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Primates censure TEC, but agree to ‘walk together’

André Forget
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that despite the confusion, frustration and pain arising from a communiqué “requiring” The Episcopal Church (TEC) to face consequences

for its decision to allow same-sex marriage, the Primates’ Meeting in Canterbury, England, was a success.

“I think the very fact that we all came was important,” Hiltz said in an interview with the *Anglican Journal*. “It took its course in such a way that the Communion was

not broken...All the posturing and rhetoric and rumours that were so much a part of the lead-up to the meeting didn’t come to pass—from that point of view, it was good.” There was, he said, “a lot of deep personal resolve to make it work.”

The weeks leading up to the meet-

ing—held January 11-15—were marked by tension over the U.S. church’s decision in 2015 to allow same-sex marriage and the continued acceptance of same-sex blessings by some Canadian dioceses; media reports said some leaders of theologically

See Welby, p. 10

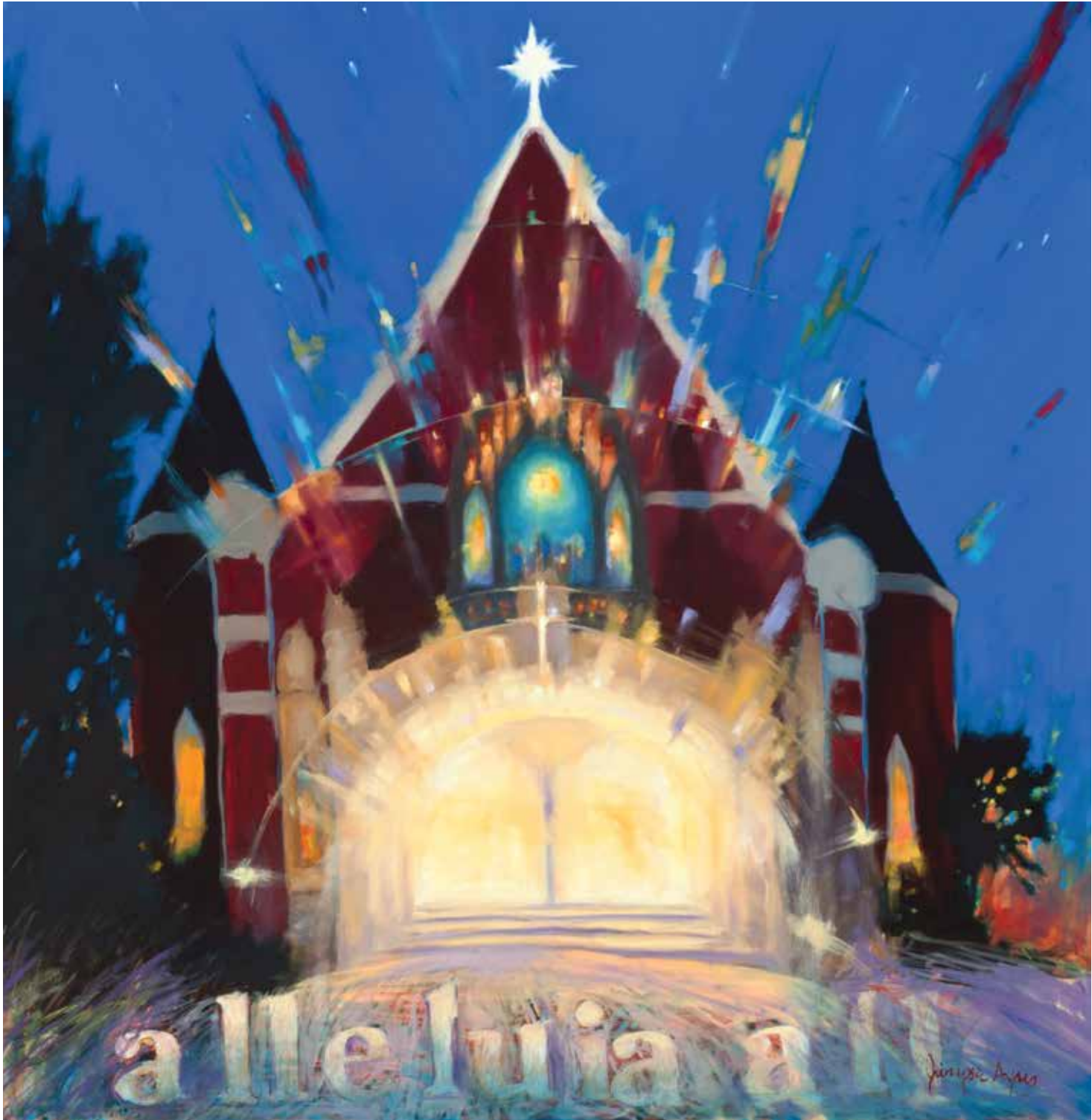


IMAGE: JIMPISIE AYRES

He is risen

March 27 is Easter, when Christians around the world celebrate the resurrection of Jesus Christ and the victory of life over death. It is also “the perfect opportunity to remember the stories of Jesus’ ministry” and his call to serve. See *The Easter story continues to unfold*, p. 9.

Reimagining ministry in the pipelines

André Forget
STAFF WRITER

Jenilee Gale is a resident of Peace River, Alta., but where she considers “home” to be is a more complicated question.

She first moved to Alberta from Hampden, Nfld., when she was 10 years old and has moved back twice in the past 21 years, most recently because of her husband’s work as a carpenter.

“I’m in between...I mean, our work is here...so you have to make Alberta your home, even though you know that, in some aspects, Newfoundland’s always going to be part of your heart,” she explains over the phone.

Gale is not alone in feeling this way. Newfoundlanders have been migrating to Alberta for decades now, drawn by oppor-

See Offering, p.15

PWRDF sees surge in donations for refugees

Tali Folkins
STAFF WRITER

Since September, Canadian Anglicans have donated more than 82 times as much for Syrian relief as they did in the first eight months of 2015—and the spike is translating directly into more aid for desperate Syrian families.

As of Feb. 3, 2015, The Primate’s World Relief and Development Fund (PWRDF) has received \$526,190 in donations for relief in and around Syria, PWRDF announced last week. That’s more than six times the \$80,155 received from January 2012 to early September 2015, and more

See \$300K, p. 9

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CANADA ▶



Diocese divests from fossil fuels, mining

Ethical investing does not equal lost revenue, says Quebec bishop

André Forget
STAFF WRITER

In mid-December, the diocese of Quebec completed a four-year process of divestment from fossil fuels and resource extraction, making it the first diocese in the Anglican Church of Canada to fully divest from both mining and fossil fuels.

In a report to the synod of the diocese of Quebec in November, Bishop Dennis Drainville noted that since the Church Society of the Diocese of Quebec passed a motion to divest from resource extraction holdings at its annual general meeting four years ago, \$525,000 has been divested from gold and copper mining operations. Following a subsequent motion in 2014 calling on the investment committee to get out of oil and gas, \$1.72 million has been divested from fossil fuels.

“The church has a responsibility to respond to the needs of the world,” Drainville said in an interview. “When we respond to those needs, we respond with all our resources, whether they be people, buildings or money... For us to hold stocks in organizations that we know are involved in violence in the developing world, and not adhering to good pollution standards and good employment standards, raises questions.”

As Drainville explained, the diocese of Quebec is unusual because it is governed by both a synod and a church society, the latter being responsible for most of the diocese’s investment activities. It is also one of a few dioceses in Canada that, through legislative documents going back to the colonial period, have the power to create their own instruments of investment.

Drainville said this arrangement has given the church society’s investment committee greater flexibility, and has been a boon to its divestment efforts even as it has allowed the diocese to grow its investment revenues.

“It’s been very helpful,” he said. “This



ILLUSTRATIONS: MACROVECTOR

“The church has a responsibility to respond to the needs of the world. When we respond to those needs, we respond with all our resources, whether they be people, buildings or money.”

— Bishop Dennis Drainville, diocese of Quebec

year, the Canadian market is down somewhere around 7%, the American market has flatlined, but so far, by the end of the year it looks like we’ll have either 7.9 or 8% return on investment. But it is because we have an exceedingly good investment committee, and because we have this capacity to put together our own instruments of investment.”

It is a financial picture very different from the one that existed 10 years ago, when Drainville first became involved in diocesan leadership as a missionary.

In 2006, the diocese of Quebec was hemorrhaging money, with operating losses at almost \$800,000 for its church society and almost \$100,000 for synod, Drainville noted in his charge to synod.

He said the crisis was brought on by the ongoing exodus of Quebec anglophones, precipitated by economic and social changes in the past couple of decades. An estimated 4,000 Anglicans remain in the diocese, according to the 2015 *Anglican Church Directory*.

Given that the diocese could no longer rely on congregational offerings in order to remain solvent, Drainville said it began to liquidate assets and turn to investment as its main source of revenue.

“It’s important to understand [that] in

the diocese of Quebec, [the] bottom line [is that] we will always have great challenges, because there is virtually no more English population in central and eastern Quebec,” he explained. “So we’re always going to be behind the eight ball, but the difference now is that we are structured to operate on the basis of the monies that we have and the monies that we have coming in.”

Drainville predicts that by 2017, both the church society and synod will be operating “in the black,” which he argued is evidence that ethical investing does not necessarily mean losing revenue.

“Five years, 10 years ago, when people were speaking about ethical investments, you would always hear people... say things like, ‘Fine, but you’re not going to make any money investing ethically.’ Well, that’s nonsense, that’s absolute nonsense,” he said. “There’s a world of investment out there—you just have to be educated and make the kinds of choices that are appropriate.”

While Quebec is the first diocese to complete this process, the dioceses of Ottawa and Montreal followed its lead at their 2015 synods, both passing resolutions to move toward divestment from fossil fuels. ■

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God’s promise. Our commitment. Giving with Grace.

A MESSAGE FROM THE GENERAL SECRETARY, MICHAEL THOMPSON

Welcome to the fresh face of Anglican generosity in support of God’s mission through the ministries of the Anglican Church of Canada, “Giving with Grace.” And thank you for all the ways in which you supported its predecessor, “Anglican Appeal.”

Why the change? For one thing, the way we think about giving has changed over the years. We believe that people are giving with a deeper sense of purpose and see the church as a way to serve that purpose with their money. You aren’t giving to the church so much as through the church. So it’s not that

we’re appealing to you on behalf of something “Anglican.” Instead we’re inviting you to “give with grace.”

Grace, of course, is what God gives, freely and with no strings attached, to create and care for the world. A few years ago, our church gathered from coast to coast to coast to sing and celebrate that “Amazing Grace” as the basis for our life together. Giving with that grace means joining the gifts God has given to the passionate work God does to heal, redeem, and reconcile, to confront, transform, and challenge.

God desires a better world, and so do we. “Giving with Grace” aligns our hunger for a better world with God’s initiative. Giving with Grace means making the difference one person can make. One by one, added up, and joined to God’s grace, that’s all the difference in the world. God’s promise. Our commitment. Giving with Grace.

