

ANGLICAN JOURNAL

Since 1875

VOL. 142 NO. 7 SEPTEMBER 2016



PHOTO: ART BABYCH

At the opening Eucharist of the 41st General Synod, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, sprinkles members with holy water in a rite of blessing known as asperges, while the Rev. Steven Mackison assists.

Same-sex marriage motion passes

André Forget
STAFF WRITER

In a stunning reversal, a July 12 recount of the vote to allow same-sex marriage in the Anglican Church of Canada showed that while the motion was reported the previous day to have failed by one vote in the Order of Clergy, it had, in fact, passed there by one vote.

As a roomful of Anglicans from across Canada watched in surprise, hope and shock, a decision that had caused a great deal of controversy was shown never to have been made in the first place.

The results of the evening vote July 11 to change the marriage canon had been a surprise for many. A two-thirds majority was needed in each of the Orders of Laity, Clergy and Bishops for the motion to pass, and it had been widely assumed that there was not enough support among the bishops. In February, the bishops had said the motion was “not



PHOTO: ART BABYCH

Archdeacon Pierre Voyer, the Rev. Danny Whitehead and Ruth Sheeran tell General Synod that their votes to change the marriage canon were not recorded by the electronic clickers.

likely” to pass in their ranks.

In fact, the motion appeared to have been scuttled by the Order of Clergy, with the vote originally recording 51 of 77 clergy in favour of changing the marriage canon.

As it turned out, this number did not include the vote of Archdeacon Michael Thompson, general secretary of the Angli-

can Church of Canada. With Thompson’s vote counted, it became 52 of 78 in favour, nudging the vote above the required threshold of a two-thirds majority.

Incorrect information sent to Data On The Spot, the electronic voting services provider contracted to manage the voting by clickers, led to the mistake, according to Thompson. The error originated with an Excel spreadsheet compiled by Thompson’s office, which listed him and General Synod Chancellor David Jones as being non-voting members of General Synod, he later said in an interview. The spreadsheet had listed Thompson as “clergy, non-voting.” However, when his name was added as a voting member, he was wrongly coded as a layperson, instead of clergy.

Thompson was not the only victim of reported irregularities: Archdeacon Pierre Voyer, of the diocese of Quebec, the Rev. Danny Whitehead, of the Territory of the People (formerly APCI), and Ruth Sheeran, of the diocese of Quebec—all of whom were in favour of changing the canon—came forward to say that their votes had

See Error, p. 12

Report neutral on assisted dying issue

Tali Folkins
STAFF WRITER

In a nod to changing times, the Anglican Church of Canada’s latest report on physician-assisted dying, rather than opposing the practice, recognizes it as a reality. The report offers reflections and resources around assisted dying and related issues, such as palliative care.

The Supreme Court of Canada struck down last year a ban on physician-assisted death for the “grievously and irremediably ill” as unconstitutional, notes the report, entitled *In Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying*, released June 9.

In the wake of this decision, the report states, “public debate concerning the legal ban on physician assisted dying

See Assisted, p. 9

Refugee workers seek more diocesan support

André Forget
STAFF WRITER

Since the worldwide refugee crisis was catapulted into public consciousness a year ago, Canadian Anglicans have helped to resettle around 1,750 refugees, says Suzanne Rumsey, refugee co-ordinator for The Primate’s World Relief and Development Fund (PWRDF).

During this period, around 320 parish and community groups from 15 dioceses across Canada have raised over \$20 million to resettle refugees from conflict zones in Syria, Somalia, Iran, Iraq, Afghanistan, Myanmar, Eritrea, Colombia, Congo and elsewhere.

Rumsey lauded this significant increase in sponsorships as a sign of Anglican hospitality, but she also sounded a cautionary note about the significant strain it has placed on diocesan refugee co-ordinators, many of whom manage large volumes of work with little support.

“The Syrian situation has highlighted the generosity of Canadians and

See Co-ordinators, p. 9

Please donate generously to the Anglican Journal Appeal

What kind of Anglican are you?

Take our quiz and find out at
anglicanjournal.com/quiz

More than 29,500 Anglicans have already taken it, so don’t miss out.

IMAGE: JESSIE DURHAM



WORLD ►

Churches play vital role in Cuba

By Annalee Giesbrecht

Havana is world-renowned for its colonial architecture and profusion of colourful vintage cars. However, if you asked those of us who visited the city as part of the first-ever International Justice Camp,* chances are you might hear more about a former state-run psychiatric hospital turned nursing home known as The Colony or the co-operative urban farm in Nueva Havana.

This May, I travelled to Cuba as part of the justice camp, and The Colony was one of the places we visited for an immersion experience on economic justice.

I had never been to Cuba before, and despite having attended an Anglican church for almost nine years, I still consider myself new to the tradition, so when I boarded a plane full of Anglicans of all ages from across Canada for a week of social justice education, I didn't know what to expect.

Over the next week, the group of 25 Canadian and 25 Cuban participants in the camp would attend a variety of plenary sessions at the Roman Catholic Retreat Centre, located beside the beautiful Bay of Matanzas, in the city of Matanzas. We learned about the history of Cuba and the role of the church in the tumultuous events of its history, from the 1959 revolution through to the so-called "special period" after the collapse of the Soviet Union, in which economic conditions in Cuba

worsened drastically and church-funded projects had to fill many gaps in the nation's social safety net.

However, this was a justice camp, not a justice conference, which meant we would be learning experientially as much as theoretically, explained the Rev. Bill Mous, of the diocese of Niagara, who helped organize the camp.

While others dispersed to locations around Cuba to delve into topics like food security and social engagement, I boarded a bus to the capital city of Havana as part of a group focused on economic justice.

Many tourists visit Havana—once known as the Paris of the Caribbean—to enjoy the stunning diversity of architecture (Colonial, Baroque, Neo-Classical, Moorish and Modern) and to explore the other sights and sounds of the port city.

But we didn't come here as tourists; we were bused around the capital, visiting various projects made possible by Canadian and Cuban partnerships. At the Cuba Empeñe business training centre, I was struck by the passion of students learning about private enterprise for the first time.

When we visited The Colony, I was amazed at the resourcefulness and optimism of both patients and staff, despite the many difficulties they faced (for instance, much-needed renovations have stalled due to lack of state funding).

At a co-operative urban farm in the

▲ **Justice Camp participants Náyade Bailly (left) and Mike Lickers (right) practice a song together at the Roman Catholic Retreat Centre in Matanzas.**

PHOTO: ANNALÉE GIESBRECHT

neighbourhood of Nueva Havana, the farm operators had devised a system for making their own feed for their goats, chickens and rabbits because animal feed was not affordable.

From dreams of private business to an innovative approach to urban farming, a common theme was independence and sustainability. Projects aimed to empower people to change their own lives, rather than offer short-term solutions.

By the time the week was over, we were sunburned and tired and surrounded by new friends. As we headed to the airport, Archdeacon Andreis Díaz Dorta, priest-in-charge of the Cuban mission station in Bolondron, encouraged us to share with our communities the incredible things that are possible when Canadians and Cubans work together toward the reign of God. I think I can safely say for all participants of International Justice Camp 2016, it will be impossible to do anything else. ■

* *The International Justice Camp, held April 30 to May 7, was a joint initiative of the Episcopal Church of Cuba, the diocese of Niagara, the Anglican Church of Canada, The Primate's World Relief and Development Fund and the Anglican Foundation of Canada.*

Annalee Giesbrecht is a designer, writer and photographer. She is a member of St Margaret's Anglican Church in Winnipeg.



▲ **Goats at a co-operative urban farm in Nueva Havana**

PHOTO: ANNALÉE GIESBRECHT



Gifts for Mission

Give a Gift of Well-being



Look for the 2016 Gifts for Mission gift guide in the centrefold of the October, November, December Journal
Visit anglican.ca/giftsformission to view more gifts

A gift of
\$85

Food supplements for malnourished children and babies

A gift of
\$100

Provide maximum level of independence to children with a disability



CANADA ▶



Ottawa parish dedicates first scattering garden

By Art Babych

St. James Anglican Church in the diocese of Ottawa has opened the first scattering garden for cremated ashes in Eastern Ontario.

The garden was dedicated June 12 during the church's annual cemetery service in the Carp village community in west Ottawa. Located at the back of the church's tree-shaded heritage cemetery behind St. James, the garden is open to people of all denominations.

Common in Europe, scattering gardens for cremated remains have only recently been offered in Ontario. They are more affordable than traditional burials and are environmentally friendly. "Ashes will enable the plants that are here to grow," said the Rev. Monique Stone, rector of St. James, in an interview. "It's certainly not detrimental. It's beneficial to the growth and transformation of the plants that are here."

Stone came up with the idea of opening a scattering garden on the church's consecrated land three years ago after doing some research. "I've always been interested in the environmental impact of cemeteries and burial, and thinking about how we need to look at different ways to take space for burial in sacred spaces," she said. Before becoming a priest, Stone worked as a public engagement and organizational change specialist in the areas of environmental and social sustainability at the municipal, provincial and federal levels of government.

But the congregation of St. James, one of the churches of the Parish of Huntley, soon realized the project was bigger than imagined. "Thankfully, we had a family that was willing to dedicate some memo-



PHOTO: ART BABYCH

▲ "I've always been interested in the environmental impact of cemeteries and burial, and thinking about how we need to look at different ways to take space for burial in sacred spaces," says the Rev. Monique Stone, of St. James Anglican Church, west Ottawa.

► Common in Europe, scattering gardens for cremated remains have only recently been offered in Ontario.

PHOTO: ART BABYCH



rial funds to do it properly," said Stone. The donors, Kenneth and Roma Lett, offered the garden "to the glory of God," as engraved on the base of the memorial stone wall erected at the site. Those who choose the option may have the names of their loved ones in the garden also engraved on

the memorial wall.

"Most people, I think, will have the name of the deceased and the date of birth and the date of death engraved on a communal memorial stone, and when that stone is full, we'll add another stone to the garden," said Stone.

Those wishing to have an outdoor service at the site can be accommodated. "We can bring chairs out here, we can have a standing service, and that's why we have a little altar that we can use for an outdoor service."

The cost for use of the scattering garden is not as much as having a regular grave, said Stone. "The cemetery burial costs are incredible," she added. Stone also said there has been no opposition from funeral homes because most of the work they perform is completed by the time the remains are turned over to the cemetery for burial. The funeral home used by the church has been "very supportive," she said.

Stone also said people have already shown interest in the scattering garden, including two Anglicans who were not able to return to Europe to bury the ashes of their loved ones. "They've never been part of our church at all and they came and said, 'Wow, could we be part of this community and bury the ashes of our loved ones here?'" said Stone.

Among those present at the dedication service were relatives of Kenneth and Roma Lett, including nephews Mark and Murray Bowes and their spouses, Sandy (Mark) and Sheila (Murray).

For further information, visit huntleyparish.com or email st.jamescemeterycarp@gmail.com. ■

Art Babych is former editor of Crosstalk, diocese of Ottawa.

ICONS: BAKAI/SHUTTERSTOCK

Anglicans, Roman Catholics team up to tackle big questions



PHOTO: DIOCESE OF SASKATOON

Tali Folkins

STAFF WRITER

Is doubt just the opposite of faith? Or is it more complicated?

Bishop Donald Bolen, of the Roman Catholic diocese of Saskatoon, says this is one of the central issues facing people today, and a question that's been on his mind throughout his life as a priest.

For him, it's definitely more complicated. "In a sense, apathy is the opposite of faith, whereas a lively doubt is a part of our faith," Bolen says. "Doubt wants faith to have its reasons...I think when people pay serious attention to their doubts and don't give up on them, but work with them, the doubting becomes a motivation to think more, to search more, to pray more, to look harder, to find reasons, and I think that's a motivation which leads to a deeper faith," he says. "The doubter is on a quest."

If you like engaging with existential questions, you might enjoy a visit to didyoueverwonder.ca, a recent initiative of the Anglican-Roman Catholic Dialogue of Canada (ARC Canada), a gathering of theologians from both churches of which Bolen is Roman Catholic co-chair. Launched last December, the website features a collection of short meditations, captured on video, by dialogue members on basic questions of faith and existence, such as, "Why is the world the way it is?" "What is my mission in life?" "Why believe?" and "Will it be okay?" Each reflection is accompanied by questions to guide further discussion.

In a sense, apathy is the opposite of faith, whereas a lively doubt is a part of our faith.

—Bishop Donald Bolen, Roman Catholic diocese of Saskatoon



The website didyoueverwonder.ca features reflections and meditations on basic questions of faith and existence.

Didyoueverwonder.ca is "a kind of stepping out in faith on the part of the dialogue—it's like, 'Let's see where this might go, and who this might touch,'" says Coadjutor Bishop Bruce Myers of the diocese of Quebec and former ARC Canada co-secretary.

The idea for the project arose in 2011, at a time when both churches were intensifying their focus on explaining themselves to people who might have no church background but were still curious about religion, Myers says. "We were both faced with this very secular context in which both our churches [were] trying to speak the faith anew to a new generation—a sometimes skeptical generation."

There seemed a common desire among dialogue members, he says, to depart from

the usual practice of developing jointly agreed statements on matters that divide the two churches, and instead engage in a "common witness project."

Eventually, someone proposed the idea of a series of short reflections on fundamental questions of life and belief—an idea that generated a lot of excitement within the dialogue, Bolen says.

Dialogue members brainstormed which questions the project should address, and each member basically selected his or her favourite, Bolen says.

They soon realized, however, that the project would likely reach more people if it were multimedia, Myers says—if the reflections were also captured on video and made accessible to "digital natives," accustomed to using smartphones, laptops and tablets.

The dialogue engaged Salt and Light Catholic Media Foundation, a Roman Catholic charity that produces television and other content for evangelical purposes, to film and edit the reflections.

Anglican ARC Canada co-chair Linda Nicholls, who is also coadjutor bishop of the diocese of Huron, says the videos could easily be used within churches, by study groups, or as a tool for evangelizing or generating discussion in the wider public.

Myers says members of the ARC Bishops' Dialogue were enthusiastic about the project, which they believe "gives tangible expression to what we're always saying, which is, 'Anglicans and Catholics agree on a whole bunch of stuff.'" ■

EDITORIAL ▶



Marites N. Sison
EDITOR

IN SUMMING UP General Synod’s debate and vote on same-sex marriage last July, Primate Fred Hiltz concluded: “We have been deeply divided over the solemnizing of same-sex marriage for a very long time. That has not changed.” So what now?

