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PHOTO: HANS PROPPE

A new day

Participants in an Easter sunrise service rehearsal at Agua Dulce, Calif., prepare to portray the two angels who, according to scripture, appear at Jesus' tomb and announce his resurrection: "He's not here. He has risen."

Writing of love and loss

I believe I was given the strength to write this book.

—Ruth Lee-Knight, author, *The Mountie's Girl*

Leigh Anne Williams
STAFF WRITER

There are no measures of the depths of grief, but the death of a child is often said to be one of the most traumatic kinds of losses that people endure. When Ruth Lee-Knight wrote *The Mountie's Girl*, a book about the life and loss of her daughter Lorie Gaye, she says she hoped to help other people who are grieving and to share how faith helped her family to cope.

Lorie was a vivacious 24-year-old woman who was pursuing her dream of becoming an architect. She grew up in Saskatchewan, where her father, Jack, was an RCMP officer and her mother was a nurse.

After completing a degree in fine arts at the University of Saskatchewan, she went on to study architecture at the University of British Columbia.

In 1986, she had the opportunity to study architecture in Greece for a few months and then to travel through Europe with a few of her classmates before landing a job at an architecture firm in London, England. "The first firm that she had an interview with hired her on the spot and she began working the next day," her mom said in an interview. "It was just like it was meant to be, in some ways." But the dream came to a shocking and tragic end that August when Lorie was attacked and killed

See **AUTHOR**, p. 12

Mixed reactions to assisted dying

André Forget and Leigh Anne Williams
STAFF WRITERS

Responses to the Supreme Court of Canada's decision on Feb. 6 to strike down the ban on assisted dying reveal just how diverse opinions on this subject are within the Anglican Church of Canada.

This was acknowledged directly in the diocese of New Westminster's press release on the decision, which notes that, "Like many important issues, there is a wide range of opinion around the Anglican Church of Canada and in the churches of the diocese of New Westminster... A variety of views is characteristic of Anglicanism."

John Chapman, bishop of the diocese of Ottawa, was unequivocal in his support. "I'm ecstatic," he said. "Current practice, prior to the new legislation, has been so black and white that it has been unhelpful for those people who are living with unbearable suffering." Chapman noted that the ruling "puts the decision back into the hands of the individual" even as he stressed that with freedom comes "enormous responsibility that will need to be exercised with prayerful caution and integrity that respects the dignity of human beings."

See **HIGH**, p. 10



PHOTO: IZAMON

Please see related stories on pp. 8–9.

Faith groups back anti-poverty campaign

Staff

Faith groups, including the Anglican Church of Canada, have thrown their support behind Dignity for All, a national campaign that urges Ottawa to legislate an anti-poverty plan to address the plight of 4.8 million Canadians who struggle to make ends meet.

"Despite multiple calls for the development of a national poverty plan by the United Nations, the Senate, and the House of Commons Standing Committee, Canada has not stepped up to the plate," said a 48-page report released by Dignity for All during a breakfast on Feb. 3 with Parliament's All-Party Anti-Poverty Caucus. "This means that there is no strategy in place at the national level to address the

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PHOTO: VALESTOCK/SHUTTERSTOCK

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Investing in hope and change

PM# 40069670

Ministry means ‘rolling up your sleeves’

André Forget
STAFF WRITER

The Rev. Sam Rose, rector at St. Michael and All Angels in St. John's, Nfld., laughs as he tells an old joke about how many Anglicans it takes to change a light bulb. “Change?” says one of the Anglicans. “My grandfather gave us that light bulb—why do we need to change it?”

While this stereotype of ecclesial intransigence may ring uncomfortably true in some quarters, for Rose and the congregation at St. Michael's, change is less an imposition than a way of life.

Not only did they buck the trend of Anglican churches in Canada by constructing a new building for their growing congregation in June 2014, but by purposely situating themselves in a new subdivision, they have been able to explore how they can use their building as a “command centre” for reaching out to the people around them.

“For a church in 2014 to open a new building when everybody's saying the church is dead and dying, you really need to know why you're doing that,” said Rose. “You also need to know how that should manifest itself when it happens.”

His biggest fear, he says, “is that we [will] just revert to the old ways of being insular...only being concerned about paying the light bill and the heat bill, and keeping the doors open. If we turn back to that, then I don't think we've learned anything.”