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The Anglican Church of Canada

CANADA ►



United, Anglican churches see closer ties

Tali Folkins
STAFF WRITER

Fresh out of a meeting in Toronto January 8 with Archbishop Fred Hiltz, primate of the Anglican Church of Canada—their first official meeting since her election last summer—the Rt. Rev. Jordan Cantwell was brimming with enthusiasm.

“We could’ve talked for three times as long,” Cantwell, the new United Church of Canada (UCC) moderator said in an interview. The main topic of their conversation, Cantwell said, was the episcopé, the ministry of oversight—“how that’s exercised in our different churches, and what would the path towards mutual recognition of ministries, or of full communion, or just of deeper union or deeper co-operation, look like...what are the barriers, what are the opportunities.”

Earlier that day, Cantwell had preached a sermon at a special Epiphany service, featuring United Church hymns, in the national church offices’ chapel in Toronto.

“You know, there was a bit of a lull after the discussions in the ’70s sort of fell apart, but it’s picking back up,” said Cantwell. “I think we’re on an upswing in our ecumenical relations.”

In 1975, a plan to formally unite the two churches, approved by the UCC’s General Council, fell through after the Anglican church’s General Synod voted against it—leaving UCC members feeling “left at the altar,” as Archdeacon Bruce Myers, the Anglican church’s co-ordinator for ecumenical and interfaith relations, has put it. But formal dialogue began again in 2003—and, meanwhile, a lot has been going on informally, Cantwell said. A number of congregations in Canada, for example, have been sharing clergy despite the discomfort some Anglicans have expressed about the administering of sacraments by lay ministers and non-Anglican priests.

Ecumenism is one of her three top priorities as moderator, Cantwell said, together with fostering reconciliation and right relationships within and beyond the United Church, and encouraging the growth of youth and adult ministry.

The two churches’ common history of involvement in the Indian residential school system and their desire to work out a new relationship with Indigenous people have already brought them closer together, she says—and that is likely to continue. Cantwell noted, for example, that both churches are now in the process of exploring with their Indigenous members what



▲ **Archbishop Fred Hiltz and the Rt. Rev. Jordan Cantwell during a special Eucharist at the Chapel of the Holy Apostles**

PHOTO: ANDRÉ FORGET

kind of changes might be needed in order for Indigenous congregations to have more autonomy.

Hiltz agreed the meeting had been both enjoyable and fruitful. There’s currently “new life” in the United Church-Anglican dialogue, he said, particularly in the area of mutual recognition of ministries.

One interesting thing the two spoke about, Hiltz said, was the idea that the two churches, in their formal dialogue with one another, might draw more heavily from the on-the-ground experiences of ecumenical shared ministries.

“To move that way is a recognition and an affirmation for the ecumenical shared ministries and the way people have really diligently worked hard together—not without, in some cases, some struggle...But they make it happen,” he said.

They also discussed, he said, the possibility of having more members of each church serve on the other church’s committees.

Although it will not affect their formal relationship, Cantwell said, many individual members of the UCC—including herself—will be watching the Anglican church’s vote on same-sex marriage this summer very closely.

“People will feel the decision within the United Church as well as within the Anglican church, and will celebrate or grieve as they’re so inclined whatever the decision is,” she said.

Cantwell is gay, and her own life journey has been intimately affected by church positions on sexuality. Raised primarily in the Anglican tradition, she left the church in her 20s, after concluding its position on the ordination of gays would not allow her to follow her vocation without lying about who she was. “I thought, ‘Well, I’m pretty sure that God hasn’t made me a lesbian to lie about it.’ And I also felt like if I couldn’t bring my whole self to ministry, I wasn’t going to be much of a minister,” she said.

Nevertheless, she said, she has “a great affinity for—love for—the Anglican church.”

Looking to the future, the two churches now face similar challenges, Cantwell said, in an era of declining church attendance—an era she calls “way post-Christendom.”

That’s not to say she’s pessimistic. “I sense a real desire within our country, and within our churches, to be better,” she said. “I just feel that there is a real openness to becoming a more compassionate country and a more compassionate church.”

Cantwell said she would like to see churches “begin to let go of our despair, our depression that has sort of set in as we say, ‘Ah, we’re declining,’ and, you know, ‘We’re closing churches.’”

“The central story of our faith is one of resurrection, and we know that resurrection can only happen in the presence of death. And I really believe that God is working resurrection among us.” ■

PEOPLE ►

PWRDF director to retire in May



▲ **Adele Finney has served as executive director of The Primate’s World Relief and Development Fund since 2010.**

PHOTO: JESSE DYMOND

Tali Folkins
STAFF WRITER

After serving at its helm for over six years, the executive director of The Primate’s World Relief and Development Fund (PWRDF) will be retiring in spring.

“It is with sadness and hope that I am announcing...that PWRDF’s executive director, Adele Finney, will be retiring as of May 31, 2016,” Archbishop Fred Hiltz, primate of the Anglican Church of Canada and president of the PWRDF board of directors, said in a statement. “Sadness because we will be losing the wisdom, talent and knowledge that Adele has brought to her position in her six

years...Hope because of the future her leadership has brought us to.”

Finney was first asked by Hiltz to serve as interim executive director of PWRDF in March 2010, before assuming the role permanently in January 2011.

PWRDF has grown significantly under Finney’s leadership, Hiltz said, entering into major agreements with the federal government for maternal, newborn and child health work, and seeing its budget expand significantly.

Born in Michigan, Finney came to Canada with her husband in 1974. She worked in the field of city planning in Princeton, N.J., and in Toronto, then did international ministry work with the Anglican Church of Canada’s partners in

world mission committee. She served on PWRDF committees starting in 1997.

Among the things that have shaped her life, she said in an interview, are the words her grandmother whispered into her ear at age 10: “Remember this, Adele: Christ in you, the hope of glory,” from Colossians 1:27.

Finney has done work in theatre, and wrote a play called *You Don’t Know the Half of It*. Her avocation, she says, has always been drama and education.

Finney’s plans immediately post-retirement include rest and “a retreat to figure out what’s next.”

She intends to move to British Columbia to be closer to her two daughters and their families, she says. ■

FROM THE EDITOR ▶



Marites N. Sison
EDITOR

I AM ONE of those people who often go to the public library with no particular book or magazine in mind to check out. Instead, I case the shelves and wait for one or more to call out my name.

This serendipitous approach to reading has been interesting, to say the least. I have come across both gems and duds. But, often I find that the books I get are the ones I especially need at that moment.

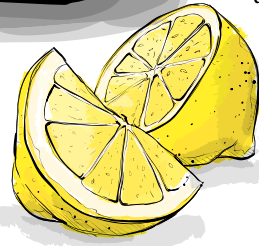
Such was the case with *Find the Good: Unexpected Life Lessons from a Small-Town Obituary Writer*, by bestselling author (and, I later found out, Episcopalian) Heather Lende. It had me at “obituary writer” and the cover: an illustration of a bright, pulsating yellow lemon. I’m a big fan of obituaries (for real), plus, life has been handing me a lot of lemons lately and I figured it might teach me how to make lemonade.

Find the Good came about when Lende was asked to write a short essay about “one piece of wisdom to live by.” Her friend John, she recalls, had two rules for his only child: “Be nice to the dog and don’t do meth.” He grew up to be an upstanding young man. Lende asked herself: what would she, an obituary writer for the *Chiliwack News*, “rasp before my soul flew up the chimney?” She pretended to be on



▲ Finding the good isn’t an attitude one is supposed to summon up just for big, dramatic events.

ILLUSTRATIONS:
R_LION_O/SHUTTERSTOCK



discovers while digging deeper into the lives of the departed she has to cover in her “beat”—particularly those who die young or are lost to suicide, the lonely, the misfit, the eccentric and oft-misunderstood. “No one wants the last hour of her life to eclipse the seventeen years before it,” she asserts.

her deathbed, and the answer came: *Find the good*.

Writing obituaries of ordinary people who have come and gone in her small, tight-knit community of Haines, Alaska, has taught Lende “the value of intentionally trying to find the good in people and situations,” she writes. It is a task that can be challenging, but it can be practised, she adds. It can also make for a more meaningful life, something she

Find the Good—described by its jacket as “short chapters that help us unlearn the habit—and it is a habit—of seeing only the negatives”—will likely strike some people as Pollyannish. It’s not always easy to find the good in the face of horrific events and personal trials and tribulations.

But finding the good is not about ignoring harms done and pains endured. It can be about looking beyond the often incomprehensible that’s in front of us and not giving up hope for better days ahead.

Lende observes what most of us often witness in tragic incidents around the world—“awful events are followed by dozens and dozens of good deeds.” Suffering, she writes, “in all its forms and our response to it, binds us together across dinner tables, neighbourhoods, towns and cities, and even time. Bad doings bring out the best in people.”

Finding the good isn’t an attitude one is supposed to summon up just for big, dramatic events—as it is, daily life can be a tough slog. As Lende reminds us, “We are all writing our own obituary every day by how we live. The best news is that there’s still time for additions and revisions before it goes to press.”

* * *

From everyone at the *Anglican Journal*,
Happy Easter! ■

LETTERS ▶

Why the silence?

Here’s my response to the announcement that [the] dioceses [of Ottawa and Montreal] have made the decision to not invest their funds in the oil industry (*Synods divest from fossil fuels*, Jan. 2016, p. 1): I want you to remember that there are thousands of people whose employment revolves around the production of oil in northern Alberta.

Since the downturn in oil revenues, 53,000 oil-related jobs have been eliminated, and that number is still rising. The silence from our political leadership in Ottawa has been both deafening and extremely disappointing. Those who have worked for many years in the oil patch deserve better. The results of their labour—until the downturn—has been the source of funding for social programs and facilities all across Canada. Yet we hear nothing! What would be the response of governments if this magnitude of layoffs had occurred in Ontario or Quebec?

Both Syncrude and Suncor are the biggest employers of First Nations people anywhere in Canada. As one First Nations person said at a public meeting held at All Saints’ Anglican Church, Fort McMurray, Alta., “What right have you to take away

the pride and lifestyle my family is finally beginning to enjoy?”

Unfortunately, there has been no vocal concern from any of the church leaders in Canada, which is even more tragic because the churches above all are in the people business. When any group makes political decisions, there are people who are directly affected.

Leadership demands presence and action—otherwise, it is just words!

The Most Rev. John R. Clarke
Peace River, Alta.

The plank in the eye

It is clear from Scripture how our Lord regards hypocrisy. Yet, it appears that the *Anglican Journal*, and perhaps the Anglican church itself, is complicit in taking a gratuitous, adversarial position against the fossil fuel industry, placing it amongst such undesirables as “pornography,” whereas most of a fuel’s carbon footprint by far results from its end use. Is it not hypocritical to point a finger at the speck in the industry’s eye while ignoring the log in the consumer’s eye (all of us who drive, fly, use plastics, etc.)?

I worked my entire career professionally in the oil industry, in many disciplines, and with several companies. Since most of my income derives from my company pension, I wonder if the church is comfortable accepting contributions from such supposedly ill-gotten gains. How about the PWRDF? Should I discontinue giving?