It would be easy to shrug and say that in time, things will blow over and all shall be well. But while the church will survive this challenge, just as it has overcome others in the past, it will not entirely be without costs.

On the flip side, it would be just as easy to catastrophize the situation and think that the sky is falling. It is not.

The church is, however, facing some tough struggles in the next three years leading up to 2019, when the motion to change the marriage canon to allow for same-sex marriages will be brought again to General Synod for final consideration.

In the aftermath of the same-sex marriage vote, some things stood out: ■ Relationships will need to be rebuilt—among bishops, among dioceses and among members. Deep wounds were inflicted all around, by the words and actions of some. But, as others have noted, as embarrassing and frustrating as it may have been for some, the recount that overturned the rejection of same-sex marriage may yet be a saving grace. Both sides got to walk a mile in the other’s



▲ **In the aftermath of the same-sex marriage vote, relationships will need to be rebuilt—among bishops, among dioceses and among members.**

PHOTO: LIGHTSPRING/SHUTTERSTOCK

shoes, and the hope is that this will lead to reconciliation. U.S. Presiding Bishop Michael Curry’s words about reconciliation are worth reflecting upon. “Reconciliation is about the hard work of working through our differences, maybe acknowledging them and not changing them, necessarily,” he says. “[It is about] working through our differences honestly and with integrity, and sometimes repenting of where our differences or my differences or yours have actually hurt relationships and not helped the human family.” (See *‘Jesus does not allow us the option of self-righteousness,’* anglicanjournal.com)

■ The House of Bishops will have to find a way out of this morass: There are bishops who have “publicly dissented” from the results of the same-sex marriage vote, and there are others who have said they will now allow clergy to solemnize same-sex weddings in their dioceses, ahead of 2019. Canadian Anglicans will be looking closely at how bishops will handle their tensions and overcome mistrust.

■ Many in the church have expressed a desire to remain united and walk together regardless of differences. How will this desire be concretely expressed on the level of parishes and dioceses?

■ There is a growing sentiment that the church will have to seriously consider the question of whether the legislative process is the only way to handle complex issues or whether there are other models that are equally transparent, but less polarizing.

■ Education about church polity is in order. The leadership needs to address lingering questions from the average Anglican in the pew about how decisions are made and where authority lies on different matters affecting the church. For instance, there needs to be greater clarity about why the church had to go through the legislative wringer (and will have to, again, in 2019) if, as the General Synod chancellor told synod, the marriage canon doesn’t really prohibit same-sex marriage. ■ There must be a rigorous process to ensure that votes are accurately counted and recorded.

What is also worth noting is this: As painful and disappointing as it may have been to witness—on the plenary floor or via Live Stream—the bruising exchanges and the sense of exclusion felt by some, Canadian Anglicans ought to remain proud at the transparency of their church in this instance. An open meeting allowed the public to see a church that is not afraid of dissent, welcomes a diversity of opinions and makes room for everyone at the table.

The next three years will see periods of struggle for the church, yes. But struggling is a good thing. It is hard and it can get really messy, but it also means that the church is alive, trying to be better. It has been said time and again that struggle, faced bravely and honestly, can lead to strength. ■

Email: tsison@national.anglican.ca

LETTERS ▶

Conversion of Jews prayer ‘perpetuates anti-Semitism’

I am deeply saddened that the votes of the House of Bishops kept the resolution from passing to remove the use of, and further publication of, prayer 4, The Conversion of the Jews, in the *Book of Common Prayer*, Canada (*Motion to delete prayer for Jews fails at General Synod*, anglicanjournal.com).



This perpetuates anti-Semitism and continues to permit language and theology that historically have been used as propaganda to justify forced conversions and genocide.

This is huge. The world needs to know how the bishops voted, and what this says about our leadership in the Anglican Church of Canada.

I hope this can promote a renewed, focused conversation and dialogue. Interfaith conflict is placing our world in crisis—and this does not help.

The Rev. Steven Maki
Diocese of Western Newfoundland

There are other options

The late Archbishop Lewis Garnsworthy argued in 1982 that the Anglican church should stop performing civil marriage ceremonies.

Saying that the church should not act as a “cheap auxiliary to the state,” he called for Canadian marriages to consist of a civil marriage performed by the state with the additional option of a “service of blessing” for those who wish to have the integrity and sanctity of their committed relationship affirmed and solemnized by their faith community.

Regardless of a decision or indecision achieved by the 2016 General Synod, this remains an option for clergy whose bishops are truly committed to “achieving the

greatest pastoral generosity possible.”

Archdeacon Neil Carver
Kitchener, Ont.

‘God help us all’

While watching a newscast I heard the first declaration—the church would not be [solemnizing] same-sex marriage. My initial reaction was, “It is time for me to leave.” That thought stayed with me for several hours, but over time reason prevailed. No denomination is perfect. As a member of the Anglican Communion, I know I have to stay and continue to work with sisters and brothers within it.

When the second declaration was reported [*General Synod reverses decision after vote miscount*], some of my thoughts went out to those who disagreed with it.

We all are a part of something very important, and I do hope we can lovingly work together. For some, this is a time of rejoicing; for others, a time of struggle. We need each other during this period of transition. God help us all.

Stewart J. Smith
London, Ont.



IMAGE FLOW/SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate “Light”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is September 26. Please send them by email to pictureyourfaith@gmail.com.

ANGLICAN JOURNAL

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

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

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

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

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

SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas. Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.
ISSN-0847-978X CIRCULATION: 128,450

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.



COME
AND SEE ►



‘In love’

By Fred J. Hiltz

TWO MONTHS PAST General Synod 2016, we are called more than ever to bear with one another in love.

Many people have commented that, in the course of the synod’s consideration of an amendment to the marriage canon allowing for same-sex marriage in our church, all members knew what it was to hear, and see, and feel the pain of those whose views on this matter are radically different from their own. My observation is that, for the most part, everyone endeavoured to bear that pain in the love of Christ.

At the closing Eucharist, I was overwhelmed in the mystery we celebrate. I thought of how generous and sacrificial and splendid the love of our Lord and Saviour is. I prayed we know that love yet again and that it compel us in our life together. As the table was set, I thought of those beautiful words:

“For all thy church, O Lord, we intercede: make thou our sad divisions soon to cease; draw us the nearer, each to each, we plead,



PHOTO: ART BABYCH

▲ “May we all one bread, one body be...” (Hymn 57, *Common Praise*)

PHOTO: ART BABYCH

by drawing all to thee, O Prince of Peace. Thus may we all one bread, one body be, through this blest sacrament of unity.”

(Hymn 57, *Common Praise*)

As everyone came forward and opened their hands to receive the body and blood of Christ, I found myself administering the sacrament through a veil of tears. And then, as the table was cleared, I had

great peace in Christ’s promise to be with the church in this moment in time and through all time.

I know many are very concerned about the deep division in our church, and I am, too. But I take heart in also knowing that many are absolutely committed to help find ways to ensure room for everyone in our church. And I am encouraged by their unwavering resolve to do so.

In that work, I trust we will be guided by the counsel of Paul, in being humble and gentle and patient “with one another, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:2–3).

I especially ask your prayers for our bishops and all those elected to Council of General Synod. In this new triennium 2016–2019, they bear with me a huge responsibility for leading our church “in love.” Pray we be given grace and wisdom to do that well. ■

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

WALKING
TOGETHER ►



Our high calling

By Mark MacDonald

FR. GEORGE METCALF was one of the most dedicated and holy people I had ever met. When he told me that, as he got older, he began to worry about his salvation, I was shocked and confused. Chaplain to Gen. George Patton in the Second World War, Fr. Metcalf was famous for his piety and his compassion. If he was worried, what about the rest of us?

He explained that he had been dedicated in his work as a priest, but now was concerned more deeply for the sake of



IMAGE: HALFPOINT/SHUTTERSTOCK

his soul. He had been so caught up in the work that he feared he had neglected the one thing most needful. He believed in forgiveness, to be sure. He believed in the promises of God in Christ. This was about integrity and about a deep coherence between words and actions, a movement toward a depth of conversion that is the promise of the grace of Jesus.

As I get older, what he said makes a lot more sense. In the ministry, there is a special danger that we can be caught up in the work and forget our souls. Jesus warns us,

in his harsh treatment of the particularly pious, of the perils of piety not grounded in reality. Paul tells us to “work out your own salvation with fear and trembling” (Phil. 2:12). Our Christian faith is about so much more than simply doing good things. It is also about more than forgiveness. God has saved us to walk in both grace and integrity. This is our high calling. ■

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

LETTERS

Opposition to same-sex marriage doesn’t mean being against LGBTQ

It is sad what the LGBTQ [Lesbian, Bisexual, Gay, Transgender, Queer/Questioning] discussion has done to the churches—not just the Anglican church.

The acceptance of the LGBTQ community shouldn’t even be an issue for the church. Both sides surely realize that the church is open to anyone—everybody is welcome! Naming any group simply invites the assumption that someone may not be welcome. As Christians, our arms and our hearts should be open, and like Jesus, we turn no one away. However, as Christians, we have hopes for how we might conduct our lives and goals that are guided by the Holy Spirit and by Scripture.

What have we done? In 2004, General Synod allowed a last-minute controversial motion on the floor. At the 2007 synod, I was witness to the sad example of the church tearing itself apart in “debate.” In 2010, discussions were much more respectful of divergent views, but the understanding reached was ignored by a number of dioceses. Now the questions are: How is it right to be able to determine who voted and, since there were problems, why was the vote allowed to stand?

The results are: distrust and the feeling of manipulation; decisions of General Synod and canon law can be ignored; the public display of a dysfunctional Christian church; the tearing apart of

parish church “families.”

The issue of blessing and/or marriage of same-sex couples should not be influenced by the question of welcoming LGBTQ people in the church. It should be accepted that not being in favour of marriage or blessing of LGBTQ couples in church does not mean being against the LGBTQ community.

Steve Cassidy
Wawanesa, Man.

For love and charity’s sake

Re: *When coffee hour gets complicated* (May 2016, p. 6). As Christians, we are called to serve our beloved Christ through others. Sometimes this means submitting to the will of the community in total forgetfulness of self so that we can be a witness of Christ’s love to others.

The decision of other members of your “coffee hour” rota to put boundaries on what may be served may not have been one you liked, or with which you agreed. However, for the sake of love and charity, we are called to put aside self, to love others and to serve, regardless of how we feel. These are the ways that make for peace; peace in community and peace within our own hearts, which can only lead to inclusion, not marginalization.

Sr. Susanne Prue, S.S.J.D.
St. John’s Convent, Toronto



IMAGES: RON AND JOE/SHUTTERSTOCK

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

From the Web

‘We need each other’

“We should have love and compassion for someone who was victimized, that has been a victim, that is still a victim, just like the Samaritan did,” Bishop Lydia Mamakwa says, adding that the church will not be kept together by its “structures and institutions,” but by “the kind of love the Samaritan showed to the person who was victimized [General Synod celebrates Indigenous Eucharist, anglicanjournal.com].

As an Aboriginal priest, I appreciate the sentiment. However, as we practice reconciliation, we need to do so as a whole body. We cannot subdivide or self-impose segregation; we need to be together to share our journey. As an Aboriginal person, I appreciate the efforts to support us; however, I am a Christian that happens to be Aboriginal. And if we read the parable, [we] realize that the Samaritan “went to [the victim]”—he was not separate from him. As a church, we need to be together in order to have effective reconciliation.

The Rev. Anthony Adams

PEOPLE ▶

Watton elected bishop of Central Newfoundland

Tali Folkins
STAFF WRITER

A self-described former street kid has been elected bishop of the diocese of Central Newfoundland.

“It’s a wonderful feeling to know that you’ve been entrusted with a ministry that you do feel prepared for, but...there’s apprehension, there’s a mixture of emotions,” Bishop John Watton, former rector of St. Martin’s Cathedral in Gander, told the *Anglican Journal*.

Watton was declared the new bishop April 30 after an election that went to seven ballots, said Margaret Jenniex, program officer for the diocese.

Watton was ordained bishop June 29 and represented the diocese at General Synod in July. He succeeded Bishop David Torraville.

Watton said his first priority as bishop



▲ **Bishop John Watton and his wife, Karen**
PHOTO: TERRY J. SAUNDERS

would be to listen to parishioners. “We need to invite everyone to the table, and we need to pay attention and listen to each other’s voices, because not one of us has all the answers,” he said.
In addition to a shrinking population, Watton said, the main challenge facing the

diocese is the same as that faced by most other dioceses in the country: how to work out a role for the church in the face of cultural transformation. “The church is no longer that place where people can say, ‘You are the authority, you are the interpreter of culture for us, and we need your wisdom,’” Watton said.

Born in Manitoba, Watton grew up in Glenwood, Nfld., a community not far from Gander. In a 2012 interview with *The Gander Beacon* newspaper, Watton said he lived on the street for some time, starting at the age of 13. As a young man, he worked as a mechanic before going on to study theology at Memorial University and Queen’s College, Nfld.

He has served as a priest in the diocese of Central Newfoundland since his ordination in 1990, the past 11 years at St. Martin’s Cathedral. ■

▶ **Monica Patten:**
“I was very excited...to build relationships with Anglicans and encourage their generosity.”
PHOTO: MARITES SISON



Interim RfM director steps down

Tali Folkins
STAFF WRITER

After serving as the Anglican Church of Canada’s interim director of Resources for Mission (RfM) for two and a half years, Monica Patten announced her departure effective May 31.

Patten was named to the RfM post in 2013, not long after having retired from a 20-year stint as president and CEO of Community Foundations of Canada, a

network of community funding organizations based in Ottawa.
Among the highlights of her time as RfM interim director, Patten said, was work supporting Indigenous ministries, the Council of the North, global relations and youth-related projects.
“I was very excited about the kind of ministry that we were engaged in, and our work to build relationships with Anglicans and encourage their generosity,” she said.