Instead of the church being a refuge from the world, Rose says it should be “re-
minding [people] of how much they have to go back into the world, to be the body of Christ in the neighbourhoods around.”

This wasn't the first time that the church has moved. Founded as a mission of the Anglican Cathedral of St. John the Baptist in 1885 and established as an independent parish in 1922, the congregation of St. Mi-



▲ **The Rev. Sam Rose, rector at St. Michael and All Angels**

PHOTO: ANDRÉ FORGET

chael and All Angels spent the first 20 years of its existence borrowing space in school chapels. It built its first building in 1904, and replaced it with another in the 1950s, able to seat up to 1,000 people. After the '60s, however, the congregation began to shrink, and at a certain point maintaining the building became untenable.

In 2007, Rose was hired as a “mission priest” tasked with going out into the neighbourhood to find out how the church could better meet the needs of people. He came to the conclusion that for many people, it was simply too difficult to get out the door on a Sunday morning. In response to this, the church started a Saturday service, which soon grew to around 60 people.

But while the congregation was showing new signs of growth, it was clear that the building was draining resources. On Nov. 1, 2009, Rose took over as priest-in-

charge, and two weeks later the building was sold. In January 2010, the congregation began meeting at a funeral home. The symbolism was lost on no one. “We heard the jokes,” Rose says, wryly.

Jokes or not, the congregation of St. Michael's was committed to staying together. And, according to Rose, it was then that “the funniest thing happened”—the church started to grow. “People started to hear about this church that sort of sold everything and had a plan to build a new home,” he said. “All of a sudden, people started to show up, and stay.”

After four years of meeting in the funeral chapel, the church finally completed its new home; but the work of ministry was only just beginning.

“Ministry means service,” says Rose, “doing something, rolling up your sleeves.” In St. Michael's current context, this means finding out how the church can serve its suburban surroundings rather than assuming people will just start coming.

Many of the things Rose mentioned—community gardens, community meals, movie nights, daycare—involved utilizing the church's space in ways that help people feel comfortable entering into it.

The new church has a nursery built into its chapel so that young parents can stay with their children and still feel part of the service. Welcoming families with young children is also a fertile area of outreach.

St. Michael's has partnered with a non-profit childcare that uses the space during the week. “It's not meant to be a drop-off,” says Rose. “It's meant to be a social thing.”

While many challenges still remain—the congregation of around 180 remains predominantly over age 65—Rose is confident that the best years are ahead.

“I think our job is to bring people together, and then God takes over,” he said. “People connect, new ideas happen, and then the church starts to learn from that, respond to that.” ■

Robertson to retire

Leigh Anne Williams
STAFF WRITER

Archdeacon John Robertson, national gift planning officer for the Anglican Church of Canada, will retire at the end of April after 21 years of service to General Synod and 29 years of parish ministry in the dioceses of Caledonia and New Westminster.

Starting out as a young priest in the village of Kitkatla, B.C., in the diocese of Caledonia, he went on to ministries in West Vancouver before coming back to Caledonia. As an archdeacon, he worked with Bishop Eric Munn, Archbishop Douglas Hambidge and Bishop John Hannen.

Since beginning his work for the national church in financial development in 1994, he said he enjoyed making presentations at synods, workshops and conferences about gift planning and “seeing how people's visionary generosity can make a difference in the life of their own faith com-



Robertson

munity and well beyond.” He added, “The shape of the church has changed dramatically for the good.”

Robertson's retirement promises to be busy. He intends to continue his volunteer work as a chaplain with the RCMP in the Kingston, Ont., region, where he provides pastoral care for veterans, serving members and their families, as well as doing crisis intervention work.

He will also continue his ministry as an honorary associate priest at St. George's Cathedral in Kingston. “I'll be perhaps doing more there liturgically and pastorally than I have been able to all these years,” he said.

Aside from those ministries, Robertson hopes to have more time to travel by train. ■

Jerusalem Companions seek growth

Leigh Anne Williams
STAFF WRITER

Meeting at the national church offices in Toronto from Feb. 2 to 4, the advisory council for the Canadian Companions of the Episcopal Diocese of Jerusalem worked on plans for this year's Jerusalem Sunday celebration on May 17, the seventh Sunday of Easter, and for building the companions' network throughout the country.