I am comforted, though, knowing our Lord exhibited an affinity toward sinners, perhaps even more so than to the self-righteous.

I have followed the climate change debate closely over the years, and am of the opinion that the issue is wildly overhyped. I challenge anyone truly interested in the subject to read a recently published book titled *Hubris: The Troubling Science, Economics, and Politics of Climate Change* by Canadian professor Michael Hart. The author wonders, as do I, why some churches are so against fossil fuels when over the years they have enabled billions in the developed world to escape abject poverty and continue to do so in the developing world.

I consider fossil fuels to be a gift to humanity, and am grateful for them.

Roy Fletcher
Hampton, N.B.



Picture Your Faith

Do you have photographs that illustrate “Compassion”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is March 29.

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

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COME AND SEE ▶



‘Steps unto heaven’

By Fred J. Hiltz

AMONG THE grand features of the Cathedral and Metropolitan Church of Christ in Canterbury, England—its columns and arches, its quire and its crypt, its exquisite stained glass—are its many steps.

From the great West Door through the nave and into the quire; up to the high altar and the chair of Augustine of Canterbury; on to the shrine of Thomas Becket and into the Chapel of the Saints and Martyrs of Our Own Time, there are 45 steps. Having been climbed for some 1,400 years by abbots and monks, archbishops and deans, pastors and pilgrims from all over the world, these steps of stone have been made smooth by their footsteps. The wear and curvature they bear are visible signs of the quest of all who desire through pilgrimage and prayer in this hallowed place to draw near to God. The words of the hymn-writer come to mind:

There let the way appear,
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee

(Hymn 383, *Common Praise* hymn book).



▲ The facade (left) and steps (right) of Canterbury Cathedral

PHOTOS:
PAUL FEHELEY,
FRED HILTZ



To climb these steps is to be humbled in the knowledge that thousands of men and women have trod them before us, and thousands more will tread them after us.

To climb them is to be reminded that, notwithstanding controversies of faith and order of one kind or another through the centuries, the church continues its witness in the world, endeavouring “to fulfil the mind of him who loved it and gave himself for it” (*Book of Common Prayer*, p. 43).

To climb these steps is to experience the

very antiquity of our faith, at the heart of which is the great declaration:

Christ has died.

Christ is risen.

Christ will come again.

—*Book of Alternative Services*, The Celebration of the Holy Eucharist, p. 195.

In this holy mystery, let us rejoice and be glad. Alleluia, alleluia, alleluia. ■

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

WALKING TOGETHER ▶



Polite and pious

By Mark MacDonald

OUR LIVES ARE increasingly controlled, in every aspect, by economic and technological factors. Broadly speaking, culture is so infused with these considerations that it is difficult to see them clearly. For all but a few of our elders, our waking and sleeping are shaped by the dictates of a rather unforgiving pattern, crafted by an economically based technocracy. This is now the air that we breathe: it appears to be our life and death.

It may be hard to remember that it wasn’t always so. If you are young enough, a time when it was not so is unimaginable—location, community and family used to control us much more than today. More important, it was the rhythm and law of God, perceived in Scripture and creation, that we said was the most important element in shaping life.

When the church was more a part of the way things ran in society—at our best—we worked toward the common good. We applied our understanding of the rhythm



▲ The “rhythm and law of God, perceived in Scripture and creation” used to shape life, but times have changed, says the author.

PHOTO:
FREEDOM STUDIO

and law of God as a pastoral comfort and ethical guideline for our members’ individual lives, as well as their participation in a larger reality where church and society were often seen as the same.

As conditions have changed, we have not changed our basic strategy. We still help people; but under the changed conditions, it now seems that we are more about helping people cope with the strain of technocracy rather than shaping them in the truth and life of God.

Yes, it would be very hard to challenge the basic direction of things these days and still have a goal of serving the common good. But is the common good best served by each of us hopping on a ship that is steered by technocracy and the culture of money? We are to have life, and live more abundantly, says Jesus, but does that mean we are to be fitted out to succeed in an environment shaped by assumptions and values that are at odds with our Saviour and ruler?

Love God, first and above all, and your

neighbour as yourself. This Word should challenge us right now, as well as our society. It should shape our preaching and our living, and put us at odds with the way things are.

As I look at much of what we say, it seems that we only ask each other to be exceptionally polite and to be as quietly pious as possible, as we succeed by the rules that our broader culture says are non-negotiable—ignore the poor (some would say to blame them), succeed by satisfying greed and measure accomplishment by material acquisition and occupational attainment rather than moral behaviour. We know that isn’t the truth and we know that isn’t the way to true happiness. We know that Jesus confronts it. I really believe it is time to preach it and live it again. Only God can save us; only in God are we to find peace. ■

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

LETTERS ▶



Taking action

The recent decisions by the synods of Montreal and Ottawa to divest from fossil fuels are typical of an Anglican church that confuses fine words with real action.

If they really wanted to take action on global warming, they could perhaps have set about ensuring that their buildings are energy efficient, encouraging their parishioners to walk, car-pool or take public transit to church, and grounding their globetrotting clergy and administrators. But no, such actions are too mundane, costly and inconvenient and might not even be reported in the *Anglican Journal*; far better to divest from fossil fuels, an action that allows the synods to hold up their heads

among progressive circles without inconveniencing anyone.

David Allen
Edmonton

The benefit of state aid

If U.S. Catholic theologian William T. Cavanaugh is being quoted correctly in context, he’s wrong (*A church with little political clout?* “Thanks be to God,” Dec. 2015, p. 1).

State aid to the disadvantaged does not “immunize the wealthier classes from the messy and potentially life-altering encounter with actual people who suffer.” State aid is social justice and dignity. It is the antithesis of handouts from the wealthy that is degrading.

Michael Valpy
Bognor, Ont.



“Would if I could”

I found the article by the Rev. Daniel Graves interesting and confusing (*Unless a grain of wheat falls to the ground*, Jan. 2016, p. 3). He indicates a church can close if it is irrelevant. I don’t think churchgoers would ever call their place of worship irrelevant.

I remember a Journal story on Back to Church Sunday. My church had been closed just prior to the special Sunday call, even though I was told finances were healthy. I remember thinking, “would if I could” attend Back to Church Sunday.

It is true our congregation was aging, but we were a tightknit family under God’s roof.

Bruce Kirkpatrick
Victoria

CANADA ►

Mixed views about the marriage canon report

Theologians give their two cents' worth on commission findings

André Forget
STAFF WRITER

A church commission's report providing a biblical and theological argument for the adoption of same-sex marriage does little to bridge the ideological gap between conservatives and liberals in the Anglican Church of Canada, according to theologians interviewed by the *Anglican Journal*.

In September, the church's Commission on the Marriage Canon released its final report, after carrying out a broad consultation about changing the marriage canon (church law) to allow the marriage of same-sex couples.

"It was not a theological report. It was a report that used some theology, but for a non-theological purpose," says the Rev. Ephraim Radner, a professor of historical theology at Wycliffe College in the diocese of Toronto who has frequently spoken out in opposition to same-sex marriage.

For Radner, the report was compromised from the very beginning due to its starting assumption that committed, adult same-sex relationships are acceptable expressions of human sexuality.

But Radner's frustration also stems from the fact that the commission's mandate was not to look into the theological possibility of same-sex marriage, but to provide an argument for why Canon XXI, which governs marriage, could be changed to include same-sex couples.

"I don't think it was set up in order to be methodologically sound with respect to the issue at hand," he says. "It wasn't actually asked to think through an issue in some kind of steady state, even-handed, neutral manner in the Christian tradition."

Archdeacon Alan T. Perry of the diocese of Edmonton disagrees. While quick to acknowledge that the report was responding to a very specific mandate, he does not



▲ **Theologians**
the Rev. Ephraim Radner, Archdeacon Alan T. Perry, Professor Michelle Rebidoux and marriage canon commission member Bishop Linda Nicholls

PHOTOS: CONTRIBUTED

believe this undermines its integrity.

"I think that methodologically it is sound, and I think [the commission has] worked very hard to give a balanced and clear response to the question that was put before them," he says, adding that it will be up to the 2016 General Synod, which meets July 7–12, to judge whether or not it finds the report convincing.

Michelle Rebidoux, a professor at Queen's College in the diocese of Eastern Newfoundland and Labrador, rejects the notion that because the report was building on previous theological work done by General Synod, it was necessarily compromised.

"They may start from precedents, but they base it on really good theology," she says.

"[The report] approaches Scripture as a middle path—not viewing Scripture as set in stone, but at the same time not looking at Scripture as a heritage document that can just be seen as being something of the past."

This attempt to navigate between so-called "literalist" and "liberal" hermeneutic approaches was a conscious effort on the part of the commission; several pages of the report are given over to a discussion of Scripture, in which the commission argues for a reading of the Bible grounded in engagement with reason and the Christian tradition.

Radner questions the very categories, however, suggesting that they are anachronistic relics of a late-19th and early-20th century conversation about the Bible that most scholars have moved past.

But he saves his most trenchant criticisms not for the report itself, but for the effect introducing same-sex marriage will have on the life of the church.

"What's missing is concern about the survival of Anglicanism in Canada," he says, citing dwindling attendance and sales of property. "I think moving ahead on this very controversial issue is just hammering another nail into the coffin."

Perry, for his part, believes the report still has value for those opposed to changing the marriage canon. "I think for those who are disinclined to agree with the proposed change...they'll at least have a rationale set out before them that would give them something to argue against."

Bishop Linda Nicholls, a member of the commission, says she understands why theologians like Radner find the report frustrating. Some on the commission also felt providing a rationale was "difficult to do," she says. However, she says, the report was born of a perceived need to clarify the biblical and theological reasons for why some Anglicans might support a change to the marriage canon.

"There certainly, for a long time, has been a cry that there had been no biblical or theological rationale given for making this change," Nicholls says. "So one of the things that came out of that amendment to the motion that started this all was that there needed to be a biblical and theological rationale provided...we were responding directly to the terms of reference given to us by the Council of General Synod." ■

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CANADA ▶



“We just give from our heart what we feel for the day, and I think everybody really appreciates what we do there.”

— Dwight Oatway, lay canon, Anglican Parishes of the Central Interior



◀ The Franziskus Chapel, on the slopes of Mount Tod, northeast of Kamloops, B.C.
 PHOTO: DWIGHT OATWAY

Church on the slopes

André Forget
 STAFF WRITER

IT DOESN'T HAVE a regular working congregation, it doesn't have a priest and it doesn't even belong to a specific denomination. Instead, the small chapel perched on the slopes of Mount Tod, 50 km north of Kamloops, B.C., provides a vital service to an unusual demographic: the diverse, international, ever-changing group of Christians staying at the Sun Peaks ski resort during the winter sports season. "It's kind of a unique thing," explains Dwight Oatway, a lay canon in the Anglican Parishes of the Central Interior. "I don't know of anywhere else that does this. We get a lot of Americans...for ski holidays, and they say they don't know of any place down in the States where there's a chapel on the hill where they could go to church." Oatway is one of a rotating group of five lay ministers who perform prayer services at the chapel throughout the winter. He says it is always a surprise seeing the diversity of the people who attend.



