite reasonable requests for the council to consider, and for members of General Synod to have before them as they contemplated making a decision.”

Bull and Warren were at first unsure about what was being recommended, and Warren made a motion to amend the amendments, feeling the issue of homosexuality in the church had been discussed sufficiently. But this motion was defeated, and eventually Bull and Warren opted to accept the amendments. Following some procedural hiccups, the amendment passed.

“I was overjoyed,” Bull recalled. “There was this dogpile of people from my delegation hugging me, starting with my bishops. Everybody was really happy, our group was really happy—others, not so much.”

Bull said she knows that accepting same-sex marriage in Canada will cause “international problems” with the worldwide Anglican Communion, but this has not shaken her resolve.

“I would rather be booted out with the people who are being booted out than be on the side with the people doing the booting,” she said. “When it comes down to it, that’s where I think Jesus would be.”

Bull will not be at General Synod 2016, but she says, “I really feel like I played the part I was called to play, and it’s not in my hands anymore. If it passes before I make my ordination vows [this summer], it’s going to make it easy; if it doesn’t pass, it’s going to make it really, really difficult.” ■

“I was shaking in my boots. We were both really scared, actually, and even though it felt like the right thing, I knew that there would be people who [would hate] my guts after that.”

—Michelle Bull, author of Resolution C003

AT YOUR FINGERTIPS

Get the *Anglican Journal*’s latest news, photos and behind-the-scenes coverage of General Synod 2016:



ON THE WEB
anglicanjournal.com/gs2016



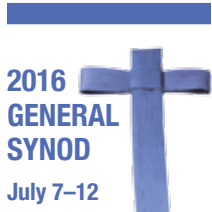
ON TWITTER
@anglicanjournal



ON FACEBOOK
facebook.com/anglicanjournal



ON INSTAGRAM
@anglicanjournal



A sampling of to-do items at Synod 2016

Role of deacons

General Synod 2016 will consider legislation dealing with the role of deacons in the Anglican Church of Canada.

A resolution brought forward by the faith, worship and ministry (FWM) co-ordinating committee asks General Synod to receive The Iona Report (and the Competencies of the Diaconate it includes) and commend it to the dioceses to be studied and reviewed, with feedback to be submitted by October 2018.

The Iona Report is part of a much larger renewal of the diaconate in the Canadian Anglican church that has been taking place since the 1980s, explained the Rev. Eileen Scully, FWM director.

For much of Anglican history, the diaconate was seen simply as a step toward priesthood, but more recently it has been championed as a distinct ministry in its own right—one especially directed toward “those living at the margins of systems and society,” as the report puts it.

But while Canada has had an association of Anglican deacons since 2000, Scully noted that in many parts of the church, the diaconate is still not well understood.

“[Deacons] are marginalized in most places in the life of the church—many of them do not have voice, let alone vote, at synods,” she explained. “It is very difficult for them to be recognized in a lot of places as being an authentic ministry and a fully ordered ministry of the church.”

As the number of deacons in Canada has increased, the need for a set of common standards has become more urgent, said Scully. This eventually led to a call at General Synod 2013 for the creation of a task force that would develop the national theological vision statement and set of competencies for the diaconate that would eventually become The Iona Report.



▲ **General Synod 2016 members will deal with resolutions, including a call for a bilateral dialogue between Anglicans and Mennonites.**

PHOTO: THINGLASS/SHUTTERSTOCK

The resolution also requests that the primate convene a study of the report within the House of Bishops and report back to FWM, and that a revised liturgical text for the ordination of a deacon be prepared in time for General Synod 2019.

—André Forget

Dialogue with Mennonites

Anglicans and Mennonites in Canada haven't historically had much to do with each other, but that could change if General Synod votes to adopt a resolution put forward by the faith, worship and ministry co-ordinating committee to enter into a five-year, bilateral dialogue with Mennonite Church Canada.

Archdeacon Bruce Myers, until recently the Anglican Church of Canada's co-ordinator for ecumenical and interfaith relations, said this would be the first time the Anglican Church of Canada has engaged in a bilateral dialogue with a denomination from the Anabaptist tradition.

“The Anglican Church of Canada, is increasingly...becoming a church on the margins, a church away from the centres of power, when historically we were a church of empire, establishment and privilege,”

he said. “Mennonites have [made]...a conscious decision to be very separate from the principalities and powers, and to take a stance that is often in opposition to empire.” Myers said the decision to consider a dialogue has also been spurred by increasing grassroots interaction and co-operation between Mennonites and Anglicans in cities such as Winnipeg and Kitchener-Waterloo, Ont., which have large Mennonite populations.

—André Forget

New terms of office sought

Sacred Circle, the decision-making body for Canada's Indigenous Anglicans, is asking General Synod to approve longer terms of office for members of the Anglican Council of Indigenous Peoples (ACIP) and the National Indigenous Anglican Bishop.

A resolution will ask that the nine-year limit on the term of the national Indigenous Anglican bishop be removed, and that the terms of half the members of the ACIP, chosen by Sacred Circle, be changed from three to six years.

Sacred Circle 2015 requested the removal of the nine-year cap in order to bring it in line with other episcopal positions, says National Indigenous Anglican Bishop Mark MacDonald.