Council chair the Rev. Patricia Kirkpatrick said the companions were “very much impressed with” and want to build on the response from parishes that participated in the first Jerusalem Sunday last year. “That's not to say that every parish took it on—or every diocese, for that matter—and so we're looking to see that grow, but we were certainly very happy with the response,” she said in an interview.

Global relations director Andrea Mann said that evaluations from parishes that participated in Jerusalem Sunday last year suggested that the event should be “more intentional with asking for funds,” providing offering envelopes for ministry in the diocese of Jerusalem. Participating parishes also asked for more liturgical resources.

In response, she said, special envelopes, bookmarks and other materials will be



▲ **The church will celebrate Jerusalem Sunday on May 17.**

PHOTO: RAFAL KUBIAK

available upon request from the global relations office and will be mailed out to parishes that intend to observe Jerusalem Sunday this year.

The primate reported that the Anglican Church of Canada's full communion partner, the Evangelical Lutheran Church in Canada, will also have a day of prayers for Jerusalem and the Holy Land on May 17.

Currently there are just over 100 companions, including individuals, parishes and dioceses. Kirkpatrick said the companions will work to build their network across the country and hope to find regional leaders who will help to better connect the organization. ■

Anglicans express solidarity with Copts

Staff

Anglican Church of Canada leaders have expressed their solidarity and offered prayers to the Coptic Church following the beheading of 21 Egyptian Coptic Christians by the self-proclaimed Islamic State (ISIS) in Libya.

“Like so many others in the world, I have viewed with horror and deep grief the images of the brutal execution of 21 young Coptic Christian men... Their senseless killing is another painful reminder of the persecution faithful Coptics continue to suffer,” said the primate, Archbishop Fred Hiltz, in a letter sent to Bishop Mina of the Coptic

Orthodox Diocese of Mississauga, Vancouver and Western Canada.

Hiltz said members of the church “share in the suffering of our Coptic brothers and sisters.” He assured the bishop of the church’s prayers for the victims and their families.

On Feb. 15, ISIS released a gory video purporting to show the beheadings of kidnapped Coptic Christians who had worked as labourers in Libya.

As a symbol of the church’s solidarity, Archbishop Colin Johnson, bishop of the diocese of Toronto and metropolitan (senior bishop) of the ecclesiastical province of Ontario, attended a memorial service and candlelight vigil on Feb. 22, at the

Canadian Coptic Centre in Mississauga, Ont.

The bishop of the diocese of Ontario, Michael Oulton, meanwhile, sent a letter to Pope Tawadros II, Pope of Alexandria and Patriarch of the See of St. Mark and leader of the Coptic Orthodox Church of Alexandria, assuring him of his and his diocese’s prayers for the Coptic Church.

The killings, said Oulton, underscore the need for Christians “to stand in solidarity with one another in opposition to those who brutalize in the name of religion.” Oulton personally met Pope Tawadros II during the latter’s visit to Kingston, Ont., where he delivered the Mathers Lecture at Queen’s University in September 2014. ■



PHOTO: LEONHARD FOEGERS/REUTERS

Solace

Jair Melchior, Denmark’s Chief Rabbi, consoles a woman at a memorial site for victims of the Feb. 14 shooting that killed two people in Copenhagen. Archbishop of Canterbury Justin Welby called for “deep compassion for the bereaved and killed.”

Anglican Alliance acts as ‘catalytic’ group

André Forget
STAFF WRITER

What role does the Anglican Alliance play in the life of the Anglican Communion, and how can the Anglican Church of Canada be an active partner in its work?

This was the focus of a briefing given by the Rev. Rachel Carnegie, co-director of the Anglican Alliance, to national church staff and staff of the Primate’s World Relief and Development Fund (PWRDF) while she was in Toronto as part of a North American trip.

According to Carnegie, the Alliance, which was proposed at the 2008 Lambeth Conference and launched in 2012, is meant to be a “catalytic” group, one that affects change by “mapping out and building on what is already happening across the Communion.”

Carnegie explained that the Alliance’s efforts flow in three complementary directions: development, relief and advocacy. While it is involved in many projects, it has three general priorities



PHOTO: ANDRÉ FORGET

The Rev. Rachel Carnegie

across the Communion: climate change and food security, human trafficking and refugees, empowering women and fighting gender-based violence.