▲ The chapel welcomes Christians who come from all over the world to ski in B.C.
 PHOTO: DWIGHT OATWAY

“You get them from all over the world,” he says. “You get to meet all these different people and discuss their faith. Of course, we start by saying that we’re from the Anglican cathedral in downtown Kamloops, but we just do a kind of generic prayer service. [We] get all different religions.” The Franziskus Chapel, which was completed in 1999 and holds 15-20 people, was the dream of Peter Stumboeck, the owner of Sun Peaks Lodge. Stumboeck died in 2000, and in 2004, the lodge was taken over by Mario and Silvia Erler, of Germany. “It started out with the idea that priests or pastors would be there every Sunday, and it ran like that for about two or three years,” Oatway says. Unfortunately, this arrangement became unsustainable, and services were taken over as a project of St. Paul’s Anglican Cathedral in Kamloops under the leadership of Brian Smith, an Anglican lay

reader. When Smith moved to Winnipeg five years ago, Oatway stepped in to continue the work. The services are kept quite simple. “We have a prayer service that lasts about 20 minutes to half an hour,” Oatway says. “It’s strictly run by laypeople, and we do a small homily in conjunction with the service... our members are not professional writers or anything, but we just give from our heart what we feel for the day, and I think everybody really appreciates what we do there.” Lay ministers have used several prayer services, including one from the Iona Christian community, but Oatway says the current service was written specifically for use in the chapel by the former dean of the cathedral, Louise Peters (now executive director, Sorrento Retreat and Conference Centre). “It’s got a lot about the mountain, the hills and the streams, and it ties in the whole idea of being on the mountain,” Oatway says. “It’s really neat, and people really like it.” ■

Bible Readings

April 2016

Day	Reading	Day	Reading
<input type="checkbox"/> 01	Psalm 118.1-14	<input type="checkbox"/> 16	Acts 9.19b-31
<input type="checkbox"/> 02	Psalm 118.15-29	<input type="checkbox"/> 17	Acts 9.32-43
<input type="checkbox"/> 03	John 20.19-31	<input type="checkbox"/> 18	John 10.1-21
<input type="checkbox"/> 04	Revelation 1.1-20	<input type="checkbox"/> 19	John 10.22-42
<input type="checkbox"/> 05	Revelation 2.1-17	<input type="checkbox"/> 20	Acts 10.1-16
<input type="checkbox"/> 06	Revelation 2.18-29	<input type="checkbox"/> 21	Acts 10.17-33
<input type="checkbox"/> 07	Revelation 3.1-13	<input type="checkbox"/> 22	Acts 10.34-48
<input type="checkbox"/> 08	Revelation 3.14-4.11	<input type="checkbox"/> 23	Acts 11.1-18
<input type="checkbox"/> 09	Revelation 5.1-14	<input type="checkbox"/> 24	Revelation 21.1-21
<input type="checkbox"/> 10	John 21.1-19	<input type="checkbox"/> 25	Mark 16.9-20
<input type="checkbox"/> 11	Revelation 6.1-17	<input type="checkbox"/> 26	Zechariah 13.1-9
<input type="checkbox"/> 12	Revelation 7.1-17	<input type="checkbox"/> 27	Zechariah 14.1-21
<input type="checkbox"/> 13	Psalm 23.1-6	<input type="checkbox"/> 28	Revelation 21.22-22.5
<input type="checkbox"/> 14	Zechariah 11.1-17	<input type="checkbox"/> 29	Acts 11.19-12.5
<input type="checkbox"/> 15	Zechariah 12.1-14	<input type="checkbox"/> 30	Acts 12.6-25

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

5 A's of Food Security

1
 AVAILABILITY
 food is available to all people at all times

2
 ACCESSIBILITY
 people have economic and physical access to food

3
 ACCEPTABILITY
 food is culturally acceptable

4
 APPROPRIATE
 nutritious, free from harmful chemicals

5
 AGENCY
 people have the ability to influence policies or processes that affect their lives

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FOCUS ►

Part one of a two-part series



Angels attract Anglican devotees, skeptics

By Tali Folkins
STAFF WRITER

Hannah Roberts Brockow is a therapeutic musician. She regularly visits two palliative care wards in her adopted hometown of Montreal—one for adults and one for children—to play her instrument, a harp, to the patients there. The music, she says, helps relieve people’s anxiety and ease their pain in their final days.

Seeing her carrying her harp, she says, bystanders in the hospital will sometimes joke about angels. But Brockow doesn’t doubt the ward is visited by them. She believes that angels will often appear to patients as they approach death, to help them make sense of their lives, know that they are loved and ease the “transition” they are about to experience.

“In most cases, if not in all, although sometimes people aren’t verbal, they’re going to talk about seeing religious figures, often angels, and often family members. This is common knowledge to the nurses and doctors.

“When people have these encounters, the change is dramatic in the way that they are perceiving what is happening to them,” Brockow says. “This is the point at which patients might say, ‘I realize that I had a really great life, because it was full of love.’ Or, ‘I realize that the kind acts that people have done for me, or that I’ve done for them, are what matter the most for me or my life.’”

Sometimes these encounters happen in her presence, she says. “I had a woman who was looking past me to a corner of the room, and she said, ‘I just want you to know that Jesus is here, and there are four angels with him, and they love listening to you play.’”

Although she herself has never actually seen an angel, Brockow says, they are a huge part of her spiritual life. She sees herself, she says with a laugh, as the “angel



▲ Therapeutic musician Hannah Roberts Brockow believes angels often appear to patients as they approach death.
PHOTO: CONTRIBUTED

lady” in her church, St. John the Evangelist; she has spent years researching angels, and has chaplets—prayer beads—to Michael, Raphael, Uriel and Gabriel, which she uses in worship.

“I like to ask them to help me to pray,” she says. “I like to ask them to help me do the work that I do in palliative care and to show me the ways in which I can be a better person.

“I’ve had people ask me before, ‘Why would you not just pray to Jesus?’ And I say to them, ‘Well, I think Jesus is very happy for me to ask the angels for help, because the angels know Jesus very intimately’ ... We all love Christ together.”

How exactly does it help to invoke the angels in prayer? “It’s difficult to put into words,” Brockow says. “It’s something I feel inside, but it feels like I’m surrounded by love when I sit down and pray.”

Not everyone, of course, believes in angels, but Brockow is in the majority in Canada. An Angus Reid poll on faith, released in March 2015, suggested that 62% of Canadians believe in angels. Belief in angels has remained quite constant over the last few decades; it sat at 61% of Canadians in 1985 and 63% in 2000, the poll noted.

A certain amount of today’s interest in angels appears to be coming from outside of religion. In a *Maclean’s* magazine article on the poll, Reid commented, “I’m not convinced what we’re seeing there is a fervent religious belief in the existence of angels...I don’t think it’s religiously rooted as much as it’s rooted in pop culture.” Indeed, a 2014 survey of Americans performed by Baylor University in Texas found that roughly three in 10 of respondents who said they had no religion also said they believed angels either “probably” or “absolutely” exist.

One possible explanation for their current popularity is the flexibility of angels to fit into all kinds of spiritual traditions, says Joseph Baker, a professor of sociology at East Tennessee State University and co-author of a recent study on angelic belief in the U.S. Some may see them as light that appears at the foot of their beds; others may simply consider as angels other human beings in whom God is believed to be at work.

◀ Angels play a prominent role, not only in the Bible but in much Anglican liturgy. But do most Anglicans believe in angels? It’s not clear.

PHOTO: MSTROZ

A certain amount of angelic belief today, he says, also seems likely traceable to the New Age movement.

What do most Anglicans believe? It’s not entirely clear.

“I think you’re certainly going to get a wide range of opinions in Anglicanism—that’s par for the course for anything Anglican, I guess!” says the Rev. Christopher Snow, who served 11 years as rector at St. Michael and All Angels in St. John’s, Nfld., before his current role as rector of Grace Anglican Church in Milton, Ont.

On the one hand, he says, “Protestants have trouble with intermediaries” between humans and God. At the same time, Snow notes, angels play a prominent role, not only in the Bible but in much Anglican liturgy. “Every Sunday, Anglicans gather at the Eucharist and we sing the angelic chorus—you know, the Sanctus—‘Holy, holy, holy’?” Snow says. “We join with the angels and archangels as part of our eucharistic prayers.”

Some Anglicans are probably “a bit skeptical,” Snow says, especially concerning angels as having any kind of physical reality—which, he adds, however, actually isn’t an essential aspect of belief in them.

In response to an *Anglican Journal* Facebook post soliciting readers’ opinions on angels, one skeptic responded in two words: “Magical thinking.”

Others seem less decided. Teresa Looy, a 24-year-old Anglican now working toward a master’s degree at the University of Manitoba, says that for most of her life she has viewed angels with skepticism—partly because of what she calls a “very Protestant” upbringing.

She has become “open to learning more” after discovering how, via a growing familiarity with Roman Catholicism, the concept of angels can be seen as fitting into a theological system.

“I’d like to understand more about the role that they play and what they are conceived of as being,” Looy says.

If belief in angels among parishioners seems mixed, among theologians the topic has become distinctly unfashionable; courses on angels do not figure prominently in most seminary curriculums today, Snow says. Much Protestant theology over the past two centuries, says Wayne Hankey, a specialist in medieval philosophy at Dalhousie University and a former Anglican priest, “has made belief in the angels meaningless, or worse.” The goal of many influential Anglican theologians in the 19th century, he says, was to justify Christianity on practical, moral or emotional, rather than theoretical, grounds—rather than working out, for example, a structure of being in which God, angels and human beings might all have a place. More recently, some Roman Catholic theology, he says, has taken a similar direction.

But what are angels? The answer seems to depend on whom you ask. One thing they are definitely not—at least according to some of history’s most respected theologians—is a human-like winged being. ■

In the next part of this series, the *Anglican Journal* will explore how angels have been understood by some of the great theologians of Christian and other traditions.



BY THE NUMBERS

62%

of Canadians believe in angels

Source: Angus Reid poll, March 2015



3 in 10

Americans who said they had no religion also said they believe that angels “probably” or “absolutely” exist

Source: Baylor University survey

The Easter story continues to unfold

By Scott McLeod

Easter is the time of resurrection—when Christians around the world celebrate the triumph of life over death and celebrate God’s love for the world.

Even as we proclaim Christ’s resurrection, we remember that there remains a lot of brokenness and pain in the world. There are many who are struggling to see and experience the light of that love, and the light of the resurrection.

Easter is the perfect opportunity to remember the stories of Jesus’ ministry, and be reminded that we are called to do likewise. Just as we pray that God meets all people in their need, we are called to meet people in their pain and brokenness, just like Jesus did. We may not be able to take it away, but we can offer respite and relief in significant ways. Aid and relief work



REFLECTION

are tangible ways that our ministry is made real, and alive. Relief work overseas is done with and for people who are struggling from the effects of natural disasters, human conflict and disease. In the past decade or so, we have witnessed the Indian Ocean earthquake and tsunami, the Haiti earthquake, the Japan earthquake and tsunami, the civil war in Syria and conflict in South Sudan and the Democratic Republic of the Congo, to name but a few. These catastrophes have meant that people lost homes, livelihoods and the ability to care for themselves and their families. All too often, those who are

most affected by these events are the poorest and most vulnerable.