If General Synod approves the resolution, the only cap on the office will be a requirement to retire by age 70, which is generally the rule for Canadian Anglican bishops. The new rules on terms for ACIP members, MacDonald says, are meant to allow both change and stability in ACIP representation. The resolution calls for the term of office of half the members of ACIP to end after two Sacred Circles, instead of one. Sacred Circles are usually held every three years.

—Tali Folkins



Take part in General Synod 2016

Access General Synod digitally including:

- Agenda
- Convening circular
- Resolutions
- Reports
- News
- And more.

Go to anglican.ca/g2016app to view on your computer and download to your smartphone or tablet.

Web Exclusives

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

- No Covenant decision in 2016
- Extension sought for liturgical texts task force
- General Synod to vote on UN responsible investing statement

Primate hopes for ‘prayerful spirit’ at General Synod

Continued from p. 1

video released by the office of General Synod.

It also seems likely that, whichever way the estimated 269 delegates assembling in Thornhill, Ont., July 7–12 vote, the impact will be felt in Anglican churches across Canada. In an April 12 interview, Hiltz told the *Anglican Journal* that bishops are concerned that clergy and parishes may decide to leave the church if the vote is not acceptable to them. (Avowals to this effect have also been made by followers of the Journal's Facebook page.) Hiltz also said he believed some clergy, if faced with a “no” vote, might decide to marry same-sex couples anyway.

The primate said he hopes General Synod members will live the theme chosen for this General Synod—“You Are My Witnesses,” a phrase from Isaiah 43:10, which deals with God's promise to the Jews of the restoration of Israel, and alluded to in the New Testament by Jesus, when he sends his disciples into the world.

“It's a beautiful theme, it's a challenging theme, because it speaks to me of the manner in which we're called to go about our work in the synod...in ways that are respectful, in ways that are prayerful,” Hiltz said in his video reflection.

In an interview, Hiltz said that although much attention has been focused on the marriage canon resolution, General Synod will deal with other important matters.

Among the topics he's most excited about, Hiltz says, is Indigenous ministries, to which an entire day—Sunday, July 10—will be dedicated.



▲ **Archbishop Fred Hiltz at the Truth and Reconciliation Commission (TRC) closing event in Ottawa. At General Synod, Hiltz is expected to commission a Council of Elders and Youth that will hold the church accountable to the TRC's Calls to Action.**

PHOTO: ANDRÉ FORGET

It will begin with Indigenous spiritual leaders leading delegates in morning worship, followed by an afternoon discussion of the Mission Statement for an Indigenous Anglican Spiritual Ministry within the Anglican

Church of Canada. A document presented by Indigenous bishops to Council of General Synod this March outlines the objectives of future Indigenous ministry in the church.

Hiltz says he hopes the day will conclude with the commissioning of a Council of Elders and Youth, charged with holding the church accountable to Call to Action #48 of the Truth and Reconciliation Commission (TRC), dealing with the UN Declaration on the Rights of Indigenous Peoples.

Among those expected to be present during the proceedings, he says, is TRC Commissioner Marie Wilson.

“When I was sharing with her that we were going to take this move, she was very excited and said she would just love to be present at that moment in synod,” Hiltz says.

Hiltz says he also eagerly looks forward to seeing Bishop Griselda Delgado del Carpio, of the Episcopal Church of Cuba, and Archbishop Francisco de Assis da Silva, primate of Brazil, partly because the Canadian church stands at an interesting time in its relationship with both these partners in the Anglican Communion.

The nature of the Canadian church's relationship to the Cuban church is widely thought to be uncertain as the church in Cuba prepares to return to The Episcopal Church; the Anglican Church of Canada and the Anglican province of Brazil, on the other hand, are moving toward re-establishing a formal relationship after a lapse of six years.

Hiltz said that as he reflected recently on the upcoming General Synod, the words from an Anglican night prayer came repeatedly to mind: “What has been done has been done. What has not been done has not been done. Now let it be.”

Asked what he felt had not been done, Hiltz questioned whether Canadian Anglicans had given enough thought to This Holy Estate, the report of the Commission on the Marriage Canon; or enough consideration to what he called the “lived experience of gays and lesbians.”

Now, with General Synod looming ever-closer, Hiltz said, “We just now need to ‘let it be,’ and allow ourselves to be open to the leading of the Holy Spirit.” ■

THE INTERVIEW ▶

'God is on the side of the oppressed'

By Nandy Heule

In the wake of racial unrest and recent police violence in America, the Rev. Kelly Brown Douglas wrote her latest book with "the crying heart of a mother and the restless soul of a theologian." Douglas serves as an associate priest at Holy Comforter Episcopal Church in Washington, D.C., and she is professor of religion at Goucher College, near Baltimore, Md. Essence Magazine has named Brown Douglas among America's "most distinguished religious thinkers."

Your most recent book, *Stand Your Ground: Black Bodies and the Justice of God* is deeply personal. You write in the book that you asked yourself how you were going to raise your son to cherish his black self in a society that told him he had no value. What would you tell minority mothers today? In Canada, there is a high incidence of suicide among youth of the Attawapiskat First Nation in Ontario.

When I was writing this book, I was truly wrestling with my faith. What is the message of God in times like these? How can we protect our children? The statistics project a life of death for our children. These are the images we need to fight so they don't become a self-fulfilling prophecy. I told my son Desmond [now age 23] from the day he was born, "There's nothing greater than you [except] God. You are a sacred child of God." While the world may call him many things, God will always call him God's child. Nothing can change this. My son's task is to live into that, and to always know and believe that. We need to anchor our children in God and in their own rich histories.