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said Patten had taken the helm of RfM at a “very challenging moment in its life.”
Patten helped “to strengthen and stabilize [RfM], accomplish significant change and foster good relationships with our partners in the Primate’s Fund, Anglican Foundation and the dioceses we serve,” Thompson added. ■

PRESS ON

TOWARDS THE GOAL

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

IS SEEKING A PRINCIPAL

with a passion for theological education who will lead the college through program renewal, outreach, and recruitment.

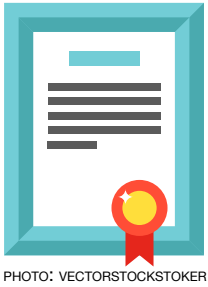
www.dio-mdtc.ca/principal-search

We invite you to contact us at search@dio-mdtc.ca

Anglican Journal wins 33 awards

Staff

One week after winning 17 church media awards stateside, the *Anglican Journal* received 16 awards from the Canadian Church Press (CCP)—including first prize for general excellence—at an event in Toronto, April 29.
The Journal won four first-place prizes at the CCP. “Everything a denominational newspaper should be: Good writing and editing, excellent art direction, varied and energetic content,” commented the judge of the general excellence award. The newspaper also won top honours in the categories of



personal experience, newspaper edition layout and design, and humour.
Eyewitness, the Journal’s special coverage of the Truth and Reconciliation Commission, was recognized with the award of excellence in the integrated communications (online/new media) category at the Associated Church Press (ACP). The Journal also received top honors for news, front-page design of an issue and *Life Lines* column.
Visit anglicanjournal.com to read more: *Anglican Journal* wins 16 Canadian Church Press Awards; *Anglican Journal* wins 17 awards from Associated Church Press. ■

THE PRIMATE’S WORLD RELIEF AND DEVELOPMENT FUND
LE FONDS DU PRIMAT POUR LE SECOURS ET LE DÉVELOPPEMENT MONDIAL
The Anglican Church of Canada
ANNUAL GENERAL MEETING

NOTICE is hereby provided of the Annual General Meeting of The Primate’s World Relief and Development Fund / Le fonds du Primat pour le secours et le développement mondial, to be held on Saturday, November 5, 2016 at 9:00 a.m. at Travelodge Hotel Toronto Airport, 925 Dixon Road, Etobicoke, Ontario.

BY ORDER OF THE PRESIDENT,
Laura Marie Piotrowicz, Secretary

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

“Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?”
—Matthew 6:26

DOCTOR OF MINISTRY

Summer Intensive Professional Development Rooted in Ministry Ecumenical Environment

Toronto School of Theology
AFFILIATED WITH THE UNIVERSITY OF TORONTO
416-978-6754 | www.tst.edu

APPLICATION DEADLINE: NOV. 25, 2016

CANADA ▶

▶ Bev and Will say it's hard to estimate the cost of their energy-efficient home—they built it almost completely by themselves.

PHOTOS: CONTRIBUTED
BELOW: RUDCHENKO LILIA



‘This house is resting gently on the Earth’

Tali Folkins
STAFF WRITER

Spurred by a desire to leave as light a footprint as possible on God’s creation, a Manitoba couple has designed and built a completely off-grid home.

Last spring, Will and Bev Eert moved into their new house some 40 km southwest of Portage la Prairie, Man.—and two km past the last hydro pole. They haven’t looked back since.

“It’s delightful, absolutely delightful,” says Bev, the diocese of Brandon’s representative for the Creation Matters Working Group, an ecological justice initiative of the Anglican Church of Canada. “There are a few small things I would change, but overall, it’s a huge success. It’s performing beyond my expectations.”

The house, four years in the making, combines a raft of environmentally friendly concepts—solar panels, earth sheltering, heat-retaining construction materials, triple-paned windows and more—in a single, energy self-sufficient dwelling. Will, a retired power engineer, and Bev, a retired architectural designer, poured their combined expertise and passion into the project.

The Eerts are Anglicans, and Bev says

the house is an important expression of their beliefs. “This is faith-based,” Bev says. “I believe that we need to take responsibility for caring for God’s creation. The Earth is not ours to plunder—it’s not ours at all.”

The origins of the house go back to several years ago, when the Eerts, recently retired and living near Nanaimo, B.C., realized they both wanted to build an energy self-sufficient home. They spent two years looking for a suitable location before choosing the site, a south-facing hillside that overlooks Manitoba’s Assiniboine Valley.

The Eerts built the home almost completely by themselves. They hired outside help only to finish the concrete floor and drywall—one reason why the process took them four years, Bev says.

The home defies stereotypes some people might have about low-carbon footprint homes, she says, in its livability. “People think that the home is going to look weird—and sometimes it does—and you’re going to be uncomfortable, and you’re going to have to make serious sacrifices, but my goal was that none of that was going to happen,” she says. “We’re not suffering in any way.”

Solar energy powers the house’s lights

and appliances. It also heats the house via a system of floor-warming pipes. A fireplace and a large stone chimney in the centre of the house, with their combined mass, radiate heat while also providing a “romantic” touch, Bev says—though the couple prefer not to use it often and are planning to enlarge the solar array so that they won’t have to burn any more wood for heat.

The house works not only by tapping renewable energy, but by saving energy as well. An array of mostly south-facing windows, besides helping heat the house, eliminates the need for artificial light during the day; at night, the Eerts use “task lighting”—electric bulbs illuminate only the areas where light is actually needed.

The heavy materials used in the house’s construction—the floor is made of concrete slab overlaid with ceramic tile—retain heat in the winter and stay cool in the summer. This May, when outside temperatures reached a startlingly high 39 C, the interior temperature of the house never got higher than 26 degrees, Bev says.

On Earth Day, April 22, Brandon Bishop William Cliff blessed the new home.

“It’s as if this house is resting gently on the Earth—it’s not taking more than it gives,” Cliff noted. ■

Bible Readings

October 2016

Day	Reading	Day	Reading
<input type="checkbox"/> 01	Lamentations 2.1-22	<input type="checkbox"/> 17	2 Timothy 4.1-22
<input type="checkbox"/> 02	Luke 17.1-10	<input type="checkbox"/> 18	Luke 1.1-4
<input type="checkbox"/> 03	Lamentations 3.1-21	<input type="checkbox"/> 19	Jeremiah 14.1-22
<input type="checkbox"/> 04	Lamentations 3.22-45	<input type="checkbox"/> 20	Psalms 65.1-13
<input type="checkbox"/> 05	Lamentations 3.46-66	<input type="checkbox"/> 21	Psalms 84.1-12
<input type="checkbox"/> 06	2 Timothy 1.1-18	<input type="checkbox"/> 22	Joel 2.18-32
<input type="checkbox"/> 07	2 Timothy 2.1-13	<input type="checkbox"/> 23	Luke 18.9-30
<input type="checkbox"/> 08	2 Timothy 2.14-26	<input type="checkbox"/> 24	Luke 18.31-43
<input type="checkbox"/> 09	Luke 17.11-19	<input type="checkbox"/> 25	Luke 19.1-10
<input type="checkbox"/> 10	Psalms 67.1-7	<input type="checkbox"/> 26	Luke 19.11-27
<input type="checkbox"/> 11	Lamentations 4.1-22	<input type="checkbox"/> 27	2 Thessalonians 1.1-12
<input type="checkbox"/> 12	Lamentations 5.1-22	<input type="checkbox"/> 28	Jude 1-25
<input type="checkbox"/> 13	2 Timothy 3.1-17	<input type="checkbox"/> 29	Psalms 145.1-21
<input type="checkbox"/> 14	Luke 17.20-37	<input type="checkbox"/> 30	Psalms 46.1-11
<input type="checkbox"/> 15	Luke 18.1-8	<input type="checkbox"/> 31	John 8.31-47
<input type="checkbox"/> 16	Psalms 121.1-122.9		

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

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

CANADA ▶



▲ In 1985, Christ Church Cathedral, Montreal, was designated a National Historic Site of Canada.

PHOTO: MASSIMILIANO PIERACCINI/SHUTTERSTOCK

Cathedral appeals for help ‘to secure future’

By Harvey Shepherd

Montreal’s Christ Church Cathedral faces financial challenges, as do other churches in Quebec, and its spire urgently needs work. However, an \$8-million appeal to be launched publicly September 20 is about a lot more than that, says the dean and rector of the cathedral.

“This is bigger than us,” Dean Paul Kennington says.

Rental and investment income and congregational giving cover day-to-day operations, but the financial campaign is a one-time appeal to support “an extraordinary building” and meet needs “beyond the means of even the most robust parish.”

The challenge is not only to repair an aging building, he says. “We want to secure the cathedral’s future as the vital heart of the community and as an integral part of the fabric of Montreal and, indeed, of Quebec and Canada.”

Well over half the funds raised—\$4.87 million—are to be used to rehabilitate the spire. To do this, architects have come up with a new plan, the third since the present cathedral opened in 1859.

Today’s spire looks like the stone structure of 1859—which was removed in 1927 because the church’s foundation had proved unable to bear the weight.

The cathedral had no spire from then until 1940, when a new one of aluminum panels mounted on a steel structure replicated the previous stone spire. That structure lasted through 1987-88, when the whole cathedral was, for a time, on a concrete slab supported by piles during construction of a shopping mall underneath the cathedral.

But in 2014, architects discovered that the structural steel members and rivet-and-bolt connections supporting the



▲ Dinu Bumbaru, policy director of Heritage Montreal (left), Lena Buchinger (middle) and Giovanni Diodati, of EVOQ Architecture, on a visit to the clock tower of Christ Church Cathedral, Montreal.

PHOTO: HENRI BRILLON

panels were badly corroded. The panels themselves are intact and will be reinstalled on a new structure.

In addition to the \$4.87 million for the spire, the \$8-million campaign budget includes:

- Almost \$1.86 million for work on the exterior, roof, electrical system, heating and lighting;
- \$744,000 to refurbish the interior;
- \$180,000 to repair the organ and replace the concert piano;
- \$100,000 for an elevator; and
- \$250,000 to endow social-service programs serving low-income people and others.

At least \$1 million will come from a Quebec government fund that supports the restoration of heritage churches.

In addition, the fundraising campaign will reach out to foundations, other sources

and individuals in the broader community in a way that, the dean says, the cathedral has not done since 1879, and will not do again for another century or so.

The cathedral also hopes to tap foundations and individuals no longer resident in Montreal but with bonds of affection.

Emblematic of that approach, campaign publicity emphasizes the cathedral’s involvement in the broader community through music and culture and through social services. The campaign chair, Bruce McNiven, a member of a prominent Montreal law firm, also reflects this approach. He does have family connections with the cathedral, but he was offered the post and accepted it primarily because of his deep commitment to architectural heritage. ■

Harvey Shepherd is the former editor of Anglican Montreal.

SUBSCRIPTION SERVICE

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

IF...

☐ You have moved

☐ You are receiving more than one copy

☐ You have moved to a new parish

☐ Your name, address or postal code is incorrect

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

Name

Address

City/Town

ProvincePostal Code

New Church

Previous Church

Mail this information to: Circulation Department, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

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

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

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

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

Appointment marks ‘new beginning’ for college

Tali Folkins
STAFF WRITER

A small, struggling Saskatchewan theological college is hoping that a new plan and a new principal will help set it back on track.

This spring, the College of Emmanuel & St. Chad, which almost ceased operating in 2013, announced it had hired a new principal—the first person to take on the position on a permanent basis since it was eliminated, also in 2013, as a cost-cutting measure.

Effective August 1, Dean Iain Luke, former assistant professor of theology and director of the Institute for Anglican Ministry at St. John’s College, Winnipeg, became Emmanuel & St. Chad’s new principal.

“We may not have closed Emmanuel & St. Chad, but we came close, so it certainly marks a new beginning,” Michael Hawkins, bishop of the diocese of Saskatchewan and president of the college’s council, says of the appointment.

The college’s origins go back to 1879, and it has been the officially accredited theological college for the ecclesiastical province of Rupert’s Land since 1967. In recent years, however, Emmanuel & St. Chad has been, like many theological colleges across North America, facing the twin difficulties of dwindling finances and declining enrolment, Hawkins says.

In 2006, the college sold its buildings to the University of Saskatchewan, but even



▲ The chance to provide theological education in the local context of the prairies is a big part of what attracted him to the position of Emmanuel & St. Chad principal, says Dean Iain Luke.

PHOTO: CONTRIBUTED



this didn’t solve all its financial problems. In 2012, its council announced the college would suspend operations the following year, while it would work to come up with a three-year restructuring plan. In 2013, however, the council said it would continue operating for the time being, by working with its partner schools in the Saskatoon Theological Union (STU)—St. Andrew’s College (United Church of Canada) and the Lutheran Theological Seminary.

Things are now looking more hopeful for the college, Hawkins says. Since 2014, it has been working on a plan to offer its licentiate of theology (LTh) mostly remotely, online, with the support of locally-based mentors and tutors—an offering intended, he says, as training for diaconal ministry or for locally-raised priests. ■

CANADA ►

Assisted dying a new reality, says report

Continued from p. 1
is in some ways over.”

As a result, the authors continue, “our energy is best spent at this time ensuring that this practice is governed in ways that reflect, insofar as possible, a just expression of care for the dignity of every human being, whatever the circumstances.”

The report offers Canadian Anglicans “a framework for effective pastoral support for all concerned (patients, family, loved ones, care providers, and wider communities of support), whatever decisions particular patients ultimately believe themselves called to make.”

“We’re no longer in a debate about whether or not society is going to legalize physician-assisted dying—that’s happening, that train is out of the station,” says Canon Eric Beresford, chair of the church’s task force on physician-assisted death, which produced the report. “So now our question as Anglicans is, ‘How do we provide pastoral care to people...some of whom will choose to avail themselves of physician-assisted dying?’”

The Supreme Court of Canada gave Ottawa until June 6 to enact new legislation allowing the practice, but it wasn’t until June 17 that a Liberal bill on physician-assisted dying became law, after considerable debate in both the House of Commons and the Senate. The Senate had passed an amendment that would have rebroadened the law to allow anyone with a “grievous and irremediable condition” to opt for physician-assisted death “after the condition has begun to cause enduring suffering that is intolerable to the person.” When the House of Commons rejected this amendment, the Senate backed down and passed the government’s more restrictive version, which allows assisted dying only to those who are either near death or whose death is “reasonably foreseeable.”