The governments in countries where these events take place are often already struggling to provide for the basic needs of their citizens. A crisis can cause everything to break down. The resulting loss of life, injury and damage lead to disease, malnutrition and despair, and further loss of life. This can be a vicious cycle that is hard to break. People flee the effects of these events, becoming displaced within their own countries or refugees in neighbouring countries, or even resettling far across the world, including in Canada.

Relief is needed to help restore life—to bring a population back from disaster. Basic needs must be met; the infrastructure that allows for safe drinking water and easy access to food and shelter must be rebuilt.

The Easter story is continuously unfolding—wherever relief work is happening, where refugees are being cared for—because life is being restored.

We are presented with challenges and problems that we can see right here in Canada, and sometimes the thought of taking on the issues of the world are daunting. But the Easter story is one of hope, resurrection, of life rising up in spite of death. That is what relief work does—it feeds the hungry, clothes the naked, gives water to the thirsty, visits those who are alone and brings hope and good news.

The Rev. Scott McLeod is associate priest at St. George’s Anglican Church, St. Catharines, Ont. He is also the diocesan refugee sponsorship co-ordinator for the diocese of Niagara.

Church-sponsored Syrian refugees arrive in Port Colborne

CANADA ►

André Forget
STAFF WRITER

Port Colborne, Ont.

On New Year’s Day, a family of refugees from Syria began the last leg of a journey that had lasted almost three years and brought them thousands of kilometres from home.

As they walked toward the car belonging to the Rev. Robert Hurkmans, rector of St. James and St. Brendan, the Anglican church that had sponsored them, Bilal and Hiba* watched as their children, eight-year-old Jana and four-year-old Fares, gazed with delight at the fat snowflakes falling from the sky.

A week later, seated in their freshly painted apartment, Bilal and Hiba served tea while Jana and Fares chased each other around the spacious living room overlooking their quiet residential street.

Bilal and Hiba were warm and energetic in their welcome, and when one of them couldn’t find quite the right word to express themselves in English, they would laugh merrily at their own limitations. With the help of interpreter Sima Mahli, they spoke about the journey that brought them from Hama, Syria, to this city on Lake Erie, in the Niagara region of southern Ontario.

In 2013, the Syrian civil war had already been raging for two years, and Bilal and Hiba—Muslims from the city of Hama—were in constant fear for their lives. Hama was controlled by Bashar al-Assad’s government troops, but was frequently under attack from rebel forces.

Bilal had a job running a convenience store, but worried that “someone would come into their home and take them” or that an explosion would kill members of his family. They decided to flee to nearby Lebanon, and after taking a long, round-



▲ **Fares, Bilal, Jana and Hiba at their new home in Port Colborne, Ont.**

PHOTO: ANDRÉ FORGET

about journey by car to avoid the chaotic and dangerous main highway, they arrived in the port city of Tripoli.

But while Lebanon gave them shelter, it meant starting anew. Over a million Syrians have taken refuge in the small Mediterranean country, which is still trying to recover from its own violent sectarian past, and jobs and shelter are scarce. Bilal was lucky enough to find work as a chef, but it meant working 13-hour days for pay that amounted to only about \$400 a month.

Bilal and Hiba often struggled to make ends meet, and paying rent meant they were not always able to afford food; when the children fell ill, medication was often beyond their means. Fortunately, Bilal’s brother, Abdul-Raman,* had also fled to Tripoli with his wife and five children, and it was through him that Bilal and his family would ultimately come to Canada.

Donna Kalailieff, who has been co-ordinating the St. James and St. Brendan refugee sponsorship group, said they had originally planned on sponsoring only one family—that of Bilal’s brother. But after Abdul-Raman explained to Kalailieff over the phone

that he would not feel right leaving Bilal and Hiba and their children behind, she spoke to Hurkmans about the possibility of sponsoring both families. His answer? “Absolutely.”

The idea to sponsor a refugee family arose in spring 2015, after Hurkmans learned that the diocese had decided to celebrate its 140th anniversary by sponsoring 50 refugees. He had been preaching a series of sermons on the biblical responsibility for those who have wealth to also be “rich in good deeds,” and the call to raise money for refugee sponsorship struck a chord in the congregation. Within four weeks, the congregation raised \$8,000 more than its initial goal of \$25,000, and donations were still coming in.

Kalailieff, who retired last November after working as a nurse and project-manager for the Ontario Ministry of Health and Long-Term Care, said members of the congregation have been eager to donate their talents as well as their money to help the newcomers. Two English as a Second Language teachers at St. James and St. Brendan have already stepped forward and offered to give private lessons, while a retired school teacher in the congregation has offered to help Hiba and Bilal find a school for Jana and Fares.

Ted Kalailieff, Donna’s husband, who was involved in getting the apartment ready and furnished for the family’s arrival, said the wider community has also pitched in—two brand-new bunk beds were donated by the proprietor of a local laundromat, who came to Canada as a refugee from Uganda in the 1970s.

When asked whether or not he has any concerns about the hospitable zeal burning out, Hurkmans said that while it is still “early days,” he isn’t worried. “I think there’s a lot of excitement in the community.” ■

“I think there’s a lot of excitement in the community.”

— The Rev. Robert Hurkmans, rector, St. James and St. Brendan

*Bilal, Hiba and Abdul-Raman have requested that their last names be withheld to protect relatives in Syria.

\$300K grant for refugees will fund basic needs, support livelihood

Continued from p. 1

than 82 times the \$6,401 donated in the first eight months of 2015.

On January 20, PWRDF released a \$300,000 grant for necessities of life, such as food, water, shelter, clothing, schooling, blankets, livelihood support, counselling and other forms of aid for thousands of families left homeless by the war, some still in Syria and others now living in Lebanon, Jordan and Turkey. The grant is

being made through the ACT Alliance, a coalition of 137 faith-based organizations for humanitarian aid, development and advocacy.

A key reason for the dramatic increase in donations, says PWRDF communications co-ordinator Simon Chambers, seems to have been the photograph, published in early September 2015, of the lifeless body of Alan Kurdi on a Turkish beach. Alan, a three-year old Syrian boy, drowned after his

crowded boat capsized en route to Greece.

“The Alan Kurdi photo brought the matter to people’s attention, and Canadians wanted to respond,” Chambers says. “PWRDF is how many Canadian Anglicans respond to situations like this, so they began to call us (and we announced that we were taking donations). Then, when the government announced matching funds, that gave things a boost as well. People love to know that their donation is doing

even more work.” Until Feb. 29, 2016, these donations were being matched dollar-for-dollar by the Canadian government for its Syria Emergency Relief Fund.

PWRDF began working on Syrian relief soon after the country began to be torn apart by civil strife in 2011. This latest grant, however, was made possible by an “enormous outpouring of generosity from Canadian Anglicans,” PWRDF said in a press statement. ■

PRIMATES' MEETING ▶

Hiltz reflects on same-sex marriage stance

Tali Folkins
STAFF WRITER

It would have been premature and beyond his authority to stand together with The Episcopal Church (TEC) over same-sex marriage at the Primates' Meeting in Canterbury January 11-15, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

Hiltz suggested some people have said he should have come out more strongly in defence of TEC.

"I am aware of sharp criticism over what some regard to have been a failure on my part to stand in solidarity with The Episcopal Church in openly rejecting the relational consequences it bears as a result of The Primates' Meeting, or in accepting similar consequences for our own Church," Hiltz said in a reflection released January 19.

To have voluntarily accepted the same measures for the Anglican Church of Canada, Hiltz said, would have meant overstepping his authority as primate, since General Synod has not yet voted on the matter. "I was not and am not prepared to take any action that would pre-empt the outcome of our deliberations at General Synod in July," he said.

TEC was censured by a majority of senior archbishops because of its General Convention's decision in 2015 to allow



▲ Primates attend Evensong at their meeting in Canterbury Cathedral.

PHOTO: ACNS

same-sex marriages.

Hiltz said he empathized with U.S. Presiding Bishop Michael Curry. "I know The Episcopal Church to be very committed to the work and witness of the Communion as a whole, and I recognize the frustration they will feel in not serving in a representative way on our Ecumenical Dialogues, for example," Hiltz said. "I recognize that if The Episcopal Church is not allowed to vote on a matter of doctrine or polity that the life of the Communion is diminished. I am grateful, however, that they will still have a voice in the discussions of such matters."

Hiltz said he had "covenanted" with

Curry to keep him and TEC in his prayers, and asked for Anglicans across Canada to do the same. Hiltz added that he was "deeply impressed" by the way Curry had conducted himself at the meeting. "He was a stellar example of leadership under pressure, of courage with grace."

Hiltz also apologized for the suffering he said the primates' statement has caused the church's non-heterosexual members, who had been made to feel "like the sacrificial offering on the altar of the Church's unity."

He called on the church to reaffirm its commitment to reject laws against "lesbian, gay, bisexual, trans, or queer or questioning people," and asked for prayers "for the LGBTQ people in the midst of the hurt they are bearing and the hope to which they cling for the recognition and sacramental blessing of their relationships."

At a press conference, Archbishop of Canterbury Justin Welby also apologized to gays and lesbians for "the hurt and the pain in the past and present that the church has caused."

In a communiqué, the primates condemned "homophobic prejudice and violence" and resolved to "work together to offer pastoral care and loving service irrespective of sexual orientation." They "reaffirmed their 'rejection of criminal sanctions against same-attracted people.'"

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- Primates' decision puzzles Communion watchers
- Welby: 'We'll cross the bridge when we get to it'
- Archbishop Justin Welby reflects on the Primates' Meeting
- Relationships in Christ are the 'real instruments of unity'

Welby: Vote to stay together was 'Spirit-led, a God-moment'

Continued from p. 1

conservative provinces planned to walk out if the North American provinces were not disciplined.

Hiltz said things came to a head midway through the meeting when Archbishop of Canterbury Justin Welby asked the primates to decide if they would stay together or go their separate ways.

"There was a critical moment...when the Archbishop of Canterbury was very direct, and said, 'We have to make a decision about whether we're going to walk together.' And I think it was a moment of grace, in that a vote was taken and it was unanimous that we stay together," said Hiltz.

In a reflection issued after the meeting, Archbishop of Canterbury Justin Welby also referred to this part of the meeting, which he described as "Spirit-led. A 'God-moment.'" It could have gone the other way, both Hiltz and Welby acknowledged.

"It really was possible that we would reach a decision to walk apart—in effect to split the Anglican Communion," said Welby. Instead, the primates "looked at each other across our deep and complex differences—and we recognised those we saw as those with whom we are called to journey in hope towards the truth and love of Jesus Christ," he said. "It was our unanimous decision to walk together and to take responsibility for making that work."