You talk about a black faith. Can you explain?

In America, slavery didn't introduce blacks to God. Oral traditions kept alive knowledge about the nature of God. Storytelling helped black slaves recognize the God of the Exodus story as the God they already knew. Black faith isn't about "I'm going to wait for God to rescue me." The Christian



PHOTO: ANCHOR GRAPHICS

The Rev. Kelly Brown Douglas: "The Christian faith has always been a narrative of resistance that empowers black people."



▲ **Stand Your Ground: Black Bodies and the Justice of God** book cover by Margo Humphrey

PHOTO: ANCHOR GRAPHICS

faith has always been a narrative of resistance that empowers black people. Blacks have always known that God is on the side of the oppressed.

You state that faith communities must lead the way in confronting the "myth of Anglo-Saxon/white superiority" in order to bring about racial healing. What can institutions such as the Anglican church do today?

Have your race conversations between yourselves. You should have that conversation among yourselves, but it should flow out of your struggle for justice. First, let me [as a black woman] meet you where I am already fighting in some way for justice. Just do the work of being church. Then, don't worry about minorities feeling welcome in your church. White people say it isn't easy to become a welcoming church. Right—it's not easy. But first, do the work that isn't easy. Jesus went to the cross. Now that wasn't easy. Jesus didn't go to the cross

because he prayed. He went to the cross because he fought injustices. Faith is not what you believe, but what you do.

You are a priest in a denomination widely recognized for its deep Anglo-Saxon roots. What can your personal experience teach us?

The Episcopal Church has to continue its struggle "to live into" what it means to be church. If the institution were to give up on living beyond itself, on doing better in its struggle for greater racial equality, I would need to leave. It may be a contradiction to be a black priest in this denomination, but just living in America is living with contradiction!

You talk extensively about "moral memory," which you say demands that we recognize the past we carry within us, the past we want to carry within us and the past we need to make right. The Truth and Reconciliation Commission of Canada recently released its final report. Do you think this type of exercise can develop moral memory?

Reconciliation is about going into the pit, telling the truth and finding each other on the other side so we can meet again. Reconciliation also means repentance. This means we need to turn around and change systems that promote white supremacy. The commission's work can only develop moral memory if it leads to just actions that change structures and violent systems.

You say your latest book is your "refusal to be consoled until the justice that is God's is made real in the world." What keeps you hopeful?

I believe in God. That's what keeps me hopeful. I truly believe racial inequality isn't what God wants to be God's justice. ■

Nandy Heule is a writer and communications consultant in Toronto. She can be reached at @nandyheule

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



PHOTO: ANDRÉ FORGET

• Church media in unique position to confront racism, says panel

Bible Readings September 2016			
Day	Reading	Day	Reading
<input type="checkbox"/> 01	Deuteronomy 30.1-20	<input type="checkbox"/> 16	Jeremiah 8.18-9.3
<input type="checkbox"/> 02	Psalm 1.1-6	<input type="checkbox"/> 17	Jeremiah 9.4-16
<input type="checkbox"/> 03	Psalm 139.1-18	<input type="checkbox"/> 18	Luke 16.1-18
<input type="checkbox"/> 04	Luke 14.15-35	<input type="checkbox"/> 19	Amos 6.1-14
<input type="checkbox"/> 05	Ecclesiastes 3.1-22	<input type="checkbox"/> 20	Ephesians 2.1-10
<input type="checkbox"/> 06	James 1.1-18	<input type="checkbox"/> 21	Luke 5.17-39
<input type="checkbox"/> 07	James 1.19-2.17	<input type="checkbox"/> 22	Jeremiah 32.1-15
<input type="checkbox"/> 08	James 2.18-3.12	<input type="checkbox"/> 23	Jeremiah 32.16-35
<input type="checkbox"/> 09	James 3.13-4.10	<input type="checkbox"/> 24	Jeremiah 32.36-44
<input type="checkbox"/> 10	Exodus 32.1-14	<input type="checkbox"/> 25	Luke 16.19-31
<input type="checkbox"/> 11	Luke 15.1-10	<input type="checkbox"/> 26	Habakkuk 1.1-2.4
<input type="checkbox"/> 12	James 4.11-5.6	<input type="checkbox"/> 27	Habakkuk 2.5-20
<input type="checkbox"/> 13	James 5.7-20	<input type="checkbox"/> 28	Habakkuk 3.1-19
<input type="checkbox"/> 14	John 8.12-30	<input type="checkbox"/> 29	Daniel 12.1-13
<input type="checkbox"/> 15	Psalm 113.1-9	<input type="checkbox"/> 30	Lamentations 1.1-22

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

5 A's of Food Security

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



FRED SAYS
FREEDOM'S EA



The Primate's World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA
pwrdf.org

CANADA ▶

Five to receive Anglican Award of Merit

Tali Folkins
STAFF WRITER

This year, five people are being honoured with the Anglican Award of Merit, which recognizes lay people for their outstanding contributions to the life and work of the Anglican Church of Canada.

During its spring meeting, Council of General Synod (CoGS) voted to approve a resolution naming the following awardees: Jennifer Henry, an ecumenical social justice advocate; Suzanne Lawson, a representative to the Anglican Consultative Council; Trevor J.D. Powell, a church archivist; David Stovel, a portfolio manager and trustee for a number of church benefit plans; and Peter A. Whitmore, a judge and former chancellor of the diocese of Qu'Appelle.