The Alliance is also helping to strengthen the Communion, said Carnegie. “Because it is about the church’s ministry on justice, poverty and environment, [the Alliance] gathers in a way that overcomes division,” Carnegie said. “People who wouldn’t necessarily come to one room because of Communion tensions have a shared commitment to this work.”

The session also included time for PWRDF staff (who, Carnegie noted, have been “part of the story right from the beginning”) and the national church to discuss how they saw themselves as being partners and contributors to the Alliance. “One of the questions that we always ask is: what can you bring to this, and what can you gain from this? It’s always about that mutuality,” said Carnegie.

Adele Finney, director of PWRDF, said that because PWRDF works with a wide range of partners rather than only Anglicans, it is still trying to “find our niche” within the Alliance, but added that it is “landing on two or three places where we can work together.”

National Indigenous Anglican Bishop Mark MacDonald suggested that one of the things the Canadian church can offer the Alliance is an articulation of the ongoing oppression of indigenous peoples in Canada, and of the threat that climate change and environmental degradation pose to them. ■

PWRDF helps Syrian refugees

Staff

The Primate’s World Relief and Development Fund (PWRDF) has sent an additional \$21,000 to its long-time partner, Refuge Egypt, to help care for an influx of Syrian refugees who have fled to Cairo, adding to the already large population of refugees in the city, mostly from Sudan and South Sudan.

According to information from PWRDF, 255,000 refugees live in Cairo, including 160,000 people who have come from Syria since the war began there in 2011. Refugees in Cairo are not in camps but “live as they can throughout the city.”

Refuge Egypt is a ministry of the Episcopal Diocese of Egypt, which has been helping refugees in Cairo since 1987. PWRDF, the Anglican Church of Canada’s relief and development arm, has provided support for more than 20 years. PWRDF communications co-ordinator Simon Chambers said in an interview that in recent years, funds went to two children’s medical clinics that provide health care, health education and nutrition support to children ages five and under, as well as to their families.

When a family brings their child to a clinic, they receive a food basket with milk, rice, cooking oil, biscuits, cheese and peanut butter. “It’s part of their cohesive strategy around health, but it is a very tangible piece,” said Chambers. These visits are an opportunity for clinic staff to monitor the growth of the children, check for malnutrition and disease, keep vaccinations up to date and educate parents about proper nutrition.

The additional funds bring PWRDF’s 2015 support for the ministry to \$39,352.

The UN’s World Food Programme (WFP) also distributes vouchers for food to Syrian refugees in Egypt, but that program has been strained and interrupted at times by funding shortages.

Funding constraints forced the WFP to suspend rations to refugees in Egypt in early December, according to WFP senior spokesperson Steve Taravella. An emergency fundraising campaign allowed the WFP to resume distribution of food vouchers several weeks later, but in 2015, the WFP was again forced to reduce the value of the monthly vouchers from US\$24 to US\$16 for January, February and March. “Reducing the value of the voucher like this allows us to continue to help a greater number of people, basically stretching the funds over a longer period of time while ensuring that people have some basic sustenance,” he said in an interview with the *Anglican Journal*.

Taravella noted that the WFP spends approximately \$31 million every week to provide food to internally displaced people in Syria and refugees in the neighbouring countries of Egypt, Iraq, Turkey and Lebanon. “That’s an enormous amount of money for any UN operation,” he said. “And we’re short, so it is still a funding crisis.” ■

EDITORIAL ▶

Being Easter people



Marites N. Sison
EDITOR

APRIL IS HERE, and for Canadians fortunate enough to be surrounded by caring family or friends, there is much to celebrate—both sacred and secular.

After Good Friday and Holy Saturday, when devout Christians reflect on the suffering and death of Jesus, comes Easter Sunday, a joyful celebration of the resurrection that begins with a eucharist; it is often capped by a feast, and for the children, an exhilarating hunt for those pastel-painted eggs. On this same weekend, the Jewish community begins its weeklong observance of Passover, which commemorates the liberation of Israelites from slavery in ancient Egypt.

April brings the splendour of spring, of course. Sweetness fills the air as once again, flowers of every imaginable hue bloom, birds compose a symphony, and days—bathed in glorious, aureate light—arrive, and linger, at last.