'Mutual accountability'

Hiltz, for his part said there was an attempt by some primates to ask the North American churches to leave. "It failed. There was a vote...and that was not supported."

Some of the credit for the happy outcome of the vote (15 in favour, 20 against) must go to primates from the Global South, who "worked really hard to keep their colleagues in the room," said Hiltz.

An official communiqué, however, made it clear that TEC's decision would not be without consequences.

However, Hiltz acknowledged that "it remains to be seen how these consequences are actually lived out." He noted, "the only authority we have in matters of this kind is the mutual accountability, which is one of the principles of how Anglicans live together around the world."

The Primates' Meeting is one of four instruments of Communion, and the communiqué "raises the question of [whether] one instrument of the Communion [can] tell the rest what's what," said Hiltz.

No preconditions

The primate also disputed reports that the U.S. church is being asked to "repent" during the three-year period as a precondition for lifting the temporary ban on its full participation in the Communion. "I think the majority of the primates would view the three-year period from the point of view of...we need to really tend to the rebuilding of trust among the primates and the churches of the Communion...we need to restore some relationships," he said.

Hiltz refrained from commenting on how much weight the Anglican Church of Canada should give to the Primates' Meeting's decision. He added that it would be premature to consider whether "consequences" would also be imposed on the Canadian church if its upcoming General Synod approves a resolution to change its marriage canon to allow same-sex marriage.

"We're in a very unique place on that



PHOTO: PRIMATES2016.ORG

The Community of St. Anselm, a group of young Christians in residence at Lambeth Palace, prayed throughout the Primates' Meeting.

matter because of our polity," Hiltz said, explaining that since changing the marriage canon is a matter of doctrine, it has to be adopted by a two-thirds majority in each order of the church and at two successive sessions of General Synod.

"You may have approval based on first reading [in 2016], but it cannot be effective until second reading [in 2019]," he said. "...So I don't think anyone can deliver some consequences to us, or impose a consequence, because that is to pre-empt the outcome of what happens in 2019." The second vote allows the church the opportunity for "a sober second thought," he added.

'Pastoral accommodation'

Hiltz also noted that discussions around same-sex marriage aren't happening only in the U.S. or Canada.

"In three years, I am convinced that the situation in the Communion will look very different than it did even in this meeting," Hiltz said. "You've got this very focused conversation [about same-sex marriage] now in Canada [and] Scotland. It will become an issue in Ireland because federal legislation says it can now happen. It is an issue in the

Church of England whether they recognize it or not, and Brazil."

Even Africa—often painted with a broad conservative brush on issues around human sexuality—"speaks with a diversity of voices," said Hiltz. "Three of the primates from Africa stood up and talked about the need for them to address this matter in their provinces, and asked for help: 'How do you have this conversation?'"

With a number of provinces seeking ways to minister to gay and lesbian Christians and their families, Hiltz said, "One of the images that was tossed around [at the meeting] was 'pastoral accommodation.'"

Why primates stayed

Despite reports of a planned walkout by some conservative primates, the only one who left was Archbishop Stanley Ntagali of the Church of Uganda, who explained in a statement posted on the website of the Global Anglican Futures Conference (GAFCON) that the laws of his own province limit his ability to participate in meetings that involve TEC and the Anglican Church of Canada. GAFCON is composed of primates and other church leaders opposed to more liberal theological views on human sexuality.

When asked why he thought other GAFCON primates stayed on, Hiltz said it had a lot to do with Welby's "perseverance in helping us to have the difficult conversations" and "the overall will of the meeting...to stay together."

But there was another reason the GAFCON primates were willing to be at the table, Hiltz said, and that was the controversial presence of Archbishop Foley Beach, who participated for the first four days of the meeting.

Beach, head of the breakaway Anglican Church of North America (ACNA)—which is recognized by GAFCON but is not a member of the Anglican Communion—was extended an invitation by Welby to participate as a guest. ■

PRIMATES' MEETING ▶

“Many of us have committed ourselves and our church to being a ‘house of prayer for all people,’ as the Bible says, [where] all are truly welcome.”

— U.S. Presiding Bishop Michael Curry

Sanctions against Episcopal Church ‘bring pain’

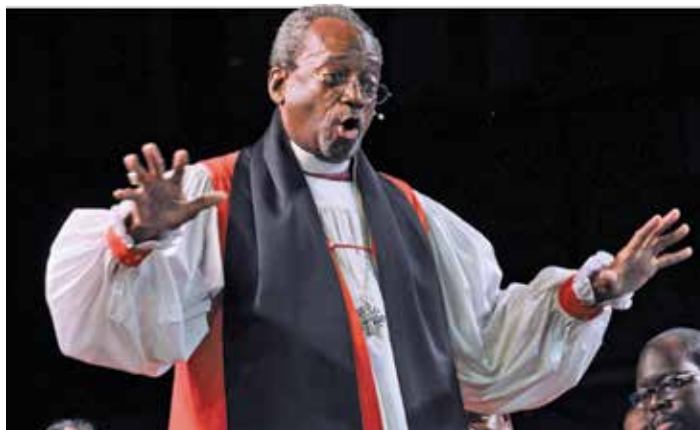
Matthew Davies
EPISCOPAL NEWS SERVICE

Episcopal Church Presiding Bishop Michael Curry told the primates gathering January 11-15 in Canterbury, England, that the statement calling for sanctions against The Episcopal Church for its approval of same-sex marriages would be painful for many in his church to receive.

“Many of us have committed ourselves and our church to being ‘a house of prayer for all people,’ as the Bible says, [where] all are truly welcome,” Curry said in remarks he later made available to Episcopal News Service.

“Our commitment to be an inclusive church is not based on a social theory or capitulation to the ways of the culture, but on our belief that the outstretched arms of Jesus on the cross are a sign of the very love of God reaching out to us all,” he said. “While I understand that many disagree with us, our decision regarding marriage is based on the belief that the words of the Apostle Paul to the Galatians are true for the church today: All who have been baptized into Christ have put on Christ. There is no longer Jew or Gentile, slave or free, male or female, for all are one in Christ.”

The decision will bring real pain “for so



▲ U.S. Presiding Bishop Michael Curry

FILE PHOTO: EPISCOPAL NEWS SERVICE/MARY FRANCES SCHJONBERG

many who are committed to following Jesus in the way of love and being a church that lives that love,” he said. “For fellow disciples of Jesus in our church who are gay or lesbian, this will bring more pain. For many who have felt and been rejected by the church because of who they are, for many who have felt and been rejected by families and communities, our church opening itself in love was a sign of hope. And this will add pain on top of pain.”

Curry told the primates that he was in no sense comparing his own pain to theirs, but said: “I stand before you as your brother. I stand before you as a descendant of African slaves, stolen from their native land, enslaved

in a bitter bondage, and then even after emancipation, segregated and excluded in church and society. And this conjures that up again, and brings pain.”

Curry later said that while the primates’ decision was “not the outcome we expected, and while we are disappointed, it’s important to remember that the Anglican Communion is really not a matter of structure and organization.”

The Anglican Communion “is a network of relationships that have been built on mission partnerships; relationships that are grounded in a common faith; relationships in companion diocese relationships; relationships with parish across the world; relationships that are profoundly committed to serving and following the way of Jesus of Nazareth by helping the poorest of the poor, and helping this world to be a place where no child goes to bed hungry, ever,” Curry said. The primates’ call was something for the Anglican Consultative Council (ACC) to consider “because that’s the one constitutional body we have in the Communion, so the ACC will have to adjudicate what the primates say about themselves, whether or not they concur with that,” he added. ■

—with files from Tali Folkins, André Forget

Primates discuss religious violence, climate change



▲ The refugee crisis was also on the agenda.

PHOTO: BELIH CEVDET TEKSEN/SHUTTERSTOCK

Staff

Matters of internal church order and human sexuality were not the only issues discussed at the Primates’ Meeting.

The senior archbishops also talked about the plight of refugees worldwide, climate change, religiously motivated violence and problems around “tribalism, ethnicity, nationalism and patronage networks, and the deep evil of corruption,” said a communiqué issued at the end of the meeting. “Primates living in places where such violence is a daily reality spoke movingly and passionately about their circumstances and the effect on their members.”

In a press conference, Archbishop of Canterbury Justin Welby said primates related accounts of women who fear being raped by members of militias and church members who fear being killed by suicide bombers.

The primates said they also “look forward” to a proposal being brought to the Anglican Consultative Council (ACC) “for comprehensive child protection measures to be available throughout all the churches of the Communion.”

Climate change generated a lot of discussion, said Anglican Church of Canada primate Archbishop Fred Hiltz, and he himself spoke about the effects of a warming climate on the people of Canada’s North.

Other primates voiced their concerns about mounting religious violence in countries such as Nigeria. “On this matter and others, including our response to corruption in governments and our response to the global refugee crisis, the point was made that faith communities, governments and civil society must find ways to speak and act together,” said Hiltz, in a written reflection to the church. ■

‘Disappointed, but not at all surprised’



▲ Chris Ambidge, spokesperson, Integrity Canada

PHOTO: CONTRIBUTED

Chris Ambidge, spokesperson for the Anglican gay advocacy group Integrity Canada, said he was “disappointed, but not at all surprised,” by the decision made by a majority of primates to censure The Episcopal Church (TEC) for its approval of same-sex marriage.

“This is exactly congruent with the way that the Communion as a whole has been behaving towards LGBT people, and towards churches that support them, since at least Lambeth 1998,” he said, referring to the bishops’ meeting during which a statement was issued that homosexual acts were incompatible with Scripture. “It’s cut from exactly the same cloth...It’s difficult

and certainly very hurtful.”

Ambidge, himself a member of the Anglican Church of Canada’s General Synod, said he had a “horrible feeling” the measures announced against TEC would make the passage of changes to the Anglican Church of Canada’s marriage canon this summer less likely.

“There may well be, I can hear it now: ‘Well, we shouldn’t do anything, because it might jeopardize our position in the Anglican Communion—look what happened to The Episcopal Church.’ That will get said, I am sure,” he said. ■

—by Tali Folkins

‘A powerful thing of humility’



PHOTO: PRIMATES2016.ORG

Jean Vanier, Canadian Catholic theologian and founder of the L’Arche communities

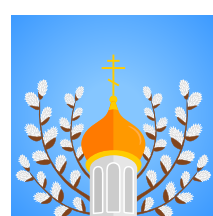
The primates were “deeply blessed” by the presence at the meeting of Canadian Catholic theologian and humanitarian Jean Vanier, founder of L’Arche, a worldwide network helping developmentally disabled people, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

Vanier preached to the primates on the story of Jesus washing his disciples’ feet—then knelt down and washed the feet of Archbishop of Canterbury Justin Welby, Hiltz said. The others followed suit.

The Archbishop of Cape Town, Thabo Makgoba, called the foot-washing “a powerful thing of humility...a powerful thing of closeness after a very hard working week.”

Welby said he was “quite unravelled” by the experience. ■

—by Tali Folkins, with files from ACNS



Church leaders around the world are working to fix a date for Easter

Tali Folkins
STAFF WRITER

Within the next decade, Christians around the world may be celebrating Easter on the same fixed day.