"I was honoured that those who nominated me are colleagues I so deeply respect," Henry said. "We have a shared commitment to the ecumenical justice movement that is stronger than the sum of its parts."

Henry, executive director of ecumenical social justice group KAIROS Canada, has worked as a social justice advocate for more than 20 years. She serves on the Good Jobs Roundtable, an initiative led by private-sector union Unifor; the Primate's Commission on Discovery, Reconciliation and Justice; and the board of the Center and Library for the Bible and Social Justice.

Lawson, who has participated in three meetings of the Anglican Consultative Council, said she felt both honoured and humbled to have been named a recipient.

"I have gradually and sometimes bumpily become who I am because of those within the church who, over my whole life, have taught, mentored and encouraged me," Lawson said. "In many ways, it should be their reward. I receive it to acknowl-



▲ (L-R): Awardees Jennifer Henry, Suzanne Lawson, Trevor J.D. Powell, David Stovel and Peter A. Whitmore
PHOTOS: CONTRIBUTED

edge the gratitude I feel towards them and towards this wonderful, complex church in which we live out our ministry together as Anglicans."

Powell has served as archivist and registrar for the diocese of Qu'Appelle and archivist for the ecclesiastical province of Rupert's Land. He was also cited for the leadership role he played among diocesan archivists across Canada in providing access to records related to Canada's Truth and Reconciliation Commission (TRC) and the Indian Residential Schools Settlement Agreement.

Said Powell, "I'm thrilled at being selected to receive this national honour. It's not often that one has the opportunity to contribute to the work of the church at the diocesan, provincial and national levels."

Stovel, vice-president and portfolio manager at RBC Wealth Management, said he was "truly honoured" to receive the award. Stovel described the board of trustees of the General Synod Pension Plan, on which he sits, as "without a doubt, the most profes-

sional and competent board that I know."

Added Stovel, "My involvement over the past 30 years has been most personally rewarding, and I have appreciated the opportunity to contribute to the financial well-being of the clergy."

Whitmore said he felt in good company when he learned of the other recipients.

"I am without words," he said. "I am honoured just to be considered for this award, and know that there are many others who have done so much more than I have. I am most fortunate to have been entrusted to provide assistance to the diocese of Qu'Appelle and the church over the years, and have received much more than I have ever given."

Whitmore, a justice of the Court of Appeal for Saskatchewan, has also served as vice-chancellor and chancellor of the diocese of Qu'Appelle. His award recognized, among other things, the role he played for the diocese and General Synod in working out a settlement agreement for residential school survivors. ■

Homecare, palliative care get funding

Continued from p. 1
Carter v. Canada, the landmark Supreme Court decision in February 2015, which struck down as unconstitutional the laws prohibiting physician-assisted dying.



▲ Ottawa's promise to spend \$3 billion over the next five years for homecare and expanded palliative care is a positive development, says Anglican ethicist Canon Eric Beresford.

PHOTO: PHOTOGRAPHEE. EU/SHUTTERSTOCK

The court gave the Canadian government 12 months (later extended to 16 months) to craft legislation governing the circumstances in which medically assisted death could happen. This period ends June 6, allowing seven weeks for the bill to pass through the House of Commons and the Senate.

The proposed legislation limits assisted dying to adults who are suffering intolerably from a "serious and incurable illness, disease or disability," are in an "advanced state of irreversible decline in capability" and whose natural death has become "reasonably foreseeable."

Critics argued that it fails to comply with the Supreme Court's ruling that assisted dying should be available to anyone suffering from a "grievous and irremediable medical condition [including an illness, disease or disability] that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition."

In an irony that Guichon was quick to point out, under the current legislation, Kathleen "Kay" Carter—the plaintiff

under whose name the Carter decision was brought—may not have been eligible to receive medical assistance in dying.

"Carter did not have a condition that both caused her suffering and would cause her death," she explained. "The condition [spinal stenosis] caused her intolerable suffering, but it was not a condition that was going to lead to her death in the near future."

The vagueness of the term "reasonable foreseeability" has also raised the ire of the BC Civil Liberties Association (BCCCLA), one of the plaintiffs in Carter v. Canada, and assisted-dying rights group Dying with Dignity.

Meanwhile, the government's promise to spend \$3 billion over the next five years for homecare and expanded palliative care was received positively by various quarters.

Beresford said the announcement was "wonderful news," and suggested that with assisted dying now an option, strong palliative care is more important than ever.

"One of the things that the task group said throughout was that without some real commitment to palliative care, providing the option of physician-assisted dying wasn't providing a choice," he said.

In the meantime, Beresford said the assisted dying task force should help keep Anglicans focused on the underlying issues. "Our role as Anglicans within that world is to continue to ask the question of how does this broadening constitute care or not?" he said. "Is it really an expression of care for the suffering individual, [or] does it actually have an impact of making the individuals vulnerable?" ■

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

Thank you E-mail: circulation@national.anglican.ca or (phone): 416-924-9199 or 1-866-924-9192, ext. 259/245 or (fax) 416-925-8811

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.

CANADA ►

Intentional community to open in Vancouver

Tali Folkins
STAFF WRITER

A Vancouver rectory is set to become one of the newest of a number of intentional communities recently planned or launched by Anglicans in Canada.

This September, St. Margaret's Cedar Cottage, an Anglican church in East Vancouver, will launch its first 11-month program at Hineni House, a small spiritual community intended for young adults.