These celebrations and the arrival of spring have—since time immemorial—symbolized hope and renewal, a chance to

start over. Spring, declared Henry David Thoreau, “is a natural resurrection, an experience in immortality.”

But as important as it is to celebrate the beauty of new life, one must not forget that for some, April will be just like any other month of the year, where each day can be an interminable struggle to simply survive. When one is in desperate need of food and shelter, suffering from depression and isolation, unable to make ends meet, fleeing violence or in excruciating pain from an incurable disease, picture-perfect April can seem like a cruel joke.

Christians often declare, “We are an Easter people.” Now, more than ever, is a time to prove this. Being an Easter people means being harbingers of hope and justice and living out the Lenten call for true discipleship in the world.

Recently, not-for-profit and faith groups launched Dignity for All, a national campaign urging the federal government to legislate an anti-poverty plan to address the plight of 4.8 million Canadians who live in poverty. (See page 1.) One in seven Canadians struggle to make ends meet, and yet there is no national strategy in

place to address this unconscionable situation. “There is no excuse for poverty in a society as wealthy as ours,” said Dignity for All in a report. “... The sluggish recovery since the 2008–2009 recession has created further barriers as benefits of economic growth are increasingly concentrated in the hands of just a few.”

Historically, faith groups have been at the forefront of helping to feed the poor and hungry. They continue to provide these services, while acknowledging that these are stopgap measures that do not solve the problem.

With a federal election on the horizon, Dignity for All is urging every political party to make a commitment to develop and implement an anti-poverty plan “with measurable goals and timelines.” It is something to which faith groups—and indeed, all Canadians—should hold them accountable. As faith groups in the U.K. said when urging their own government to address the growing hunger in their midst: “Hope is not an idle force. Hope drives us to act.”

Happy Easter. ■

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LETTERS ▶

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years
1875 to 2015

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We will share your thoughts (or photos) in our anniversary issue in June, and online, at anglicanjournal.com.



Why not put a face to those in favour of same-sex union?

I disagree with the findings of the Inter-Anglican Standing Commission on Unity, Faith and Order (*Don't change canon, says commission*, Feb. 2015, p. 1), which is always on the side of the evangelical conservative belief.

When will the *Anglican Journal* focus on the views of the mainstream Anglican? I belong to St. Anne's Anglican Church in Byron, London, Ont., and we support changing the marriage canon.

I have been married for almost 11 years and have an adopted eight-year-old son. I am gay and my husband is of the same sex.

How can the Anglican church expect me to continue attending regular services with the belief that my marriage should not be performed or accepted as a union in the eyes of our Lord? I send my son to Sunday school and when he asks why his dads are not married at St. Anne's, he has to be told his religion does not support or accept this holy union.

Why do you not take the time to interview families like mine and show our family photo? Why can you not put a face to the “yes” side for changing the marriage canon?

I am a member of the children and youth ministry and parish council at my church and attend the majority of Sunday services. I am the Anglican church. The “no” vote does not represent the church. One hundred years from now

the Anglican church will be judged on this and will be seen as a disgrace for not welcoming change.

Jesus never spoke on homosexuality but spoke on love. You cannot use biblical quotes to stop this since there are numerous passages that we omit today in our policies (e.g., women priests, slavery). Let's change the marriage canon and move on to the love the Lord offers.

Jeff Fewer-Jasper
London, Ont.

Wrong headline

The headline *Don't change canon, says commission* (Feb. 2015) over the front-page story about the Inter-Anglican Standing Commission on Unity, Faith and Order recommending that the marriage canon should continue to ban same-sex marriages was wrong.

Respectfully, it should have read: *Tyranny of the majority must continue, says commission.*

Bob Beaty
Calgary

The Bible says...

The issue of same-sex unions has been on the table now for some time in our Anglican Communion. I wonder if many have considered what God's word has to say on the issue. I won't write out every word here, but please prayerfully

consider the quotations from the Old Testament: Leviticus 18:22. And in the New Testament: Romans 1:26–27, 1 Corinthians 6:9–11 and Jude 1:7.

It seems to me that God is very clear on what his will is on this very divisive issue.

In conclusion, let me quote from Galatians 6:1–2: “Brethren, if someone is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ” (love one another).

Kor Kits
High River, Alta.