Archbishop of Canterbury Justin Welby announced January 15 that he has been working with Roman Catholic and other church leaders across the world to fix a date for Easter.

Primates of the Anglican Communion, who met January 11-15, gave their support

for the idea, said Welby.

He hoped, Welby said, that a date for the holy day would be fixed in the next five to 10 years. But, he added, “I think the first attempt to do this was in the 10th century, so it may take a little while.”

The talks, he said, were proposed by Pope Tawadros II of the Coptic Church. Pope Francis has supported setting a fixed date for Easter, according to media reports.

As things stand now, the date of Easter depends on the phases of the moon,

and varies among different churches. The method for setting the date was agreed on at the Council of Nicaea in 325 AD. According to this method, Easter falls on the first Sunday after the 14th day of the Paschal full moon—the first full moon after the spring equinox. In the Gregorian calendar used in the West, this means between March 22 and April 25. However, many Eastern churches use a different calendar, so that the Eastern Orthodox Easter usually falls a week after the Western Easter. ■

PEOPLE ▶

Anglican bishop ordinary election set for March

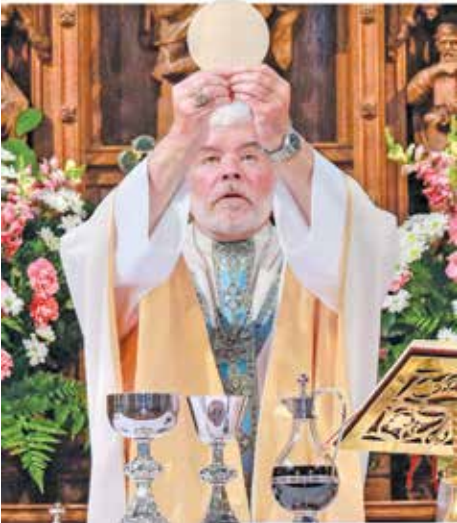


PHOTO: ART BABYCH

Peter Coffin will retire this year as Anglican Bishop Ordinary to the Canadian Armed Forces, a post he has held since 2004.

By Art Babych

Peter Coffin, Anglican Bishop Ordinary to the Canadian Armed Forces, has announced his retirement. Coffin and his spouse, Deborah, both come from military families. He was rector at Christ Church Cathedral and dean of Ottawa for nine years before becoming bishop of the diocese of Ottawa from 1999 to 2007. The primate appointed him to the position of Anglican bishop ordinary in November 2004. Coffin's task as bishop ordinary included serving as the Anglican member of the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), which represents the chaplaincy to the federal government. Archbishop Fred Hiltz, primate of the Anglican Church of Canada, noted that Coffin journeyed across Canada and

to many places around the world where troops were deployed. "You've visited the flock within the Canadian Armed Forces family, and I know from conversations that I've had, not solicited, from chaplains, how much they appreciate your ministry," Hiltz said at a service at Christ Church Cathedral, Ottawa. "You've been a good shepherd, an able administrator." The Anglican Military Ordinariate (AMO) chaplains provide pastoral support to members of the Canadian Armed Forces at home and abroad, while pastoral care for chaplains is the main responsibility of the bishop ordinary. Hiltz said Coffin worked hard to "get provisions in place that the AMO needs for the election of a new bishop ordinary." The first election of an Anglican bishop ordinary will be held March 5, followed by an installation ceremony at Christ Church Cathedral in Ottawa May 28. ■

Torraville looks back on his ministry

After 11 years as bishop of the diocese of Central Newfoundland, David Torraville, 62, has announced his plan to retire at the end of June 2016. Torraville, who has spent all of his 31 years of ordained ministry in Central Newfoundland, explained that his intention was always to retire after 10 years in the episcopacy. "I said that 10 years is a good time to be a bishop—after that, it becomes cruel and unusual punishment," he chuckled. While he spoke of going to the 2008 Lambeth Conference and sitting on the board of The Primate's World Relief and Development Fund as being highlights of his time as bishop, he said one of his greatest joys was simply participating in the rhythms of diocesan life. "I'm the only person in the diocese, really, whose job it is to go around and visit all the congregations, and that is an incredible experience," he said. "You get to meet people...in all points of their lives."



Torraville
PHOTO: CONTRIBUTED

Born in Cartwright, Labrador, Torraville received a BA and a B.Ed from Memorial University in St. John's, Nfld., before going on to do his MDiv at Queen's College in St. John's, Nfld. He served in parishes around Central Newfoundland before becoming executive officer of the diocese in 2000, a post he held until he became bishop. Although his father, too, was an Anglican minister, Torraville said it was his mother's spirituality that had a deeper impact on him growing up. "I remember one time picking berries with Mom, and her walking through the woods and saying, 'Your dad feels God when he walks into a church, and I feel God when I walk here,'" he recalled. "And this notion of the sanctity of the world, and the sanctity of creation—there was always—whether it was religious or not, and whether it was calling or not—there was always a sense that we were in the presence of the holy, regardless of where we were." Torraville said that after stepping down in June, he hopes to recapture a sense of that by spending a few months enjoying one of his favourite hobbies, salmon fishing, before settling into the simple pleasure of life in a parish. ■ —André Forget

Bishop of Caledonia to retire



Anderson
PHOTO: CONTRIBUTED

Staff After a decade and a half of service, the bishop of the diocese of Caledonia, William Anderson, will be retiring next fall. "I wish to advise you that it is currently my intention, barring the unforeseen, to retire in the fall of 2016," Anderson told the diocesan synod at its annual meeting in September 2015. "When I settle on a specific date, I will formally write to the Archbishop as well as notifying the diocese." Anderson was elected as bishop in October 2001, and consecrated in February 2002. He will be 66 in November. "I have realized what a privilege it has been to be involved in this ministry," Anderson told the synod. "My model for my ministry has always been St. Paul, who in his own life experienced both the heights and the depths of emotions and spiritual joys. "My greatest joy has been the clergy and people of this diocese. My greatest regret has been that the growth I hoped for has not happened, though not for lack of effort by so many of our clergy." As specified in church law, a date for the synod for electing a new bishop will be set within 30 days of Anderson's retirement. —With files from Caledonia Times

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ANGLICAN CHURCH OF CANADA

LIFE LINES ▶

The War of the Begonias



By Michelle Hauser

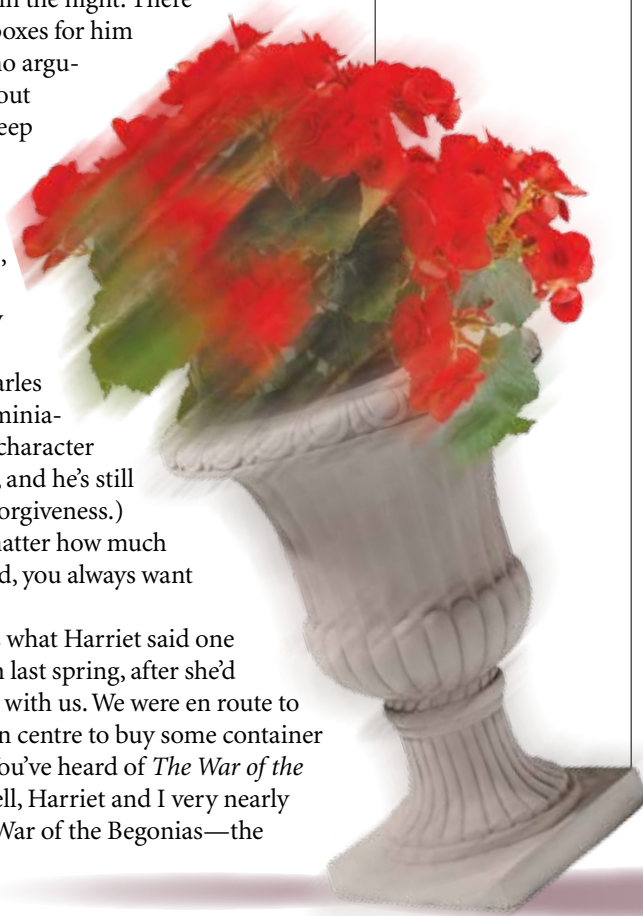
ONE OF THE toughest challenges my husband and I faced last year was having been companions to his mother's downsizing. At the age of 91, Harriet Hauser divested herself of the creature comforts of an upper-middle class life. Anyone who has done this, or helped a loved one do it, will know saying good-bye to lots and lots of stuff is painful and exhausting for all concerned.

Mark's father didn't have to do it, although he did have a decade or so to worry about having to do it. He died without warning, in the night. There were no boxes for him

to pack, no arguments about what to keep and what to give away. (In the melee, Mark accidentally got rid of some Charles Dickens miniature face character jug mugs, and he's still begging forgiveness.)

"No matter how much you've had, you always want more."

This is what Harriet said one afternoon last spring, after she'd moved in with us. We were en route to the garden centre to buy some container flowers. You've heard of *The War of the Roses*? Well, Harriet and I very nearly had *The War of the Begonias*—the



tense but nonviolent supersession of a Queen Bee about sums it up. Harriet had been much too prescriptive for my liking and I had voiced my displeasure. The flowers had to go in her pot—the plastic Grecian-esque urn I'd been forced to inherit—and that pot had to go in a particular spot on my deck, the variety of flower (Dragon Leaf Begonia, also called Dragon Wing) and colour (red) were non-negotiable. I wasn't even allowed to decide which garden centre we'd go to.

It was in the quiet misery between us, en route to Canadian Tire, when Harriet whispered that phrase about "always wanting more." The tiniest morsel of compassion crept in and I felt less like scrapping with her after that. Surrender really was the only option.

It occurred to me then, and has many times since, that there were/are reasons for her to want to manage seemingly small things with an iron fist. She has reluctantly said goodbye to almost every worldly treasure and, even more than a year later, that pain hasn't subsided. Controlling whatever outcomes she can is a salve for the open wound.

It has also become apparent that, for her, anyway, our shopping trips are more than mere chores; they seem to validate her—to prove she's still in this game called life: "I shop, therefore I am."

As a dreamer who wants to someday pack her belongings into a Gulf Stream trailer and hit the open road, I don't find the idea of "always wanting more" all that comforting. They say appetite wanes as we age, and I'd be perfectly happy for that to apply to the consumer appetite as well.

Nowadays, I look to my mother-in-law's experience as forewarning: be aware of

material possessions and whether or not you are allowing them to define you—or, "Beware the Begonia," which is the shorter, sweeter version. I'm 43 years old now, but if I live to be Harriet's age, that gives me nearly four decades to forget some of these recent lessons and fall even more madly in love with my wool carpets and tufted ottomans...and terracotta pots with geraniums, which are my preference.

Personal history suggests this is precisely what I'll do. Every stage of my life thus far bears the markings of one who has been all too easily shaped by the consumer culture in which she lives. And that's worrisome. My chances of achieving some kind of post-consumer transcendence don't look good. What if the wisdom of old age can't find a place to settle down upon an unsettled woman who has nursed on the milk of fear and desire all her life?