A goal of the program is to encourage an "open spirituality," and applicants don't need to be Anglican or even believe in God at all to be accepted, says program director Anita Laura Fonseca. The hope, above all, is that the program will enable Hineni House members to discern their vocation, whether that is conceptualized in religious terms or not.

"Even though we are a faith community and spiritual practices will be a part of it... if people come from no faith and consider themselves to be atheists, for example, we would use the resources that we have to help them in their discernment journey, which doesn't necessarily have to be a spiritual journey," she says.

The idea for Hineni House arose about five years ago, Fonseca says, when St. Margaret's Cedar Cottage was pondering what to do with its rectory. Eventually the parish settled on a discernment program for people in the 18–30 age range, partly inspired by the Episcopal Service Corps, a network of intentional communities for young adults that is affiliated with The Episcopal Church.

"That just seemed to work perfectly with what the church wants to offer," she says.

In support of the project, St. Margaret's Cedar Cottage received a grant of \$10,000 from the Anglican Foundation for youth leadership development projects, says Anglican Foundation executive administrator Scott Brubacher. "This project of intentional communal living, service to the commu-



PHOTO: CONTRIBUTED

Hineni House, a small spiritual community for young adults, aims to help participants discern their vocation, whether that is conceptualized in religious terms or not.



▲ **Anita Laura Fonseca, Hineni House program director**

PHOTO: CONTRIBUTED

nity and spiritual discernment, fit with the mandate," he says.

Up to five participants will stay at Hineni House each year. Alongside their regular work or studies, residents will follow a program of discernment and conflict resolution, including retreats and workshops, with Hineni House's spiritual directors, psychological counsellors and mentors. The cost of \$700 includes rent, Internet and all programming, counselling and retreats.

Hineni House will join a number of new Anglican-originated intentional communities for young people in Canada. In 2014, the parish of Christ Church in Edmonton and the diocese of Edmonton jointly launched Ascension House, a six-person community for people 18–25. The Companions on the Way program, an initiative of the Sisters of St. John the Divine (SSJD) in Toronto aimed at women ages 22–40, is slated to start this September.

A particularly high-profile international program is the Community of St. Anselm at Lambeth Palace, official residence of the Archbishop of Canterbury, which launched with 16 young adults last September.

The Rev. Scott Sharman, Ascension House director, says there may be something of a movement afoot, as many people today—perhaps younger people especially—are becoming aware that "we need to try to live together in a different way, because it's not sustainable to all just be islands unto ourselves... We're seeing some of the limitations of being able to do that—economically, and environmentally, and relationally, and perhaps even spiritually."

Sharman says it's too early, however, to say how successful this movement will be. And indeed, both Fonseca and Canon Sr. Constance Joanna Gefvert, co-ordinator of SSJD's program, say response to their programs has not been what they would have hoped.

Fonseca says it's possible some would-be applicants may be feeling a bit deterred by the newness of the program. What many people may not realize, she says, is that this very newness presents the program's first set of residents with a unique opportunity to make their mark.

"We're going to figure it out with whoever comes first," she says. "They're the ones that are going to help us shape not just the community they'll be in, but the entire program."

One challenge facing organizers of Ascension House, Sharman says, has been how to balance participants' desire to shape the community with the need for some sort of rule of life.

"We have found that a bit of challenge—how to give a little bit of freedom and a little bit of internal direction in setting the course, but not just letting it devolve into everyone doing their own thing, which sort of misses the point," he says.

His advice for anyone setting up a new intentional community?

"Try to talk to as many people as you can who are farther along the road in this type of thing," he says. "Don't try to reinvent the wheel." ■

PEOPLE ►

Bishop Andrews to head Wycliffe College

Tali Folkins
STAFF WRITER

Bishop Stephen Andrews, of the diocese of Algoma, has been named the next principal of Wycliffe College, the Toronto theological school recently announced.

"Stephen brings to the job an exceptional blend of scholarship, leadership and a deep experience in both the academy and the church," Bob Hamilton, chair of Wycliffe's board of trustees and search committee, said in a statement released April 21. "His leadership will allow Wycliffe to continue to bring innovative change to



Bishop Stephen Andrews

PHOTO: DIOCESE OF ALGOMA

theological education."

Asked by the *Anglican Journal* what had attracted him to the position, Andrews said, "I'm both a parish priest and an academic, and I've had a conviction that theology needs to be worked out in the church for the church, and that that's the primary role of theological college—to prepare church leaders who can carry on the work of theology in the context of the local parish."

One of his priorities as principal, Andrews said, will be to build links to the wider church—something he hoped his

existing good relationships with other bishops would facilitate.

Andrews' last day as bishop of Algoma will be July 31, and his first day as principal August 1.

Andrews, who has served as bishop of Algoma since 2009, is a Wycliffe alumnus, having received his MDiv there in 1984. He was ordained in Nova Scotia in 1986 and served as assistant curate at St. Paul's Anglican Church, Halifax, until 1990. In 1995, he completed a PhD at Cambridge University's Faculty of Divinity. ■

Web Exclusives

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



PHOTO: CONTRIBUTED

• **Rita Lee Chiu**, sister of first female Anglican priest, mourned

York-Credit Valley area bishop announces retirement

André Forget
STAFF WRITER

Philip Poole, suffragan bishop of the diocese of Toronto and area bishop of York-Credit Valley region, has announced that he will retire effective Sept. 30, 2016.