The church’s report opens with an introduction to the issue, and moves on to a discussion of related theological concerns and questions. It discusses how palliative and pastoral care ought to be provided to those facing the end of their lives. It includes suggested prayers and litanies and a list of books and other resources. It



▲ “We’re no longer in a debate about whether or not society is going to legalize physician-assisted dying—that’s happening, that train is out of the station,” says Canon Eric Beresford, chair of the church’s task force on physician-assisted death, which produced the report.

PHOTO: TYLER OLSON/
SHUTTERSTOCK

also includes the submission the task force made in February to the parliamentary committee charged with advising Ottawa on drafting the legislation around the practice, which consists of 16 questions the task force wanted lawmakers to ponder.

In a statement accompanying its release, Primate Fred Hiltz acknowledged that not everyone would like the fact that the report argued neither against nor in favour of physician-assisted dying.

“A report like this is not going to please everybody because it doesn’t give a direct answer, and that will frustrate some people,” Hiltz said. “But...to give a direct answer is, in fact, to alienate people over a very sensitive and complex issue.”

Hiltz stressed the use in the report of the term “covenant of presence”—the commitment of clergy and loved ones to be with people contemplating assisted dying, whatever their own views on the matter.

This is not the church’s first formal response to the issue. In 1998, it released *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*. This earlier report voiced a “cautiously negative” view on legalizing physician-assisted dying, Beresford says.

Beresford says some people see the new report as an argument in favour of physician-assisted dying. These people, he says, have “completely misread” the report.

“At this point, physician-assisted dying is a part of our society,” he says. “Now, some churches are going to continue to argue

this is a bad, bad thing, and we must stop it. That’s a decision that some churches have made. I suppose our problem with that is... what do you do with those members of your congregation who say, ‘Yes, but we believe it’s the right thing for us’? Are you really going to abandon them by simply saying, ‘Well, you know, tough luck—it’s not something you should be deciding?’” he says.

“I don’t think that’s the Anglican way. I think the Anglican way has always been one of trying to find methods of pastoral accommodation, trying to find ways of being present to people who are in a diversity of situations making a diversity of decisions.”

The report includes personal reflections by Anglican priests, including Canon Douglas Graydon, a member of the task force who also specialized in end-of-life care for more than 20 years.

“Within that experience I learned that, for some, assisted dying, if it had been possible, would have been a choice that would uphold the dignity, autonomy and humanity of their lives,” states Graydon in his reflection. “Assisted dying would have been the natural extension of ensuring control within their life and therefore would have maintained a sense of quality of life and a recognition of the sacredness of life.”

In an interview with the *Anglican Journal*, Graydon praises the report for not arguing either for or against physician-assisted suicide, but instead focusing on the challenge of how clergy and loved ones can be present and attentive to people struggling with end-of-life questions.

“I think its strength is that it theologically challenges people to think, and reflect, and study on the dimensions of suffering and autonomy and our duty to care for [them], and how one goes about celebrating the sacredness of life within the crucible of a conversation around ‘Help me to die,’” he says.

Graydon says he hopes the report will help Anglicans talk with each other about a subject that can be very divisive. “My fear is, and my experience to a certain degree has been, that assisted dying is one of those topics that people very quickly retreat into a corner and then they come out boxing... to defend their position,” he says. ■

Co-ordinators struggle to stay atop wave of refugee sponsorships

Continued from p. 1

Anglicans... But it is also highlighting the weaknesses in the system, in our own way of administering these sponsorship agreements,” Rumsey said.

Fourteen dioceses in the Anglican Church of Canada—Saskatoon, Ottawa, Nova Scotia and Prince Edward Island, Calgary, Qu’Appelle, Rupert’s Land, Toronto, Huron, Kootenay/Territory of the People (formerly APCI), Edmonton, Niagara, British Columbia, New Westminster and Ontario—hold sponsorship agreements with Immigration, Refugees and Citizenship Canada (IRC). This gives them access to a specific quota of refugee cases made available through the federal government.

Sponsorship agreements are held by diocesan bishops, but it is the co-ordinators who help interested parishes and community groups apply to sponsor refugee cases. With the sudden surge of interest in refugee resettlement, many co-ordinators have been pushed to the limits of what they can manage on their own.

“[Some] co-ordinators have gone from working on refugee sponsorship from



PHOTO: ARINDAMBANERJEE/SHUTTERSTOCK

Members of interfaith groups stage a rally to welcome refugees to Canada last November in Toronto. Since September, Canadian Anglicans have helped to resettle 1,750 refugees.

about 10 hours a month to 12 hours a day,” said Rumsey. “Some of these folks...are burning out.”

While a handful of dioceses have established organizations that manage sponsorship—Montreal’s Action Réfugiés, for example, or Toronto’s Anglican United

Refugee Association (AURA)—most rely on the efforts of a single volunteer, some of whom have full-time jobs. The roughly 1,750 refugees who have been brought in represent a staggering 678 cases, some of which represent families of as many as 15 people, and some, a single individual.

The fragility of this approach was brought into stark relief earlier this year with the sudden death of Debra Fieguth, the refugee co-ordinator for the diocese of Ontario. At the time of her death, Fieguth had 13 cases—70 individuals—whose applications she was managing on her own. A refugee family was scheduled to arrive in the diocese, and with the relevant file on Fieguth’s password-protected computer, the sponsoring parish was left scrambling to find the necessary information. While the data was eventually recovered with help from IRC, it was a sobering reminder of how much responsibility rests with a small number of people.

“Some of the co-ordinators have been feeling kind of out there a bit, not supported,” said Rumsey.

At the annual meeting of the diocesan co-ordinators, held in Saskatoon, Sask., May 29, the co-ordinators agreed that in addition to celebrating what ordinary parishes have accomplished in raising money and resettling families, a message also needs to be sent to the House of Bishops calling for more support. ■

FOCUS:
CHURCH
AND SOCIAL
ENTERPRISE ▶

Funding mission in the 21st century: challenges, ‘incredible opportunities’

Tali Folkins
STAFF WRITER

Sharing worship space with Jews and Muslims, partnering with private companies and opening church/restaurant hybrids are just some of the ideas some Anglican Church of Canada leaders are talking about as the organization struggles with the financial challenges of being a church in the 21st century.

“I think the standard ways of doing business are not necessarily going to hold over the next 50 years,” Bishop John Chapman, of the diocese of Ottawa, said in an interview. “I’m thinking that in a way, we as a church need to begin thinking in entrepreneurial ways.”

Chapman made his comments after a presentation last fall to Council of General Synod (CoGS) on the 2016 budget, which foresaw stagnating levels of proportional giving to the national church over time.

For Chapman, however, the main financial challenge facing the church today is an increasing demand for ministry.

“We will always have generous donors, and we will always be dependent on the generosity of donors,” he says. However, Chapman adds his concern is not so much that the donor base is shrinking, but that “there is an increased expectation now on the part of the church to do more...and there’s an obligation, I think, on our part to respond to that expectation.”

The diocese of Ottawa, for example, is facing an ever-increasing client base for its five community ministries, which provide housing for disadvantaged women and shelters and day programs for people living on the street.

The church needs to start thinking more imaginatively about how it can use its existing resources—which are considerable—to raise more money, he says. For example, it has a massive amount of seriously underused building space from coast to coast, Chapman says.

“When you look around a city, and you look at all the churches...and you look at



Congregants at St. Lydia’s, a storefront “dinner church” in New York City, eat and pray together. During the daytime, St. Lydia’s is a communal workspace for freelancers and others who would normally work from home or in cafés. They pay a monthly fee for a variety of amenities and “a more spiritually connected way to live and work.”

PHOTO: ANDREW ROWAT

the real estate they’re sitting on, and then you think about how that real estate is being utilized seven days a week...you have a usage problem here. It almost becomes an ethical issue—are you making maximum use of the real estate that you have claimed as your own?”

Estimating the value of real estate owned by the Anglican Church of Canada is difficult, partly because of the complex

legal structure of real estate ownership in the church, says General Synod Chancellor David Jones.

In the diocese of Ottawa, all parish property is owned by the diocese, says Executive Archdeacon David Selzer. Real estate, including land and buildings, is recorded in the Parish Managed Capital Asset Fund; at the end of 2014, its net book value (cost minus accumulated amorti-



“There’s no reason why a building could not accommodate a Christian sanctuary and a synagogue and a mosque, to be really extreme. There’s no reason why that building couldn’t be accommodating a walk-in clinic or a seniors’ health care [facility], or a pharmacy, or a physiotherapy clinic.”

—Bishop John Chapman, diocese of Ottawa

natural personal care products.

When it comes to fostering the growth of the church—including its financial growth—the key, in Skelton’s view, is to focus on building dynamic parishes. “It’s all about, ‘Do we have something compelling and magnetic at the core of who we are that inspires our wanting to give up our treasure to that, and our wanting to invite others into that?’”

“The more that we build the fire at the centre of a congregation, the easier it is for us with our whole hearts to want to give to it, and to want to invite others into participation, to include their financial giving,” she says.

A financially successful church, Skelton says, will have at its core Jesus Christ “and also, just like him, has a personality, has a magnetism, has a way of doing things that people get drawn into, and evokes a generous heart because we want to give of ourselves to it.”

Churches also need to make sure they have the basics covered—for example, every parish website should have a “click here to donate” button, Skelton says.

At the same time, Skelton adds, there are “incredible opportunities” for experimentation with various types of socially-conscious enterprise. This could include, for example, using existing church space for a café or a restaurant for training homeless or unskilled people, or a “dinner church” on the model of St. Lydia’s in New York City, a sort of hybrid church and restaurant.

St. Lydia’s, says Julia Stroud, its community co-ordinator, pays for itself partly by charging monthly fees to freelancers and others who want to use it as a workspace. The goal, she says, is that these fees will pay the rent for the storefront space the church occupies (which amounts to a “fraction,” she says, of its operating budget). The rest of the church’s funding comes from grants, gifts from large donors and pledges from congregants.

The Anglican Church of Canada, Skelton says, should be wary about partnering

with large, purely-for-profit enterprises—renting out church space to a coffee chain, for example. One thing she learned in her years as a corporate executive, she says, is that organizations should be careful to get together only with others that share their values.

“Don’t just go into it for the money, because it will wear on you,” she says. “The potential for it to go awry is huge. And once you’ve partnered, and it goes awry, all of your energy goes into trying to extract yourself. It should be as careful a process as if you were getting married.”

If the church wants to partner with the private sector, it will also have to face a difference of corporate cultures, says Monica Patten, until recently interim director of Resources for Mission at the office of General Synod. Entrepreneurs need to act fast to seize the moment—whereas church offices, fond of process and deliberation, are used to moving slower. While there are many entrepreneurs within the Anglican Church of Canada, she says, partnering with them would require the church to act faster than it is accustomed to. “And if the church wants to involve itself with social enterprise [business with a social mission], it would have to learn much more about it than it knows now,” she says.

Joshua Paetkau, who served on the Anglican Church of Canada’s Task Force on the Theology of Money, says his main concerns in the church’s involving itself with business are that it not see entrepreneurialism as a virtue in itself, and that making money not be seen as the reason for the church’s existence.

However, he says, “I think it certainly is important that we look at how we’re engaging people, how we’re using the resources that we have been given and that we still have—in the form of church buildings, for example—if there are ways that they can be used, and these ways also help contribute to the overall maintenance of the church and the communities it’s called to serve.” ■

Advice from a Christian entrepreneur

Tali Folkins
STAFF WRITER

When it comes to raising money through enterprise, Chris Henderson has one word of advice for the Anglican Church of Canada: think of projects or partners that will be in line with your values—otherwise, it won’t work.

“You’ve got to be true to mission,” he says. “Not being true to mission means you’re almost writing a cheque for failure.”

Henderson is the founder of two clean energy companies—Lumos Energy and the Delphi Group—and much of his work involves consulting with Aboriginal communities on clean energy projects. A member of the United Church of Canada, Henderson also helped the United Church divest itself of old church property in Ottawa in a way that attracted national media attention.

Beginning in 2010, Henderson led



Chris Henderson
PHOTO: ISAGC PRAZMOWSKI

Eventually he found a developer willing to partner with the Ottawa Music Foundation, a major local arts organization. The foundation got the church building, which it repurposed for its own office space and use by the community. The developer paid more than a million dollars for the property around the church. The church gave some of the proceeds of this sale to the Ottawa presbytery, and with the rest, it created a special fund for granting money to local

the search for a buyer of the old Westboro United Church property in Ottawa, when its congregation decided to amalgamate with two other local churches.

community organizations. This funding arrangement allowed the congregation to continue to “support the community to do God’s work on Earth,” Henderson says.

If the Anglican church wants to try raising money through social enterprise (business with a social mission), he says, it needs to ask itself, “What is the unique asset the Anglican church has that could be applied to where the elements of a growing economy are, that have a social enterprise output that also attract partners who could work with the Anglican church?”

The Anglican church should ask itself not simply how to make money, Henderson says, but how to do something for the greater good in a way that also brings in revenue.

“Go and do things that you’re good at doing,” he says. “You’re a faith organization—work in a faith context.” ■

IN THE MEANTIME ▶



▲ **Jeffrey Metcalfe is a priest from the diocese of Quebec and a doctoral student in theological studies at the University of Toronto.**

PHOTO: CONTRIBUTED

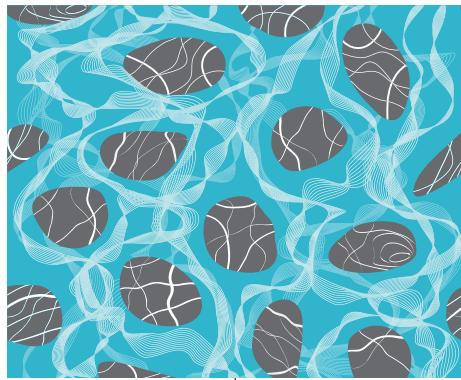
Where your treasure is

By Jeffrey Metcalfe

“A budget is a moral document.” I’m not sure who first said it, but it’s a phrase I’ve heard at many a vestry meeting over the last several years. I love this phrase because it is a helpful reminder that the most excruciatingly boring part of an annual vestry meeting—going over the annual budget—is not merely a method of lessening my time in purgatory through earthly suffering; it is a practice of ethical exegesis. As Jesus reminds us, “Where your treasure is, there your heart will be also” (Mt. 6:21). We only have to review our bottom lines to discover what we actually believe.