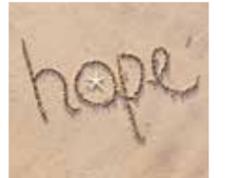
Too little, too late

I watched my brother die from ALS. He begged me, and his wife, to end his life. We all refused.

When pneumonia struck my brother, we all waited for his heart to stop. His breathing and coughing were horrible to hear and witness. It is too bad [the Supreme Court's decision allowing doctor-assisted death] arrived too late.

The provincial legislation in Quebec handles this situation very well. No one will be euthanized. Doctor-assisted death is not euthanasia.

Percy Palmer
Edmonton



Picture Your Faith

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

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

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COME AND SEE ▶



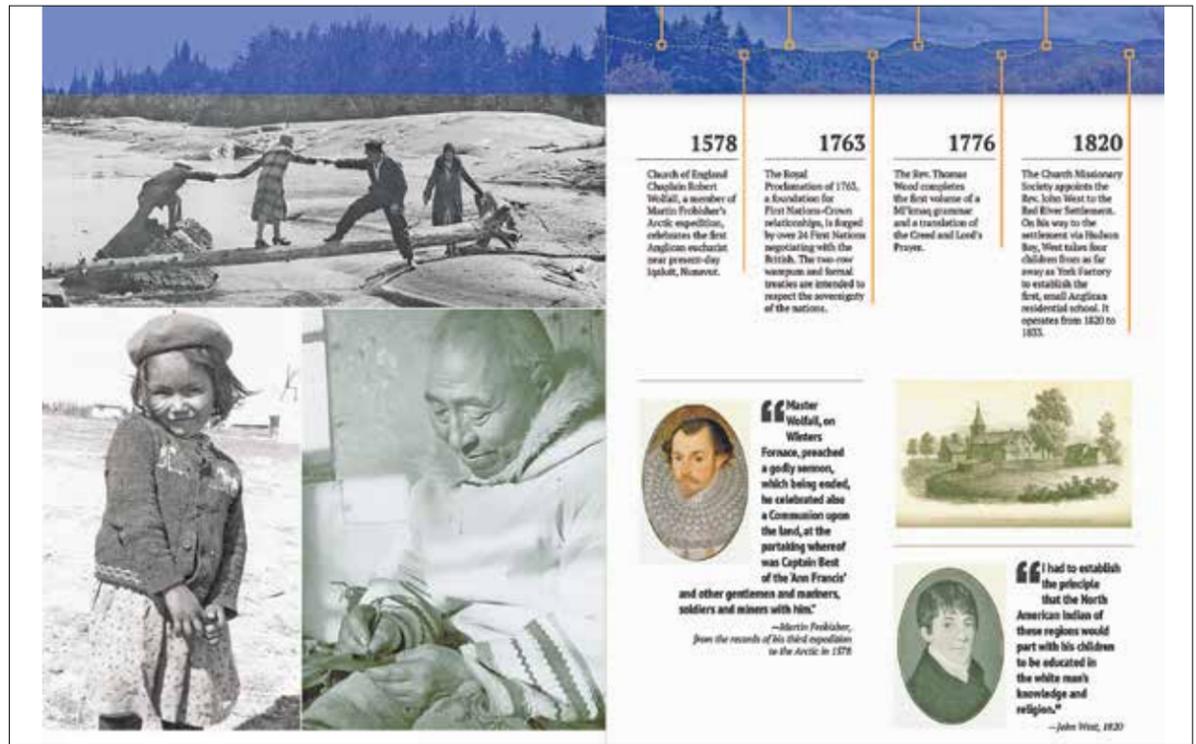
An evolving relationship

By Fred J. Hiltz

IT'S ALMOST seven feet when it's rolled out full length! Connected by a dotted line through a ribbon of landscape from one end to the other are 72 entries by way of date and significant development that tell the story of "Indigenous Peoples and The Anglican Church of Canada." Half of the entries cover 140 years and the other half the last 20 years.

The first half begins with the 1452 decree by European leaders that "non-Christian nations have no right to their lands and sovereignty in the face of claims by Christian sovereigns." It tracks the implications of the Doctrine of Discovery, the federal government policy of assimilation through the Indian residential schools, and the 1920 decree making attendance in these schools compulsory for all Indigenous children. Twenty-five years later, the church's National Commission on Indian Work raised serious concerns about the living conditions in many of the schools and about the forbidding of the children to learn the history and culture of their own people. The 1969 Hendry Report called the church to a new course of action in its relations with Indigenous Peoples based on "solidarity, equality and mutual respect."