"It just feels like it is time for someone else to have the opportunity to serve the church episcopally," said Poole, who has been bishop since 2005.

Although he was elected when debates about human sexuality were raging, and declining membership was causing deep



Bishop Philip Poole

PHOTO: MICHAEL HUDSON

anxiety about the future of the church, Poole said he has always found reasons to be optimistic. "It's been a challenging time, but it's also been a remarkably creative time," he said. "We have seen an enormous increase in missional ministry across the church. I think there's been a real emphasis on social justice ministries from coast to coast... We're finding ways to speak to a society that is very different from the one I grew up in."

Poole will continue to serve as a pension fund trustee and work with the Compass Rose Society, an international charity that

supports the work of the Archbishop of Canterbury and the Anglican Communion.

He also hopes to take up music again, a lifelong passion that took a backseat during his years as bishop, and looks forward to spending more time with his wife, Karen, and his children and grandchildren.

Poole was ordained a deacon in 1977 and a priest in 1978. He completed an MTh in 1988, and served in a number of capacities in the diocese of Toronto, including as Holland Deanery's regional dean and as honorary canon at the Cathedral Church of St. James. ■

CANADA ▶

‘Civil disobedience’ may arise if gay marriage rejected

Continued from p. 1
church risks losing members who may be incensed to the point of leaving. Bishops may decide to hold “post-General Synod” gatherings, which would enable people to “express what they need to express and consider how we continue to walk together,” he said.
“We’re all going into this synod knowing there will be pastoral implications no matter which way this vote goes, and every single bishop in our church has to deal with those pastoral implications,” he said.
“I know it’s difficult for people to hear me say this, but...if it doesn’t pass, the LGBT [Lesbian, Gay, Bisexual, Transgender] community is going to be deeply upset—if not, in fact, deeply offended,” Hiltz added. “And we will have to seize that as a challenge and an opportunity as a church to be, I think, much more deeply engaged with them in terms of their lived experience of their lived covenantal love one for another.”
To pass its first reading at General Synod this July, the resolution to allow same-sex marriages needs a two-thirds majority from



▲ “We’re mindful of our need to reach out to those who are going to be hurt or offended by a decision of General Synod,” says Archbishop Fred Hiltz.
PHOTO: TALI FOLKINS

all three orders—bishops, clergy and laity. On February 29, the House of Bishops announced that they were unlikely to get the needed two-thirds majority. A few days later, Hiltz told the *Anglican Journal* that he believed roughly a third of the church’s bishops were in favour, a third were opposed and another third were struggling with the issue.
In the April interview with the *Journal*, Hiltz suggested this still seemed to be the case. “Overall, a lot of the positions of the bishops for or against same-sex marriage in our church haven’t really changed.”
Although some bishops have suggested the possibility of other options beyond a vote simply in favour or opposed to changing the marriage canon, Hiltz said no clear consensus on any such option emerged from the House of Bishops meeting.
The *Journal* also spoke with Bishop Larry Robertson of the diocese of Yukon, who said he found the opportunity to talk about the “pastoral implications” of the marriage canon vote during the bishops’ meeting.
“Regardless of what happens, people are going to be affected—whether there is

a ‘no’ vote, or a ‘yes’ vote, or a delay vote or whatever it is,” he said. “We spent some time on just how do we then deal with the hurt and the pain of a result that people weren’t expecting or didn’t want.”
Robertson said he plans on holding a day for diocesan lay and ordained leaders after General Synod to talk about what happened.
Meanwhile, at their meeting, bishops also had a session on dialogue with Islam that included a presentation by David Goa, director of the Chester Ronning Centre for the Study of Religion and Public Life at the University of Alberta. Among other things, Hiltz said, Goa spoke about the importance of Jesus and Mary in the Muslim tradition, and told them that religiously motivated violence was “a tragedy, a betrayal of the way they understand Allah.”
Bishops also heard about the global refugee situation from Ian McBride, executive director of AURA, an alliance between the Anglican diocese of Toronto and the Toronto Conference of the United Church of Canada, aimed at helping with the settlement of refugees. ■

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 8,000 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.ccsonline.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 education 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@asttheology.ns.ca website: www.asttheology.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. Acting Principal: Rev. Dr. Jessica Latshaw
Contact: Lisa McInnis, Registrar
114 Seminary Crescent
Saskatoon, SK. S7N0X3
Phone: (306)975-1550
Fax: (306)934-2683
E-Mail: esc.registrar@usask.ca www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE
London, Ontario Whether you’re seeking personal development, a critical graduate research environment, or ministry skills for ordination, Huron can help you reach your goals. Affiliated with Western University, the Faculty of Theology is ATS accredited. Offering BTh, MDiv, MTS, MA degrees, continuing education and LTh diploma.