For instance, we vow in our baptismal covenant that we have committed ourselves “to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.” But what does our investment portfolio say about us? Where are we actually placing our treasure?

We also say in our baptismal covenant that we have committed ourselves to “seek



▲ **“Like a tide flowing in and out, money pushes and pulls us in directions we may not even realize. Like a stream of water flowing over a stone, it shapes us.”**

PHOTO: EVGENY MUKHIN

document is descriptive: our money is a neutral tool that simply reflects what we actually believe as a community of faith.

Yet there is another way of seeing that our church’s (or our own household’s) budget is a moral document. Rather than describing our values, money might actually be prescribing them. As the General Synod’s Task Force on the Theology of Money came to see, money in our age is not neutral: “The unavoidable force of market economics serves to shape

and serve Christ in all persons,” to “strive for justice and peace among all people” and to “respect the dignity of every human being.” But what does our operating budget say about us?

One way of understanding that a budget is a moral

document is descriptive: our money is a neutral tool that simply reflects what we actually believe as a community of faith. Yet there is another way of seeing that our church’s (or our own household’s) budget is a moral document. Rather than describing our values, money might actually be prescribing them. As the General Synod’s Task Force on the Theology of Money came to see, money in our age is not neutral: “The unavoidable force of market economics serves to shape

the human person in the market’s own interest.”

Like a tide flowing in and out, money pushes and pulls us in directions we may not even realize. Like a stream of water flowing over a stone, it shapes us. “We need to be aware of this, and to be concerned about it,” the task force’s reflection warns, “because many of the ways in which we are shaped (usually unconsciously) by the money economy are deeply opposed to the values of the Gospel.”

A perfect example is this very article. When I began writing this reflection, I immediately made the assumption that the treasure Jesus was asking us to account for in the gospel was our money. But what if, like St. Lawrence, I began with the assumption that the treasure of the church is the poor and the marginalized?

“Where your treasure is, there your heart will be also.” Jesus is not asking us where we are putting our money; he is challenging us to consider what we count as treasure in the first place. ■

2016
GENERAL
SYNOD
July 7–12
Richmond Hill, Ont.

Primate calls for humility amid ‘deep divisions’

Tali Folkins
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, is asking Canadian Anglicans to display humility and love for one another in the wake of the divisive vote on same-sex marriage.

Hiltz says he prays that the church not be riven, but that Canadian Anglicans strive for the “unity of the Spirit in the bond of peace” mentioned by St. Paul. “More than ever we must make efforts not to turn away from one another but rather to one another, not to ignore but to recognize one another, not to walk apart but together,” the primate says. “We need as a Church to work hard at maintaining our communion in Christ, for in his reconciling love is our hope and our life.”

In a statement released July 14, Hiltz says that he prayed the church would take seriously a plea made by St. Paul in his letter to the Ephesians:

“I beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:1-3).

Of the initial results, which rejected a resolution to allow same-sex marriages, Hiltz says, “The pastoral implication was that LGBTQ2S [Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Two-Spirited] persons and those who have accompanied them were disappointed and saddened. Many wept. The Synod sat in silence.”



▲ General Synod members make their mark on artwork prepared by Guelph, Ont., artist Elizabeth Adams. They were encouraged to share their thoughts on canvas in group activities that preceded business at synod.

PHOTO: ART BABYCH

When he announced the resolution had in fact passed its first reading after a recount of the votes, the primate says, “The pastoral implication was that a number of members of Synod were disappointed and saddened. Many wept. The Synod sat in silence.”

Hiltz notes that the issue has “deeply divided” the church for a long time, and that the division remains despite the vote. “In the midst of this division, I need to take to heart Paul’s counsel and I encourage our whole Church to do the same,” he says. Paul, the primate says, also reminds us that as Christians we are “the Body of Christ, members one

of another,” and that, in Hiltz’s words, “we in fact need each other, and need to find ways to make room for one another.”

Canadian Anglicans, he says, must now ask themselves, “For what kind of pastoral and prophetic witness can and will we be known?”

Hiltz also notes that, while the resolution to change the marriage canon will be before the next General Synod, in 2019, in the meantime it is to be considered by diocesan and provincial synods.

Hiltz says he wants to encourage members of the church to engage much more with LGBTQ2S people. ■

Error reverses vote rejecting same-sex marriage

Continued from p. 1

not been recorded at all.

“We actually have a two-thirds majority vote in the Order of Clergy,” a somewhat dazed Archbishop Fred Hiltz later announced to the house, which filled with a rumble of whispers.

Dean Peter Wall, of the diocese of Niagara, asked that the primate and his advisors simply declare the motion passed, at which point Hiltz reminded General Synod that the motion, being a question of doctrine, requires a vote in two consecutive meetings of General Synod in order to be passed. Hiltz did, however, note that though it has not yet become canon law, it has passed its first reading.

At this point, Thompson spoke up to apologize for the error. “The good order of General Synod is my responsibility as general secretary,” he said. “I want to apologize to the General Synod for the confusion that has been caused.”

After the change was announced, several members from the diocese of Caledonia, including Bishop William Anderson, walked out of the plenary hall, followed shortly by a number of members from the Arctic, including Bishops David Parsons and Darren McCartney.

Given the time constraints, the primate indicated that synod business would continue as scheduled. However, Bishop Rob Hardwick, of the diocese of Qu’Appelle, chastised the house for not extending sympathy and care to those who had opposed the motion to change the marriage canon.

“Last night, as a diocese, we sat in this room until just about everyone left. As a diocese, we prayed for everyone who



▲ General Synod members line up to speak for or against the same-sex marriage motion.

PHOTO: ART BABYCH

stayed in this room. I don’t see that same concern being shown to those who might be feeling pained, disappointed, shocked,” he said.

The vote on July 11 came after a five-hour legislative session on the floor of synod, in which over 60 members from all orders and regions of the church spoke about their support, opposition and ambivalence concerning the motion before them. Many expressed sorrow that no matter how they voted, it would cause pain to someone. Many shared personal stories of their own treatment as LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer) people. Others were concerned that changing the marriage canon would be a violation of orthodox Christian doctrine.

“It is not about unconditional love,” said the Rev. Annie Ittoshat, an Inuit priest working in the diocese of Montreal. “It is about

what is clearly written in the word of God.”

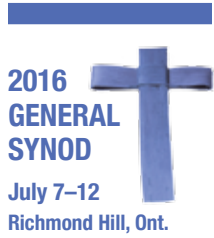
Siobhan Bennett, a youth delegate from the diocese of Niagara, disagreed. “If we only needed the Bible, there would be no need for synod,” she said. “But we do need it, because we need the human interpretation of Scripture, and we live our faith—not just read it.”

The motion that was brought to synod included a comprehensive conscience clause that allowed parishes, priests, diocesan bishops and synods to opt-out of the change, but was amended at the beginning of the legislative session in a motion brought by Archbishop Colin Johnson, of the diocese of Toronto.

Johnson’s amendment removed the original conscience clause stipulations and replaced them with an opt-in that would allow a diocesan bishop to authorize same-gender marriages. ■

To access our online coverage of General Synod 2016, including the stories below, go to anglicanjournal.com/gs2016

- The vote on same-sex marriage: What went wrong?
- National Indigenous bishop’s votes at GS 2016 not recorded due to error
- Emotions run high as error reverses vote rejecting same-sex marriage
- General Synod opening worship confronts difficult questions



Seven bishops 'dissent' from marriage vote

Tali Folkins
STAFF WRITER

General Synod "erred grievously" in its approval July 12 of a resolution allowing same-sex marriages, a group of seven bishops say.

In a statement released July 15, the bishops said they "publicly dissent" from the decision, which, they add, "imperils our full communion within the Anglican Church of Canada and with Anglicans throughout the world."

The statement also called on the primate, Archbishop Fred Hiltz, and Archbishop of Canterbury Justin Welby "to seek ways to guarantee our place within the Anglican Church of Canada and the Anglican Communion."

The statement was signed by Bishop Stephen Andrews, of the diocese of Algoma; Bishop David Parsons, of the diocese of the Arctic, Suffragan Bishop Darren McCartney, also of the diocese of the Arctic; Bishop Fraser Lawton, of the diocese of Athabasca; Bishop William Anderson, of the diocese of Caledonia; Bishop Michael Hawkins, of the diocese of Saskatchewan; and Bishop Larry Robertson, of the diocese of Yukon.

Twenty-six bishops, or 68.4%, voted in favour of the motion to change the church's marriage canon to allow for same-sex marriages, and 12 voted against. It was later discovered that one vote against the motion—which had been cast by National Indigenous Anglican Bishop Mark MacDonald—had not been recorded because he was "erroneously listed" as "non-voting." But Archdeacon Michael Thompson, general secretary, said if MacDonald's vote



▲ Some members of General Synod, including bishops of the diocese of the Arctic Darren McCartney (middle) and David Parsons (right), walk out of the plenary hall after it was declared that the same-sex marriage motion had passed first reading.

PHOTO: ART BABYCH

were to have been registered and counted, it would not have changed the outcome of the motion.

In an interview, Lawton said the bishops were concerned that "there may be a relearning of how we relate to one another, and that some things that were always givens may not be so now."

Asked to specify what he meant by this, Lawton replied, "I think there will be a time of thinking deeply what the relationships are between perhaps Anglicans within Canada—bishops, dioceses, individuals—and it's an unknown at this point what that will look like."

In their statement, the bishops reaffirm their commitment to the Anglican Church of Canada, as well as to the Church Catholic and the Anglican Communion. They also reaffirm their commitment to "the scriptural, traditional and catholic definition of marriage as the lifelong union of one man and one woman as set out in both the Book of Common Prayer and the

Book of Alternative Services."

The bishops declare that they "absolutely condemn homophobic prejudice and violence wherever it occurs, offer pastoral care and loving service to all irrespective of sexual orientation, and reject criminal sanctions against same-sex attracted people."

The statement begins with a declaration that "the entire process, beginning with the hasty vote in 2013 and concluding with the vote and miscount this week, has been flawed and inflicted terrible hurt and damage on all involved."

The bishops also say that the declared intentions on the part of some bishops to immediately proceed with same-sex marriages, before the required second vote on the resolution in 2019, is "contrary to the explicit doctrine and discipline set out in our constitution, canons and liturgies."

"That raises the question... why did we bother voting at all, if the decision was already made?" said Lawton. "There are a whole pile of pieces that cause some concern. We truly hope there's a way to address some of these as we look forward to 2019."

In passing the resolution, the dissenting bishops said, General Synod "has taken a further step in ordaining something contrary to God's Word written," in addition to endangering its relationship with the worldwide Anglican Communion.

In the aftermath of General Synod's vote, Lawton said, "It's clear there are some very different understandings around doctrine, around Scripture, around what it means to consult, around what it means to be a catholic church, what it means to engage with the process, what is the place of apostolic tradition." ■



To access our online coverage of General Synod 2016, including the stories below, go to anglicanjournal.com/g2016

• Niagara, Ottawa to offer same-sex marriages; Toronto to consider

• 'We stand with you' regardless of marriage vote outcome, says UCC moderator

• 1890-2016 (An Interactive Timeline)

• Photos of the Day

After General Synod, bishops fret for unity of church

Tali Folkins
STAFF WRITER

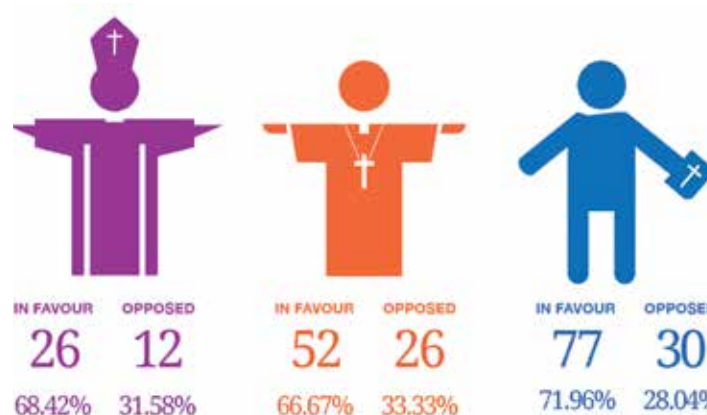
Canadian Anglican bishops have responded to General Synod's provisional vote on same-sex marriage in starkly different ways: a number have called for prayers, some announced they will now allow religious weddings for same-sex couples and others have expressed anxiety about unity in the church.

Bishop Melissa Skelton, of the diocese of New Westminster, said she was "relieved" by the vote, which she said gay and lesbian people would see as an affirmative step. However, she added in an interview, "In my province, and among my friends in the House of Bishops, I'm very concerned for those who feel that they're not ready for that. How do we continue to make room for their point of view in a sensitive and caring way?"

The impact of the vote was undeniable. Some bishops and members of their dioceses were noticeably absent at the meeting's closing worship July 12, including those who had walked out after it was announced that the same-sex marriage motion had passed.

In an interview, Bishop William Anderson, of the diocese of Caledonia, took issue with bishops who announced they would go ahead with same-sex marriages shortly after it was announced July 11 that the vote had been narrowly defeated and then again, when the outcome was reversed. "We're in for a period of chaos," he said.

On the evening of Monday, July 11, after



▲ Numbers and percentages of the vote on the motion to change the marriage canon to allow for the solemnization of same-sex marriage.

GRAPHIC: SASKIA ROWLEY

the resolution appeared to have been voted down, at least three dioceses—Niagara, Ottawa and Huron—released statements that they intended to proceed with same-sex marriages anyway. The diocese of Toronto announced that it would consider taking this step. On July 15, the diocese of Montreal said it would also allow clergy to officiate at a same-gender Christian marriage "on a case-by-case basis."

Some of these dioceses cited the opinion of General Synod Chancellor David Jones that the marriage canon in its present form "does not contain either a definition of marriage or a specific prohibition against solemnizing same-sex marriage."

After the outcome of the vote was reversed, the bishops of Ottawa, Niagara and Huron announced their earlier decisions to allow same-sex marriages would stand unchanged; their dioceses would not wait for the resolution's required second reading in 2019.