These days, I'm beginning to see that keeping my wants and needs in check isn't just a way to reduce carbon footprints, save the environment and avoid falling into debt. Maybe, just maybe, it's also a way of holding space for the wisdom of age, to give it room to meet me on the path that lies ahead.

I have a prayer for my so-called "sunset years": that they might be a time to, yes, occasionally watch the sun set, to find peace, to experience the fullest possible wisdom and, perhaps most of all, to cease acquisition of and fulfillment by the things of this world so I can at least try to prepare for life in the next. ■

Michelle Hauser is a former fundraiser turned newspaper columnist and freelance writer. She lives with her family in Nananee, Ont.



CHAPLAIN

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A call to examine the church’s complicity in racism

ARTS AND CULTURE ▶

BOOK REVIEW
TROUBLE I’VE SEEN:
Changing the Way the Church Views Racism
By Drew G.I. Hart
Herald Press
2016, 205 pages
ISBN 978-1-5138-0000-4

By Solange De Santis

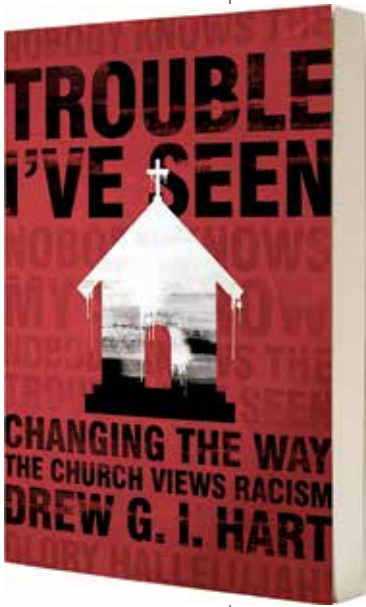
Theologian and blogger Drew G.I. Hart’s analysis of North American racism is a call to justice aimed at both church culture and the wider society—with the greater challenge aimed at church people.

In *Trouble I’ve Seen: Changing the Way the Church Views Racism*, Hart writes from the perspective of an educated Christian with experience encountering several denominations—Evangelical, Lutheran, Anabaptist. However, he also weaves in his practical, on-the-ground perspective as a young black man growing up in America.

The book opens with two stories—Hart’s pleasant driving trip across America with some white college friends and, at the same time, his brother’s arrest for simply “fitting the description” of a crime suspect and subsequent four-month incarceration.

He lists such tragedies as the Trayvon Martin, Michael Brown, Tamir Rice and Freddie Gray cases, which had fatal consequences for the black people involved.

However, Hart’s book goes a step further from the mainstream, as he calls both white and black churches to examine their complicity in white-dominated culture and consider “the subversive life of



Jesus as the Way out of our racialized and hierarchical society.”

Despite their well-meaning intentions, he contends, “churches have often been the least helpful place to discuss racism,” since an attempt to have an honest conversation often reveals deep-seated differences in perspective. Whites tend to see their view as normal, central and rational, essentially denying the honesty and truth of the black experience, Hart writes.

Courageously, he states that although some black churches have been at the forefront of the Civil Rights Movement, many should perform some self-examination. “Few black Christians today have acknowledged how they regularly give their full

allegiance to the racialized status quo... too many... in imitation of dominant culture, have pursued the American dream in a decisively Western and selfish manner,” he notes.

His contention that “we Christians

must follow Jesus and courageously break allegiances with white supremacist, classed and patriarchal hierarchies” is particularly telling for the Anglican churches in the developed world that still have an ingrained white male hierarchy.

Hart offers “eight Jesus-shaped practices for the anti-racist church,” including a willingness to be led by those who have experienced social injustice, “sharing life together” and engaging in self-examination rather than self-righteousness.

Although Hart calls for followers of Jesus to maintain true solidarity with the marginalized, he gives short shrift to LGBTQ people oppressed in many places where the church bears an African face.

However, since Hart’s basic thesis is an examination of racism and the unacknowledged effects of white supremacy on white viewpoints, *Trouble I’ve Seen* should be read by all people of faith and most especially by white churchgoers. It might lead to some painfully honest and necessary conversations. ■

Solange De Santis is based in New York and editor of Episcopal Journal, an independent monthly publication that covers The Episcopal Church.

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CANADA ►



“How many people have come out to us and had a reputation of being active in their home parish, but we don’t necessarily see them here? How do we connect with them?”

— Bishop Fraser Lawton, diocese of Athabasca

Offering Easterners a church away from home

Continued from p. 1

tunities created by the oil industry, and even those who decide to stay long-term often plan on moving back to Newfoundland when they retire. And, also like Gale, many of these Newfoundlanders are Anglicans. According to the 2011 National Household Survey, there are 6,385 Anglicans living in and around Peace River alone—but the diocese of Athabasca, which stretches across northern Alberta, counts only 1,818 members on its parish rolls.

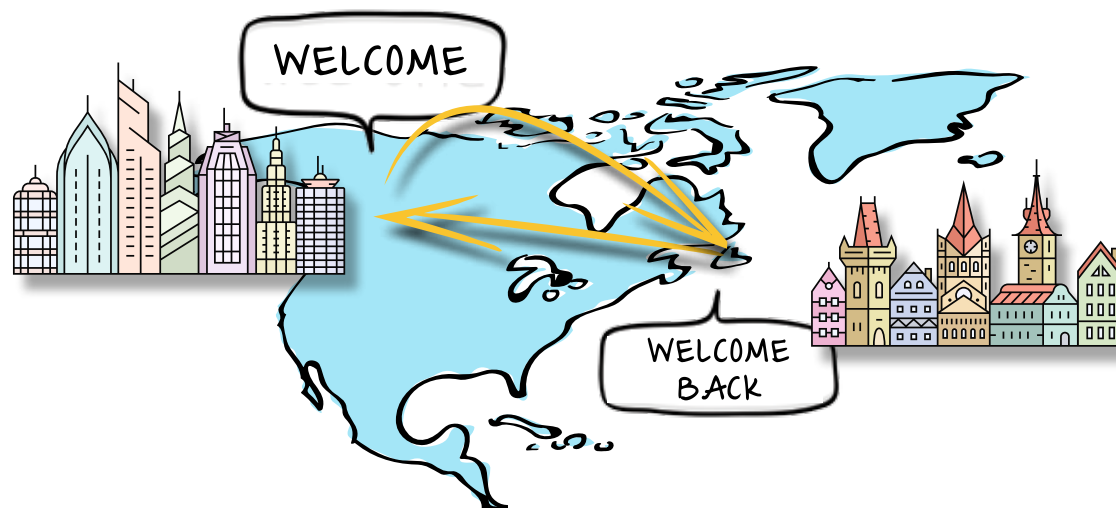
The Rev. Dane Neufeld, rector at All Saints Anglican Church in Fort McMurray (home to 5,665 Anglicans, according to the same census), said that while Alberta is home to many Newfoundland Anglicans, it often takes them a while to get in touch.

“There are a ton of Newfoundland Anglicans in the city who we meet for the first time through baptism,” he said. “It can be a bit of an awkward relationship—for them, it’s awkward to come and talk to us about baptism because they realize they don’t know anybody here.”

This was certainly true for Jenilee Gale and her husband, David, who became involved in St. James Cathedral in Peace River after having children. And at All Saints, Neufeld said, there are many Newfoundlanders who are active in the parish. But he wondered about how many lifelong Anglicans there are living in Fort McMurray who simply haven’t plugged into a local church yet—concerns that are shared by his bishop, Fraser Lawton.

“How many people have come out to us and had a reputation of being active in their home parish, but we don’t necessarily see them here?” Lawton said in an interview. “How do we connect with them?”

While ministers across Athabasca have



▲ **Alberta and Newfoundland clergy are seeking ways to encourage Easterners to get involved in the church where they are living, while still affirming their ties to their home parishes.**

IMAGE: SHUTTERSTOCK COLLAGE

been aware of the issue for some time, Lawton said, it wasn’t until a clergy event in March 2015 that a plan for reaching Atlantic Anglicans began to develop. It eventually led to a November 17 delegation from the diocese of Athabasca—comprised of Lawton, Neufeld, Dean Iain Luke, Archdeacon Terry Leer and the Rev. Fariborz Khandani—travelling to St. John’s to meet with 17 clergy and all three bishops from the three dioceses in Newfoundland and Labrador. Following the meeting, Lawton and Leer went on to the diocese of Fredericton to meet with Bishop David Edwards and learn more about the New Brunswick Anglican context.

Lawton said that the trip was “a good opportunity just to compare notes and understand each other.”

Bishop Geoff Peddle, whose diocese of Eastern Newfoundland and Labrador hosted the meeting, said that Newfoundland and Athabasca have “vastly different church cultures and ways of operating” that need to be taken into account when doing ministry.

“In Newfoundland, religion, church

membership is still culturally very evident beyond the visible church,” he explained. “[Newfoundlanders’] membership is sometimes not very strongly expressed, and yet they still have a desire for the sacraments of the church and the pastoral ministry of the church at key moments of change in life—birth, confirmation, marriage, death and other kinds of pastoral crises.”

Peddle noted that for many Newfoundlanders, the strongest point of religious identification is the home parish, and that sometimes this can be an impediment to their spiritual growth while away from home.

“They’ve retained their relationship and membership with the church in Newfoundland, and that, I think, in an unfortunate way prevents them from putting down the roots they should be putting down out there,” he said.

The challenge that Atlantic and Athabasca clergy need to address, Lawton and Peddle said, is how to encourage Easterners to get involved in the church where they are living, while still affirming their ties to their home parishes.

Part of this might mean reimagining what membership looks like, Neufeld suggested. Old models based on stable residency do not reflect the reality for migrant workers. Rather than feeling they need to sever ties with their home parish and build new ones in Alberta, they should be encouraged to feel at home in both. “We’re not trying to take away from somebody’s tradition or connection to their home parish. If they want to baptize a child in Newfoundland, for example, we want to do everything we can to encourage that,” he said. “We share people.”

According to a report written by Leer, the meetings in Newfoundland and New Brunswick have led to a few concrete plans for partnership. Representatives from the dioceses involved will attend each other’s synods, and Atlantic Anglicans currently active in churches in Athabasca will be encouraged to reach out to their fellow Easterners. A brochure about Athabasca will also be distributed in the Maritimes and Newfoundland, and Lawton has said he will invite the Newfoundland bishops to tour Athabasca sometime in the near future.

For Lawton—who also plans on writing regularly for *Anglican Life*, the paper that serves the dioceses of Newfoundland and Labrador—communicating to Anglicans from the east coast that participation both at home and away is possible is the first step toward bringing them more fully into the life of the church in Alberta.

“What we want to convey is...that message that you’re not betraying the parish you came from by becoming a part of one here,” Lawton said. “We’re happy to be their temporary home away from home.” ■

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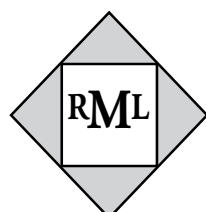
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