For info: Dean of Theology,
1349 Western Rd., London, ON N6G 1H3
Email: srice@uwo.ca
Phone: (519) 438-7224, x289
Web: 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.uspaul.ca

THORNELOE UNIVERSITY
Sudbury, Ontario An innovative and thriving Anglican College within Laurentian University, our Fine Arts, Classical Studies, Theatre Arts, Women’s 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 Fully accredited by the Association of Theological Schools, VST is a multi-denominational graduate theological college that serves the leadership needs of Christian communities across North America and beyond. VST offers an M.Div., Native Ministries M.Div by extension, MA in Theological Studies, Master of Theology, MA in Public and Pastoral Leadership, MA in Indigenous and Inter-religious Studies, Master of Theology in Indigenous and Inter-religious Studies, diplomas in denominational and graduate studies, and a variety of certificate programs, continuing education program and summer school programs. VST programs can fit into most schedules and fulfill a diverse range of learning needs, including distance education. Alongside the Centre for Christian Leadership, the establishment of the Iona Pacific Inter-religious Centre and the Indigenous Studies Centre provide the context for ongoing collaboration and partnership within our inter-religious and First Nations communities. Engaging public events, workshops and January Intensives round out VST’s offerings. Consider an education at Vancouver School of Theology and find out more by visiting our website at www.vst.edu or emailing possibilities@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.

ARTS AND CULTURE ▶

BOOK REVIEWS

THE GLOBAL WAR ON CHRISTIANS: Dispatches from the Front Lines of Anti-Christian Persecution

By John L. Allen Jr.

336 pages
Image, 2013
ISBN 978-0770437374

CHRISTIANOPHOBIA: A Faith Under Attack

By Rupert Shortt

328 pages
Eerdmans, 2012
ISBN 978-0802869852

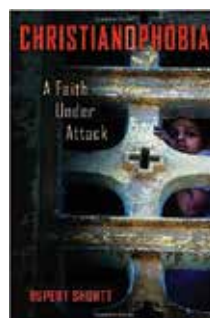
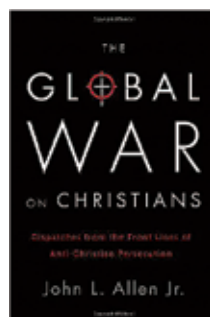
Why the persecution of Christians is on the rise

Violence high in authoritarian regimes

By John Arkelian

TWO RECENT BOOKS explore the persecution of Christians, endemic in the world today. Of the two, *The Global War on Christians* by John L. Allen Jr. supplements its chronicle of oppression with more analysis. We learn, for instance, that 80% of all acts of religious discrimination in the world today are directed at Christians. It is estimated that there have been 70 million Christian martyrs since the time of Christ. Fully half of them (45 million) were killed in the 20th century, most falling victim to the twin evils of Nazism and Communism: "More Christians were killed because of their faith in the twentieth century than in all previous centuries combined."

Allen identifies the war on Christians as "a massive, worldwide pattern of violence and oppression directed against a specific group of people." There are myriad reasons why Christians are singled out for discrimination or outright persecution. For instance, the faith's vigorous growth (often in its Pentecostal forms) in some places is perceived to threaten "the traditionally dominant position of other religious groups or the state." Further, its adherents are often outspoken advocates for human rights and



PHOTOS: CONTRIBUTED

democracy, which makes them threats to authoritarian regimes. And, the increasingly strong connections between nationalism and religion in places such as India means that Christians can be perceived as a threat to "national identity." But what constitutes discrimination toward (or outright persecution of) Christians because they are Christians? Allen argues, "It's not enough to consider what was in the mind of the person pulling the trigger—we also have to ponder what was in the heart of the person getting shot." So, when a Catholic priest was murdered by the Mafia for challenging its hold on his community, "The motives of his assassins may not have had anything to do with Christianity, but [their victims'] certainly did."

For its part, *Christianophobia: A Faith Under Attack* by Rupert Shortt is mostly expository, recounting a long litany of persecution. And what a long and shameful litany it is! All too often, persecution follows three phases: first comes disinformation, which robs prospective victims of their good reputation; that's followed by discrimination, which relegates them to second-class status; and then comes outright persecution, be it by the state, paramilitaries, mobs or simply those from inimical groups. A great many of the places where Christians suffer discrimination and/or persecution are in countries with Muslim majorities. But societies with Hindu and Buddhist

majorities are also by no means above singling out Christians for maltreatment. And Communist tyrannies, like those in China, North Korea, Vietnam and Laos, take second place to none in the sheer brutality of the oppression they visit upon Christians. Much of this is emblematic of humankind's age-old proclivity for marginalizing and oppressing minorities. Sometimes religious minorities get conflated with ethnic differences or they are seen as being in the way of a state's attempt to impose a uniform "national identity" upon its citizens. More uniquely, Communist dictatorships aspire to "political sacralization," brazenly claiming for the state alone the attributes normally reserved for the sacred. And Christianity, with its longstanding association with justice, freedom and human rights, is perceived as a potential source of dissidence by regimes that brook no dissent.

We need to recognize the oppression under which our fellow Christians suffer in so many places in today's world and to find meaningful ways to support their just plea: "Please let the world know we want freedom. Freedom, just freedom. Freedom to speak, freedom to worship, freedom to praise God, freedom to work, freedom to learn, freedom to write. Just freedom." ■

John Arkelian is an award-winning author and journalist.