Archbishop Fred Hiltz, primate of the

Anglican Church of Canada, says he understands why some bishops have chosen to go ahead with the solemnization of same-sex marriages.

In an interview, Hiltz said that due to the pastoral contexts in which these bishops find themselves, they are "under huge pressure from their parishes and their clergy to proceed" with same-sex marriage.

He also stressed that he has no jurisdiction over diocesan bishops to stop them from doing what they want on the issue.

Bishop Michael Oulton, of the diocese of Ontario, said that he would consult with diocesan leaders and also hold a "diocesan day" with members. Bishop Ron Cutler, of the diocese of Nova Scotia and Prince Edward Island, said that he was "not willing to give a similar permission" as the bishops planning to immediately allow same-sex marriages. He, too, announced plans to consult with his diocese.

Bishop Jane Alexander, of the diocese of Edmonton, said she was "in favour of being able to offer all of the sacraments of the church to all God's children," but asked the Anglicans of her diocese to be "patient with me as I work out our next steps in the Diocese of Edmonton."

Diocese of Athabasca Bishop Fraser Lawton said, "What is clear is that the church has great need to better live out Christian community and to welcome and care for those who are hurting and feel rejected and unloved." ■

—Additional reporting by André Forget

2016
GENERAL
SYNOD
July 7–12
Richmond Hill, Ont.



▲ Jordan Sandrock reacts to the announcement July 11 that the same-sex marriage motion had failed. A recount reversed the outcome the next day.

PHOTO: ART BABYCH

‘Does my church recognize that I exist?’

Tali Folkins
STAFF WRITER

Note: Jordan Sandrock, the subject of this article, identifies as neither male nor female and has asked to be referred to as “they” rather than as “he” or “she.”
Also, the term “queer,” though considered derogatory by some, is widely used to denote non-heterosexual people, often by non-heterosexual people themselves.

Jordan Sandrock isn’t able to say what was going through their head when, after hearing the first pronouncement on the same-sex marriage vote at General Synod, they rushed out of the conference room where the vote was held and collapsed in tears on the floor of the corridor outside.

“It was just so emotionally overwhelming that I can’t really remember,” they say.

On July 11, General Synod, the decision-making body of the Anglican Church of Canada, voted on changing its marriage canon to allow same-sex marriages. The resolution was initially ruled to have failed, but was declared to have passed on the following day, after a discovery that the “yes” vote of one member had been miscounted.

For many Canadian Anglicans, the church’s debate and decision on changing its marriage canon were emotionally charged. For Sandrock, 19, who has been living openly as a non-binary person (identifying as neither male nor female) for about five years now, the result announced on the evening of July 11 felt like the church’s verdict on their very humanity.

“To me, it wasn’t just a matter of, ‘Can I get married or not?’ It was a matter of, ‘Does my church recognize that I exist, that my gender exists, that people like me are real and human, created in the image of God?’” they say.

It certainly wasn’t the first time Sandrock had encountered this question. Initially raised as a Roman Catholic, Sandrock attended Catholic school, where, they say, “a lot of what we did in religion class was sort of contradictory to my identity.” For example, they say, the notion that God made humans male and female seemed to mean that to be anything else must mean not being human. “That was really hard for me to hear,” they say. “The few days that we were talking about this, I left religion class crying.” They add: “Our



▲ For Jordan Sandrock, a youth member of General Synod from the diocese of Ottawa, the church’s decision on same-sex marriages felt like a verdict on their humanity.

PHOTO: ART BABYCH

society and our culture teach people that gender is binary, so you’re either male or female. And that’s just not the case—it’s not the case biologically, it’s not the case psychologically. It never has been.”

For Sandrock, the question of gender seemed relatively unimportant until their teen years. Partly, they say, this was because their parents did not try to impose gender roles. It was also partly a matter of development. “It didn’t really matter when I was a kid because kids have sort of a gender-neutral body; kids don’t really understand how gender works, so I didn’t really have any issues with that,” they say. “And then once we got to, like, middle school and high school...everyone became hyper-aware of gender.” It was during these years, Sandrock says, that they became aware that the gender role other people assigned to them did not seem to make sense.

Taking part in General Synod was, they say, probably the most difficult thing they’ve ever done in their life. On the day of the vote, they say, “We were talking about the marriage canon for [five] hours, and over 60 people got up to speak, and a lot of them had things to say that were very personal and very hurtful to me. And it was hard to just sit there and just listen.”

Once the shock of the apparent “no” vote hit, Sandrock says, they don’t know how they would have coped without the support of people from their diocese. Through the night and morning that fol-

lowed, they say they were in a state they can compare only to grieving. “I would be around people, and then I would feel like I couldn’t be around them, and then I’d be alone and I felt like I should be around people,” they say.

When the vote was reversed, Sandrock says they were happy but also restrained, both out of a desire to respect others who might be hurt by this new decision and also from sheer exhaustion.

Sandrock is now going into their second year of a degree in religious studies at the University of Ottawa. Asked about their career goals, they don’t hesitate. “I’m hoping to be a priest,” they say, smiling broadly.

Sandrock says they’re aware many people find it surprising that queer people like themselves should be so drawn to the church—as though it were an inherently intolerant institution. But this isn’t the church Sandrock sees. “I know so many faithful queer people, and there are non-binary people at my own church. I know of trans and non-binary people in my diocese,” they say. “I don’t think it’s as unusual as people make it out to be.”

As for religious studies, Sandrock says they have been sensing a calling for some time. “Back in high school, I realized I wasn’t writing essays about anything but religion!” they say with a laugh. “I thought, ‘Hmm, maybe I’m supposed to be doing something like that.’”

In fact, Sandrock says, their faith has helped them cope with the sense of isolation they say comes from being non-binary. “One of the things people don’t talk about is how lonely it is,” they say. “Everyone else can walk around town and there are a hundred people the same gender as them and share the same experience of gender as them, whereas for me, I was out as non-binary for four years before I met another non-binary person. And even then, we may not have the same experience of gender.”

An important source of strength for them growing up, Sandrock says, was the idea that since God created non-binary people, God must also know what it means to be non-binary. This, they say, was something to hold onto through the loneliness.

“If I didn’t believe in God, then I was totally alone in this. But if God existed, then I had someone who was beside me who understood what I was going through,” they say. ■

Youth delegates get special synod introduction

André Forget
STAFF WRITER

As General Synod staff and organizers made the final preparations for the opening of the 41st General Synod of the Anglican Church of Canada, youth delegates from across the country gathered in a small room to take part in a pre-synod orientation and ice-breaker.

In a six-hour session, the young Anglicans were given a crash course in the workings of synod and the rules that govern it, and encouraged to take their place at the table as members on an equal standing with even the most experienced synod veteran.

“We used to talk about young people as being the future of the church,” said Archdeacon Michael Thompson, general secretary of General Synod, in a question-and-answer period with the youth. “But



▲ Youth delegates take part in an ice-breaker activity.

PHOTO: ART BABYCH

what we know is that young people, by virtue of baptism and participation in the life of the church, are part of the church’s present in a really important way...without

you, the church is diminished.”

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, met with youth the next day and reminded them that the vote on whether or not to change the marriage canon was not the only agenda at General Synod. “We’re gathered to do God’s work, and some of our work is going to be delightful, and some of it is going to be challenging, but in the midst of it all, we are a praying community and we are being surrounded by many, many people who are praying for us,” he said.

According to several young delegates, one of the most useful things the session provided was simply an introduction to the other young Anglicans at synod.

“Meeting all the youth was really good for me, just so I’m not going into General Synod not knowing anybody,” said Sara Gateman, of the diocese of Calgary. ■

To access our online coverage of General Synod 2016, including the stories below, go to anglicanjournal.com/g2016

- Youth delegates quiz primate before synod
- General Synod ‘a journey,’ says meeting veteran
- General Synod ‘newbie’ long resisted call to priesthood

2016
GENERAL
SYNOD

July 7–12
Richmond Hill, Ont.



▲ **Top to bottom:** Mishamikoweesh Bishop Lydia Mamakwa, the Rev. Hannah Alexie, Danielle Black and Canon Andrew Wesley take part in the Indigenous Eucharist.

PHOTOS: ART BABYCH

What a self-determining ministry looks like

André Forget and Tali Folkins

STAFF WRITERS

Indigenous Anglicans took another step on the road toward self-determination July 10 when General Synod received two documents presenting the goals, objectives and features of a fully Indigenous province within the Anglican Church of Canada.

In a PowerPoint presentation titled Unique Features of an Indigenous Province: The Confederacy of the Indigenous Spiritual Ministry, Indigenous ministries co-ordinator Canon Virginia “Ginny” Doctor outlined 13 qualities a self-determining Indigenous Spiritual Ministry should have.

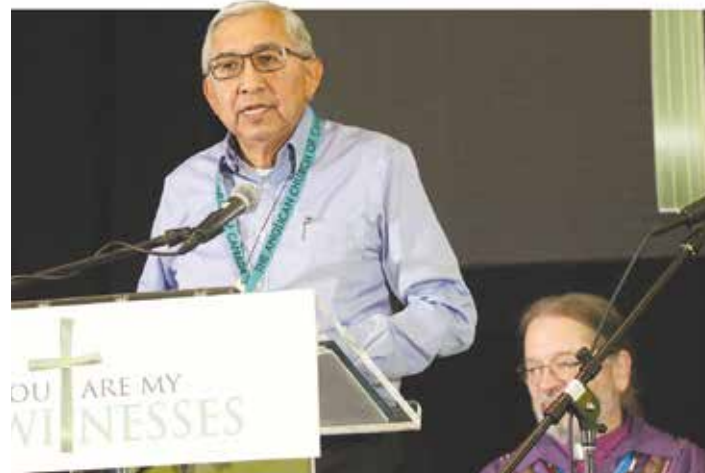
While some of the features were fairly aspirational long-term goals, such as “better relationships between Indigenous communities and with settler communities” and “high value on elders and youth,” others were more immediate.

Archdeacon Sidney Black, former co-chair for the Anglican Council of Indigenous Peoples (ACIP), discussed the first two features (“appropriate resources for leadership formation, including respect for Indigenous communities call to spiritual leadership,” and “Indigenous ordination canons and appropriate training for ministry”), using personal experience to illustrate the inadequacies of the traditional seminary process for those hoping to minister in a reserve context.

“I felt that I was...prepared for a ministry to a middle-class, non-Indigenous context,” he said, noting that different skills are needed to minister to an Indigenous community.

The presentation called for greater authority for the national Indigenous bishop, who can currently only minister to an Indigenous community if he has permission from its diocesan bishop. “We want our bishop to be able to go to every Indigenous community where he is invited to go, either by the church or by the council members,” said Doctor. “We feel it is very important, and it honours the people who live there.”

A self-determining Indigenous Spiritual



▲ **Archdeacon Sidney Black explains the features of a self-determining Indigenous Spiritual Ministry.**

► **Canon Ginny Doctor, Indigenous ministries co-ordinator (left), and the Rev. Nancy Bruyere, suicide prevention co-ordinator for western Canada and the Arctic, welcome delegates to their booth.**

PHOTOS: ART BABYCH



Ministry would also need “meaningful” prayer books and hymnals in the languages Indigenous Anglicans worship in, with music that is appropriate, Doctor said.

She noted that many of the songs in the *Common Praise* hymn book are difficult to sing, and the language of the prayer book is not always accessible to people for whom English is not a first language.

Earlier in the presentation, National Indigenous Anglican Bishop Mark MacDonald explained that the shape the Indigenous Anglican church will take could vary in different parts of the country. “The way that the Inuit are in the North is very different than the way that the Blackfoot people are, and so on and so forth,” he said. “It probably will take on a whole bunch of different forms as we go from nation to nation. So we can’t make something that will be one-size-fits-all.”

MacDonald was responding to a question from Bishop Jane Alexander, of the diocese of Edmonton. Like her fellow

members of General Synod, Alexander had been asked to ponder *Where We Are Today: Twenty Years after the Covenant*, an Indigenous Call to the Wider Church, a statement released in 2014 by the Indigenous House of Bishops’ Leadership Circle. The statement, requested of the bishops by ACIP, outlines what the bishops see as the next steps in the process of the self-determination of an Indigenous Anglican church in Canada.

Alexander said she needed clarification on the document. At certain points, she said, it read as though it recommended an Indigenous church existing completely separately from the existing Anglican Church of Canada, and at other points, it seemed to envisage the Indigenous church as remaining part of the existing organization. “Am I looking at...two parallel structures or institutions—and I hate to use those words; that’s not exactly what I mean—or is it a kind of nesting of Anglican Indigenous ministries inside the Anglican Church of Canada?” Alexander asked.

MacDonald conceded there remain “grey areas” about the nature of the future church, which need to be worked out. One possibility, he said, would be a relationship in many ways similar to that between the Canadian and Cuban Anglican churches. The Cuban church, MacDonald said, “is in another nation, and so it has a certain amount of freedom to do things the way it wants to do, but it hopes to have a relationship of brotherly and sisterly love back and forth [with us] as close as can be. I think we want something that is not exactly like that, but that would be appreciated like that...But we’re going to work it out a piece at a time.”

There’s a wide range of opinions among Canadian Indigenous Anglicans about the nature of the relationship the two churches should have, he added. “Some people are very much, ‘We should be as separate as possible,’ and other people are ‘as close as possible.’ We’re still working that out amongst ourselves.” ■

Primate names Council of Elders and Youth members

André Forget and Tali Folkins

STAFF WRITERS

In a ceremony introduced by Cree actor, activist and parliamentarian Tina Keeper, the Primate’s Council of Elders and Youth was officially commissioned before General Synod members July 10.

Named to the council were: Archdeacon Sidney Black, Judith Moses, Canon Laverne Jacobs, Danielle Black, Aaron Sault and the Rev. Leigh Kern.

“We ask you, creator God, to instill their hearts with the seven sacred teachings: love, humility, respect, courage, honesty and truth, wisdom and generosity as they take on this ministry,” prayed Primate Fred Hiltz, before asking each to confirm they accepted the call and then, finally, anointing the forehead of each with holy oil.

The council will be charged with making sure the Anglican Church of Canada abides by the United Nations Declaration on the Rights of Indigenous Peoples—the 48th of the Truth and Reconciliation Commission’s 94 Calls to Action.

Archdeacon Black, of the Blackfoot Nation and diocese of Calgary, has served on the Anglican Council of Indigenous



▲ **Archbishop Fred Hiltz introduces members of the Primate’s Council of Elders and Youth during a ceremony at General Synod 2016.**

PHOTO: ART BABYCH

Peoples (ACIP) for many years.

Moses, a Mohawk, works with an agency providing educational programming for Aboriginal children and is now a board member of The Primate’s World Relief and Development Fund.

Jacobs, of the Ojibway people, is a retired priest in the diocese of Huron and now sits on the Primate’s Commission on the Doctrine of Discovery, Reconciliation and Justice.

Danielle Black, of the Blackfoot nation, is a recent film studies graduate.

Sault, of the Mississaugas of the New Credit First Nation, is studying at the Vancouver School of Theology and is an active lay reader.

Kern, who is Métis, is a recent graduate of Yale Divinity School and a newly ordained deacon.

The anointing was preceded by a traditional drum and chant performance by Danielle Black and Kern. Both surprised the gathering when they appeared on the stage wearing handwritten signs fastened to their tops, bearing the slogans “LGBTQ+ TWO SPIRIT SOLIDARITY” and “BLACK LIVES MATTER.” (“Two Spirit” is a term used by some Indigenous people to refer to those who do not strictly identify as male or female.) In an interview, Danielle Black said she and Kern wanted to “honour communities that have gone through similar struggles we have.”

Keeper, an honorary witness to the TRC and the third Aboriginal woman to sit in the House of Commons, spoke of her hopes for the reconciliation process in Canada—a process, she said, in which the Anglican Church of Canada is playing a lead role.

“We can’t imagine how great reconciliation will be,” she said. “It is historic, it is pivotal and...it reveals Canada as this incredible country.” ■



To access our online coverage of General Synod 2016, including the stories below, go to anglicanjournal.com/gs2016


• *General Synod ponders shape of future Indigenous church*

• *Northern dioceses enjoying upsurge in partnerships with South*

• *Fort Mac evacuee describes ‘outpouring of the Holy Spirit’*

2016
GENERAL
SYNOD

July 7–12
Richmond Hill, Ont.



Church to review its investment policies

Tali Folkins
STAFF WRITER

The church will appoint a task force for social and ecological investment—including, possibly, selling its existing investments in some companies.

On July 12, General Synod passed, by large majorities, two resolutions related to responsible investing. Resolution A171 calls on the church to form a task force “as soon as possible,” to review its investment policies; address governance practices of companies and sectors in which it invests; and develop “guidelines for constructive dialogue, and where necessary divestment, leading towards a low carbon economy.”

The resolution also mandates the task force to present an interim report to Council of General Synod (CoGS) by May 2017, and to report every year “on actions taken or under consideration that would make visible the Anglican Church of Canada’s commitment to environmental, social and governance principles and to propose a strategy for ongoing engagement and monitoring.”

The resolution also specifies that the task force include “the widest possible range of internal stakeholders”—not just those charged with managing the church’s investments, but also “those with interests related to sustainable environmental investing.”

The resolution, moved by National Indigenous Anglican Bishop Mark MacDonald, received the approval of 91.9% of voting members of General Synod.

The other resolution, A170, calls on General Synod to sign the United Nations Principles for Responsible Investing and to “make full use of” its affiliate member-



▲ **National Indigenous Anglican Bishop Mark MacDonald moves the resolution creating the task force for social and ecological investment.**

PHOTO: ART BABYCH

ship of the Shareholder Association for Research and Education (SHARE), while encouraging dioceses to become affiliate members also.

Of General Synod’s voting members, 90.4% were in favour of this second resolution, also moved by MacDonald.

Resolution A171, which establishes the task force, attracted by far the most debate. Several members spoke in favour of the resolution for stopping short of an outright call for divestment from the fossil-fuels industry. Others applauded the resolution’s requirement that the task force include a wide range of “stakeholders.”

“We’re in very different places across the country,” said Dean Iain Luke, of the diocese of Athabasca. “We have different stakes in these issues, so it’s important that all those voices be heard.”

His diocese, Luke said, had already considered divesting. He added that its response reflected “what may not be a familiar perspective to people here.”

Jeremy Munn, a lay member from the same diocese and a resident of Fort McMurray, which is widely considered the heart of Canada’s oil patch, said he would be among those directly affected by decisions the church was likely to make on responsible investing. Engaging directly with companies, he said, is a better way of bringing about change in the industry than divesting.

“I have seen tremendous change in the industry—positive, good change,” Munn said. “It was from direct shareholder relations, it was from direct engagement. Having a voice at the table is important. Change from without is much harder than change from within.”

In some cases, action against companies deemed to be polluting ends up hurting its employees the most, Munn said.

“When you speak against these companies, that aren’t based in the communities, you’re speaking against people. The corporation isn’t there,” he added.

Danielle McKenzie, a lay member also from Athabasca, said that although she favoured a review of the church’s investments, she hoped any decisions would carefully take into account their impacts on the people who work in the fossil fuel and other industries.

“The strong statement made by divesting can be a painful one for some,” she said. “Many of us know what it is like to be hurt by decisions made by the church. Let us think twice about making statements at the national level that hurt others and do little to change an environmental impact. Our prime focus should be on the issues of clean production and consumption.” ■

Arctic experiencing ‘drastic’ effects of climate change

Tali Folkins
STAFF WRITER

On the eve of General Synod’s vote July 12 on a number of resolutions dealing with socially and environmentally responsible investing, members heard a first-hand account of some effects global warming has had on Canada’s Inuit people.

“These are things that keep me up at night,” Inuit leader Natan Obed said in an address to General Synod July 11, after describing some of the “drastic changes” his people have witnessed in the Arctic environment in recent years. “We live in a time where the knowledge that we have, especially for people of the Arctic, about what is to come is truly scary.”

A thinning of sea ice has already led to deaths among his people, said Obed, president of Inuit Tapiriit Kanatami, a group representing Canada’s Inuit.

“We...are very concerned about the way that sea ice presents itself,” he said. “In the spring, when the sea ice melts... we see more and more people who have gone through the ice—who have lost their lives—travelling routes that they have travelled since they were children.”

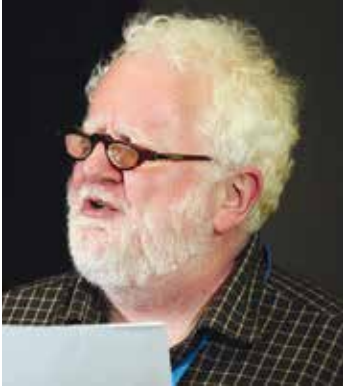
Being able to rely on the thickness of ice to support them as they travel across it has always been an enormous consideration for the Inuit, he said. “The ice is our highway. For nine to 10 months of the year, we depend on our sea ice to travel to other communities, as the basis of our hunting and just the basis on which we use our land.”



▲ **“I’m arguing for our survival as a society, and as a people,” Inuit leader Natan Obed (left) tells General Synod 2016.**

Canon Ken Gray (right), of the Anglican Communion Environmental Network, says stewardship of creation is becoming “increasingly central to our vocation as Anglican Christians.”

PHOTOS: ART BABYCH



When temperatures increase in the South, they increase two or three times more in the Arctic, Obed said—an enormous cause of concern for his people. “If the world goes to two degrees [higher], we go to six to eight degrees. And what will that do to our permafrost? What will that do to our Arctic environment? What will that do to our caribou or our char?” he asked. “I’m arguing for our survival as a society, and as a people.” Seventy per cent of Inuit families still rely on wild game as a source of food, he said.

Climate change has made it harder for Inuit to read their environment for changes in the weather, he added.

Inuit have also noticed changes to animals, their migration patterns, the presence of new species in the Arctic—even changes to the way game tastes and the quality of the animal skins they work with, he added.


Obed concluded by urging members of General Synod, when considering responsible investing measures, to act in the inter-

ests “of a people that you aren’t necessarily going to go to church with on Sunday, but are people that are going to be...affected by potential decisions that are made.”

General Synod also heard from Canon Ken Gray, secretary of the Anglican Communion Environmental Network, and Kevin Thomas, director of shareholder engagement at SHARE, a Canadian organization that provides advice on responsible investing.

The stewardship of creation, Gray said, is becoming “increasingly central to our vocation as Anglican Christians.” He reminded General Synod that the agreement reached last December in Paris—to cap the world’s average temperature increase at 2%, but “ideally” at 1.5%—provides little in the way of assurances of action. “Remember that there is nothing in that agreement beyond aspirations and a very limited accountability,” he said. “Nothing is binding, and there is not a plan in sight.”

Thomas said the process by which a church aligns its investment with its mission has to be comprehensive, in that it should look not just at divestment, for example, but at its investment guidelines and practices as a whole. It should not simply act in isolation from corporations, but actively engage in them, asking them to change their practices. It should commit itself to the idea that it needn’t engage in endless discussions in order for there to be real outcomes, he said, and it should be creative in finding solutions to problems. ■



To access our online coverage of General Synod 2016, including the stories below, go to anglicanjournal.com/gs2016

- *Motion to delete prayer for Jews fails at General Synod*
- *Get involved in networks of the Anglican Communion, GS 2016 urged*
- *Anglicans in Middle East need your support, General Synod told*
- *Rois: ‘Everyone benefits’ by donating to Anglican Foundation*

2016
GENERAL
SYNOD



July 7–12
Richmond Hill, Ont.



▲ Coadjutor
Bishop Bruce
Myers (top) and
Willard Metzger

PHOTOS: ART BABYCH

Anglicans and Mennonites enter historic ecumenical dialogue

André Forget
STAFF WRITER

For the first time in its history, the Anglican Church of Canada will enter into a bilateral ecumenical dialogue with Mennonite Church Canada (MCC) following a motion passed at General Synod, July 12.

The motion’s mover, Bruce Myers, coadjutor bishop of the diocese of Quebec and former co-ordinator of ecumenical relations for the national church, said that as the Anglican church’s relationship to mainstream society changes, it could benefit from talking to a church that has always had a fraught relationship with the mainstream. “Mennonites have often existed as a church on the margins, both historically and in the contemporary Canadian context,”

he noted. “As the Anglican Church of Canada enters a new stage of its life, some of us have been asking if there is something we can learn from our Mennonite sisters and brothers, about living faithfully as disciples of Jesus on the margins of society.”

Myers said the bilateral dialogue would use a new approach to ecumenism based not on an attempt to minimize differences, but to receive them as a “gift.” This “receptive ecumenism” is a way for churches to learn from the differences in each other’s theology and lived experience, without feeling the need to push toward reunion or a full communion relationship.

Earlier in the day, synod had heard from Willard Metzger, executive director of MCC. “Many of

our Mennonite people are finding richness in the liturgical services that are in many of your Anglican parishes,” said Metzger, adding that in Winnipeg, a city with one of the largest Mennonite populations in Canada, the term “Manglican” has been coined to describe those who identify and participate in both religious traditions. Metzger said that in his experience, many Christians in post-Christendom Canada are finding that they can “comfortably belong to many different expressions of Christian faith at the same time.”

Following the passing of the motion, Myers said he had “only heard positive echoes about where the conversations could go.” The dialogue will likely hold its first face-to-face meeting in 2017. ■



PHOTO: ART BABYCH
Archbishop Josiah Atkins Idowu-Fearon, secretary general, Anglican Communion

Idowu-Fearon: Human sexuality an issue for more than just the West

André Forget
STAFF WRITER

When Archbishop Josiah Atkins Idowu-Fearon, secretary general of the Anglican Communion, addressed General Synod on July 9, he thanked the Anglican Church of Canada for its many contributions to the Communion. He did not indicate how the vote on whether to allow the solemnization of same-sex marriages would affect Canada’s place in the global Anglican body.

Idowu-Fearon, who served as bishop of Kaduna in the Church of Nigeria before becoming secretary general in 2015, said it would be “impossible” to think about the 77-million member Anglican Communion without noting the “historic and ongoing” role Canada has played in it.

Ever since the first Lambeth Conference in 1867, “Canadian Anglicans have borne faithful witness to Christ in their service to the Anglican Communion,” he said.

Idowu-Fearon also spoke highly of the number of Canadian Anglicans serving in the Communion office, the Anglican Consultative Council (ACC) and in ecumenical dialogues, and praised Primate Fred Hiltz and his “moderating presence” at the meeting of primates.

But when he touched on the question of same-sex marriage, he was circumspect, stressing that Western churches are not the only ones in the Communion struggling with questions about sexuality.

Speaking of his home province of Nigeria, a nation in which homosexuality is illegal, Idowu-Fearon noted that “the struggle for the legal, social, spiritual and physical safety of gay and lesbian members is an issue” that the Nigerian church has to face, given the Anglican Communion’s denunciation of homophobia at the 1998 Lambeth Conference and at multiple Primates’ Meetings since then.

He argued, however, that it is for the Nigerian church to take the lead in confronting this issue. “This is about changing attitudes,” he said. “We need the space and time to do this work on our own.”