Copyright ©2014 by John Arkelian

CLASSIFIEDS

INVITATION



A special invitation to former members of St. John's, Ancaster

You are invited to help us celebrate the 200th anniversary of the Anglican presence in Ancaster, Ontario. As part of a year-long celebration, the following event is being planned:

Sunday, September 18
Homecoming Eucharist and BBQ

Everyone welcome. Check our website for more details or call the church office, 9:00 a.m. to 5:00 p.m., Monday to Friday. (905) 648 2353

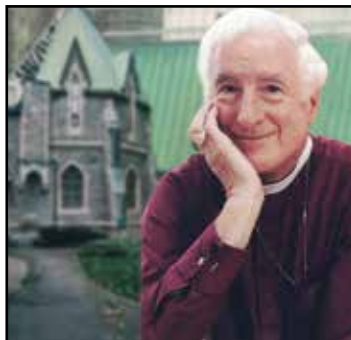
E-mail: admin@ancasteranglican.org
www.ancasteranglican.org
St. John's Anglican Church
272 Wilson St. E.
Ancaster, ON L9G 2B9

NEW BOOK

Rev. Kenn Garrity, Rupertsland Priest, has recently published two books based on questions asked by his parishioners. **The WHYs Book: Pew Ponderings & Perplexities** and **I'm A WHYs Book Two**. Questions range from the meaning of scripture passages, the origins of the seasons in the church year, to the church's stance on mercy killing. Answers are thought provoking, enlightening, and present a "stimulating thought process". You may not always agree with his answers but they act as a means to explore your own faith. The books are available by contacting Rev. Garrity at PO Box 54073 Silver Heights PO, Winnipeg, MB, R3J 0L5. \$25.00 shipping and handling



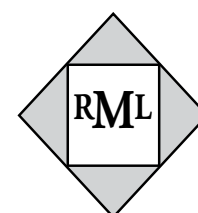
NEW BOOK



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.

STAINED GLASS



Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

TRADITIONAL OR CONTEMPORARY ORIGINAL DESIGNS EXPERT RESTORATIONS AND REPAIRS

Email: mccausland@sprynet.com
Website: www.eternalglass.com

30 Chauncey Ave.,
Toronto, Ont. M8Z 2Z4
Telephone (416) 233-9530
Fax (416) 234-5450

Call Toll Free 1-800-563-1555

STAINED GLASS



ARTISTS AND CRAFTSMEN IN STAINED GLASS

(905) 669-4244

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

SUNRISE Studios
Est. 1979

Memorial Windows - Restoration
Protective Storm Glazing
Custom Woodworking

97 Wharnclyffe Rd. S.
London, Ontario N6J 2K2
(519) 432-9624

Toll Free 1-877-575-2321
www.sunrisestainedglass.com

VOCATIONS



IS GOD CALLING YOU TO GO DEEPER?

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

COLLECTING



CANADIAN BANK NOTES

Paying Top Dollar
Dominion and Bank of Canada
Buying, Auction or Consignment

THE COIN CABINET

Moncton, NB & Toronto, ON

Brian Bell

info@GBELLAuctions.com
(506) 857-9403

We travel throughout Canada

PIANO AND ORGAN SERVICE

SCHMIDT PIANO AND ORGAN SERVICE

Piano Tuning, Sales, Rebuilding, Regulating, Refinishing & Repair, Pipe, Reed & Electronic, Organ, Tuning & Repair, Sound Systems, Viscount Church Organs, Pipe Organ Building, Maas-Rowe Carillons, Allen Audio

Gary R. Schmidt, President
Kitchener: (519) 570-3280
Toll Free: (888) 870-TUNE (8863)
Fax: (519) 579-7615
E-mail: gary@schmidtorganoandorgan.ca
www.schmidtorganoandorgan.ca

ADVERTISING CONTACT:



Larry Gee
ANGELICAN JOURNAL
(226) 664-0350

advertising@national.anglican.ca

Come Experience Our World!



by Sea

- Sunfarer Panama Canal**
Holland America • ms Zuiderdam
November 20, 2016 & February 5, 2017 • 11 Days
- Christmas in the Caribbean**
Holland America • ms Rotterdam
December 19, 2016 • 15 Days
- Grand World Voyage**
Holland America • ms Amsterdam
January 4, 2017 • up to 112 Days
- President's Cruise**
Pacific Treasures and New Zealand
Holland America • ms Noordam
January 14, 2017 • 18, 20 or 33 Days
- Cuba Cruise**
Celestyal Cruises • Celestyal Crystal
February 19, 2017 • 12 Days

by Land

- Battlefields of the Great Wars**
October 8, 2016 • 13 Days
- Morocco**
October 16, 2016 • 17 Days
- South Africa plus Victoria Falls and Chobe**
October 16, 2016 • 23 Days
- Polar Bears of Churchill**
October 27, 2016 • 7 Days
- Journey to the Holy Land**
October 29, 2016 • 13 Days
- Ecuador and Galapagos**
November 2, 2016 • 19 Days
- Costa Rica's Natural Wonders**
February 20 & March 20, 2017 • 15 Days

by River

- China and Yangtze River Cruise**
Beijing to Shanghai
October 12, 2016 • 17 Days
- Port Wine and Flamenco**
Madrid to Lisbon
April 7, 2017 • 15 Days
- Waterways of the Netherlands**
Including Keukenhof Gardens
Amsterdam Roundtrip
April 27, 2017 • 9 Days
- Venice and the Lagoon Islands**
Bologna, Verona and Lake Garda
May 7, 2017 • 11 Days
- Romantic Danube**
Prague to Budapest
May 20, 2017 • 12 Days



**CRAIG
TRAVEL**



1092 Mt. Pleasant Rd. Toronto, ON M4P 2M6



1-800-387-8890 • www.craigtravel.com • journeys@craigtravel.com  Reg. I498987

Exceeding expectations everywhere we go! Contact us for your FREE Brochure