Although he praised the “typically Canadian and commendably transparent process” that led General Synod to the marriage canon vote, he noted that the conclusion this process led to—that same-sex marriage was theologically possible—“would be difficult to receive” for other parts of the Communion. “However you are led by the spirit in your reflection at this synod on the marriage of gays and lesbians in Canada,” he said, “I pray that your decision may be received in such a way by the provinces of the Communion that it will help, and not hinder, our equally vital agenda to change attitudes that would make people safe.” ■



YOU ARE MY
WITNESSES

THANK YOU to our Sponsors

VISIONARY SPONSOR



ECCLESIASTICAL
INSURANCE YOU CAN BELIEVE IN

ADVOCATE SPONSORS



CGOV
ASSET MANAGEMENT
CGOV Asset Management
— Opening Reception



**LETKO
BROSSEAU**
Letko, Brosseau and Associates
— Closing Banquet

COMPANION SPONSORS



Aon
Empower Results®
Aon Reed Stenhouse Inc.
— Translation Services



Canso Investment Counsel Ltd.
Canso Investment Counsel Ltd.
— Water Bottles



Eckler
CONSULTANTS + ACTUARIES
Eckler Ltd.
— Evening Reception for Council of General Synod

SUPPORTING SPONSORS



**CASSELS BROCK
LAWYERS**
Cassels Brock & Blackwell LLP
— Refreshment Break Sponsor



Conference of Anglican Religious Orders
in the Americas
— Refreshment Break Sponsor



Diocese of Niagara
— Evening Reception for Global Partners



**FaithLife
FINANCIAL**
FaithLife Financial
— Refreshment Break Sponsor and Delegate Bag Insert



M&M International Inc.
Flavoring Service
M&M International
— Refreshment Break Sponsor

Thank You
With additional thanks to the Diocese
of Toronto Delegate Bag Sponsors

GIFT IN KIND SPONSORS



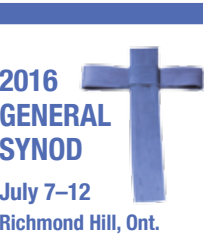
FREEMAN
AUDIO VISUAL | CANADA
Freeman Services



RICOH
imagine. change.
Ricoh Canada



UNIGLOBE
The Premiere Travel Group
Uniglobe Premiere Travel Group



‘Enough is enough,’ says U.S. bishop after police shootings

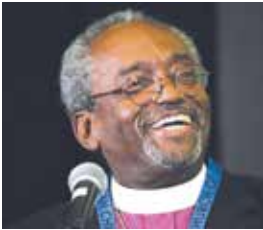
Tali Folkins
STAFF WRITER

Recent high-profile acts of violence in the U.S. are signs the world is “begging” to be shown the way of Jesus, Michael Curry, presiding bishop of The Episcopal Church (TEC), told General Synod in an address July 8.

“Just in the last week, a child of God was killed in Baton Rouge, Louisiana; just in the last week, a child of God was killed in St. Paul, Minnesota; and just last night, children of God were killed. They happened to wear the uniform of police officers; another two happened to be African American,” Curry said, referring lastly to the shooting death July 7 of five police officers and two civilians in Dallas, Texas, by sniper fire.

This violence, Curry said, had its roots in a “spiritual malady,” and he asked General Synod members to “pray for your brothers and sisters, for the people of the United States in particular.”

People need to remember, Curry said, that the Genesis account of human beings being created in the image of God means that they are all God’s children. This idea needs to be realized now in his country, he said. “We in the United States are



PHOTOS: ART BABYCH

U.S. Presiding Bishop Michael Curry (left) and Evangelical Lutheran Church in Canada National Bishop Susan Johnson, deliver remarks at synod.

struggling now, with how we can learn and grow to become a country and a culture where human life is sacred,” he said. “Enough is enough.”

Christians, he said, need to remember that they’re not just members of churches, but are members of “the Jesus movement”—a movement based on love as an alternative to force, and a movement whose message the world desperately needs to hear.

Earlier that day, in a frequently emotional address, Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), assured members of General Synod that her church

would stand with the Anglican Church of Canada no matter what difficult decisions it makes.

The ELCIC voted to allow same-sex marriages in 2011—a decision that Johnson has acknowledged was very divisive for the church.

In 2007, when she was elected bishop, Johnson told General Synod, the ELCIC was facing severe challenges because of a strain on its resources, both human and financial—a memory that made her voice seize up with emotion when she related it.

“I wasn’t sure that the ELCIC was going to survive,” she said, struggling to speak through tears. “But I learned a few things over nine years. As Paul wrote in Romans, ‘Hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.’”

Johnson also said she couldn’t overemphasize the importance to the ELCIC of its full communion relationship with the Anglican Church of Canada, her voice almost failing her with emotion when describing how much she appreciated the support of Archbishop Fred Hiltz, primate of the Anglican Church of Canada. ■

EDUCATION DIRECTORY

HAVERGAL COLLEGE

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

TRINITY COLLEGE SCHOOL,

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

THE CENTRE FOR CHRISTIAN STUDIES

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

ATLANTIC SCHOOL OF THEOLOGY

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

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Acting Principal: Rev. Dr. Jessica Latshaw Contact: Lisa McInnis, Registrar 114 Seminary Crescent Saskatoon, SK. S7N0X3 Phone: (306)975-1550 Fax: (306)934-2683 E-Mail: esc.registrar@usask.ca www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE

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

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

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

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

QUEEN’S COLLEGE

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

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplain, our safe and inclusive residence community, and a full-time social worker exclusively for Renison students. Explore your faith with our lay ministry courses or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison. Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY

Faculty of Theology ANGLICAN STUDIES PROGRAM

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

THORNELOE UNIVERSITY

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

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master’s and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology, consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial

support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

VANCOUVER SCHOOL OF THEOLOGY

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

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

2016
GENERAL
SYNOD
July 7–12
Richmond Hill, Ont.

New prolocutor, deputy prolocutor elected

Tali Folkins
STAFF WRITER

A former deputy prolocutor and a facilitator in the School for Congregational Development in the diocese of New Westminster have been elected the new prolocutor and deputy prolocutor, respectively, of General Synod for the next three years.

Cynthia Haines-Turner, of the diocese of Western Newfoundland, was elected prolocutor on the first ballot July 8.

Haines-Turner served as deputy prolocutor since 2013. She brings considerable experience to her new role, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said after her election. When current prolocutor Harry Huskins had recently suffered from ill health, Hiltz said, “Cynthia was just right there to be his partner” and ensured that necessary work was completed.

Haines-Turner has served on numerous church committees and working groups at various levels, including the national governance working group and planning and agenda team, according to nomination information filed for General Synod. Her experience as a member of Council of General Synod (CoGS) goes back to 1995.

Elected as deputy prolocutor was Archdeacon Lynne McNaughton, of the diocese of New Westminster. McNaughton was elected on the third ballot, receiving 112 votes of 207 cast.



▲ **Cynthia Haines-Turner, of the diocese of Western Newfoundland, served as deputy prolocutor from July 2013 to July 2016.**

PHOTO: ART BABYCH

McNaughton served as priest in three parishes after being ordained in the diocese of New Westminster in 1986, and was director of Anglican formation at the Vancouver School of Theology for 13 years, according to her nomination information. She is priest at St. Clement’s, North Vancouver, works as facilitator at the diocese’s School for Congregational Development, and has also served as an Anglican delegate on the dialogue of the Anglican Church of Canada with the United Church of Canada.

The prolocutor is the second-highest elected official in the Anglican Church of Canada after the primate, and serves as an alternative chair to the primate at meetings of General Synod and CoGS. ■



PHOTO: ART BABYCH

Bishop Griselda Delgado del Carpio says the church is now visible in Cuba.

Cuban church continues to grow, says bishop

André Forget
STAFF WRITER

Despite the fact that the Episcopal diocese of Cuba has been in limbo for half a century, new signs of growth are sprouting up across the island nation, diocesan Bishop Griselda Delgado del Carpio told the members of General Synod in her July 8 address.

Speaking through an interpreter, Delgado painted a picture of a diocese that is using everything at hand to rebuild a church that for decades has struggled to survive against tremendous odds—and which is now starting to see the work pay off.

Delgado, who has spearheaded a new direction for the church since her consecration in 2010, reported that in the last triennium alone, two vocational deacons and five transitional deacons have been ordained, and eight new churches consecrated—significant numbers in a diocese where, according to Delgado, only 24 priests serve around 6,000 Anglicans.

The key, Delgado said, has been providing support where people’s needs are greatest. In a country where poverty is rampant and food security a major issue, this means helping them on the most basic level.

“In the secular culture in Cuba, the church is now very visible because of the community projects we are engaged in,” she said.

Delgado was joined by José Bringas, director of the Cuban church’s office of development and mission, who spoke (also through an interpreter) to General Synod in greater detail about the diocese’s current development work. Bringas reiterated

Delgado’s point that in Cuba, evangelism and development go hand in hand. “One of the principles that we believe in is that the funds and the ability happen where there is need, and where the project will continue,” he said.

Delgado acknowledged that the Canadian church had an important role to play in what Cuba has been able to accomplish.

The churches have had a special relationship since the U.S. embargo forced the Cuban church, which had up until then been a diocese of The Episcopal Church (TEC), to become an autonomous diocese.

Through the Metropolitan Council of Cuba (MCC), which is chaired by the primate of the Canadian Anglican church, Canada has long provided financial aid and spiritual support for Anglicans in Cuba. The MCC includes representatives from Cuba, TEC and the Church of the Province of the West Indies. ■

CLASSIFIEDS

INVITATION

A special invitation to former members of St. John’s, Ancaster
 You are invited to help us celebrate the 200th anniversary of the Anglican presence in Ancaster, Ontario. As part of a year-long celebration, the following event is being planned:
Sunday, September 18
Homecoming Eucharist and BBQ
 Everyone welcome. Check our website for more details or call the church office, 9:00 a.m. to 5:00 p.m., Monday to Friday. (905) 648 2353
 E-mail: admin@ancasteranglican.org
 www.ancasteranglican.org
 St. John’s Anglican Church
 272 Wilson St. E.
 Ancaster, ON L9G 2B9

BOOK

practical advice on how to examine, understand and shape a local church’s structure. For seminary students • clergy • interim clergy • laity
THE CHURCH AS A VOLUNTEER ORGANIZATION
 common sense approaches to creating structure
 by *Mary L. Stewart* • foreword by *Walter Deller*
 \$12.00 + postage — order from
 The Hutch Publishing 416-694-9319

CHURCH CUSHIONS

Fine quality pew seat and kneeling cushions. 45 years experience.
 Free shipping. www.pewcushions.com
 800-396-7555

PIANO AND ORGAN SERVICE

SCHMIDT PIANO AND ORGAN SERVICE
Piano Tuning, Sales, Rebuilding, Regulating, Refinishing & Repair, Pipe, Reed & Electronic, Organ, Tuning & Repair, Sound Systems, Viscount Church Organs, Pipe Organ Building, Maas-Rowe Carillons, Allen Audio
Gary R. Schmidt, President
 Kitchener: (519) 570-3280
 Toll Free: (888) 870-TUNE (8863)
 Fax: (519) 579-7615
 E-mail: gary@schmidtplaneandorgan.ca
 www.schmidtplaneandorgan.com

ADVERTISING CONTACT:

Larry Gee
ANGELICAN JOURNAL
 (226) 664-0350
 advertising@national.anglican.ca

BOOK

Through the Needle’s Eye
 In this nostalgic volume of unusual nursery rhymes, and charming poems for children, written in the 1940’s and 50’s by Mathilde Dundas (1901–1978), mother of nine, poet, one-room teacher, and a Saskatchewan farmer’s wife, whose husband was one of the founders of the Saskatchewan Wheat Pool, we revisit the world of children from a much simpler time. The book was illustrated and edited by Mary Shepherd, one of Mrs. Dundas’s granddaughters, who received the treasured book as a young child. Mrs. Dundas wrote a book of poems for each of her grandchildren. Some of the verses have been featured in two issues of the magazine “Our Canada” (2012 and 2015), and the book was showcased at the Public Library of Greater Victoria, B.C. in the spring of 2015.
 The book can be ordered by contacting Mary Shepherd at (514) 487-0126 or by email: marymathilda@hotmail.com

STAINED GLASS

ARTISTS AND CRAFTSMEN IN STAINED GLASS
 (905) 669-4244
 UNIT #6, 8481 KEELE STREET
 CONCORD, ONTARIO L4K 1Z7

STAINED GLASS

Robert McCausland Limited
Artists & Craftsmen of Stained Glass since 1856
 TRADITIONAL OR CONTEMPORARY ORIGINAL DESIGNS
 EXPERT RESTORATIONS AND REPAIRS
 Email: mccaussland@sprynet.com
 Website: www.eternalglass.com
 30 Chauncey Ave.,
 Toronto, Ont. M8Z 2Z4
 Telephone (416) 233-9530
 Fax (416) 234-5450
Call Toll Free 1-800-563-1555

VOCATIONS

IS GOD CALLING YOU TO GO DEEPER?
 Join the **Sisters of St. John the Divine (Anglican)** for a life of prayer, love and service.
 contact: vocations@ssjd.ca
www.ssjd.ca

COLLECTING

CANADIAN BANK NOTES
 Paying Top Dollar
 Dominion and Bank of Canada
 Buying, Auction or Consignment
THE COIN CABINET
 Moncton, NB & Toronto, ON
Brian Bell
 info@GBellauctions.com
 (506) 857-9403
We travel throughout Canada



Experience our World

by Sea

- Pacific Treasures and New Zealand President's Cruise**
Holland America • ms Noordam
January 14 and 27, 2017 • 18, 20 or 33 Days
- Antarctic Cruise**
Hurtigruten • ms Midnatsol
February 2, 2017 • 19 Days
- Far East Explorer**
Holland America • ms Volendam
February 11, 2017 • 18 Days
- Caribbean Odyssey**
Holland America • ms Koningsdam
February 19 or March 1, 2017 • 11, 12 or 22 Days
- Incan Empires**
Holland America Line • ms Maasdam
February 22 or March 8, 2017 • 17 or 31 Days

and more....

by Land

- South Africa plus Victoria Falls and Chobe**
Oct 16, 2016, Feb 1 & Mar 1, 2017 • 23 Days
- Sri Lanka and Dubai**
February 13, 2017 • 19 Days
- Holy Land Pilgrimage**
February 16 & March 5, 2017 • 13 or 14 Days
- Costa Rica, Natural Wonders**
February 20 & March 20, 2017 • 15 Days
- Australia and New Zealand**
February 22, 2017 • 22 Days
- South India, Silk, Spice and Sand**
March 3, 2017 • 20 Days
- Arabian Treasures**
March 6, 2017 • 12 Days
- Japan, Sakura Cherry Blossoms**
March 23, 2017 • 15 Days

and more....

by River

- Port Wine and Flamenco**
Madrid to Lisbon
April 7, 2017 • 15 Days
- Venice and the Lagoon Islands**
Bologna, Verona and Lake Garda
May 7, 2017 • 11 Days
- Waterways of the Netherlands**
Including Keukenhof Gardens
Amsterdam Roundtrip
May 8, 2017 • 9 Days
- The Loire Royal Legacy**
Paris, Nantes and the Loire Valley
May 16, 2017 • 14 Days
- Romantic Danube**
Prague to Budapest
May 20, 2017 • 12 Days





and more....




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

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

1092 Mount Pleasant Road
Toronto ON M4P 2M6





Reg. 1498987