The second half begins with the 1993 apology by Archbishop Michael Peers. That entry is followed by 35 more, reflecting commitments to healing and reconciliation. The last entry is the 2014 establishing of the Primate's Commission to educate the church on the Doctrine of Discovery, considering the question, "What does reconciliation really mean?" and calling us to renewed solidarity with Indigenous Peoples in their quest for justice concern-



▲ A portion of the timeline offered by the church as "a gesture of reconciliation"

ing matters of land, health care, housing and education.

Appropriately entitled "An Evolving Relationship," this timeline was offered as a gesture of reconciliation on behalf of our church at the Edmonton National Event of Canada's Truth and Reconciliation Commission last year.

This entire endeavour was the vision of Esther Wesley (co-ordinator, Anglican Fund for Healing and Reconciliation) and the work of many hands across several departments—Indigenous Ministries, Archives, Public Witness for Social and Ecological Justice, and Communications and Information Resources. It records moments of pain and shame, remorse and

apology, reconciliation and renewal, healing and hope. The relationship continues to evolve in the spirit of the biblical text quoted in the last panel: "But we wait for what God has promised: new heavens and a new earth, where righteousness will be at home" (2 Peter 3:13, *Good News Translation*).

View it at: www.anglican.ca/relationships/trc/timeline or www.anglican.ca/relationships/files/2014/05/timeline.pdf.

Printed timelines are available free to parishes, while supplies last. To order, please email timeline@national.anglican.ca. ■

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

LETTERS ▶

More letters at www.anglicanjournal.com

Room with a view

Mathew Zachariah's uplifting letter (pun intended!) in February's Journal (*No eucharists alike*, p. 5) concerning the raising of the consecrated host for the faithful's adoration during the celebration of eucharist, prompted me to share these photos from the beautiful, 14th-century All Saints' Anglican Church, Swanton Morley, in Norfolk, England.

They show the little spy hole Sanctus window, above the chancel arch, which allows bell ringers in the ringing chamber to look down into the chancel at the high altar so they can ring the bell at this critical point in the service. This predominantly Latin rite, though still used in some "high" Anglican churches, was to signify to those in the village not present at the mass the supernatural event taking place at the altar.

Our church, St. John the Divine, Quick, B.C. (featured for the month of September in the 2015 Canadian Church Calendar), was built 100 years ago as a memorial to the Rev. Edward Lombe, rector of All Saints', Swanton Morley, from 1863 to 1895, and was paid for entirely by his wife, Mary.

Mel Coulson
Quick, B.C.



The spy hole Sanctus window allows a bell ringer to look down at the altar.

PHOTOS: MEL COULSON



WALKING TOGETHER ▶



Heeding a gospel warning

By Mark MacDonald

THE hypocrisy and corruption associated with the Pharisees, as portrayed in the gospels, has made their name a potent insult. But Christian teaching, despite describing this corruption as extremely dangerous, often places the threat of the Pharisees' attitude and actions far away from our present day context. This is a mistake.

Jesus describes the attitudes and actions of the Pharisees as a present and persistent danger to his followers. He said to his disciples, "Beware of the leaven of the Pharisees," encouraging them to be vigilant in avoiding this threat to themselves and others. And the others are often the vulnerable, as the gospels' narratives show. The poor and the marginalized are the most frequent victims of religious corruption.

The use of the word "leaven" is important, describing the way religious corruption can quietly, even in small doses, overwhelm the individual disciple and whole religious communities, systems and institutions. Hearing this should steer us away from quick judgments of any other person or group, even the Pharisees. The main thrust, however, is to be on guard against the subtlety and persistence of religiosity and its tendency to despoil and corrupt religious faith and community.

The simple positive here, the antidote, is to put God above all else in life, making this real by faith and trust. Applied to our

religious practice, individual or communal, it means that we must never let the human response to God, however beautiful or noble, become more important to us than God. We must never let fear be our guide. Though this might seem to be elementary, in practice it is often illusive. Whenever we think the dignity of a whole institution is more important than the life and well-being of even one child, we are feeling the influence of the leaven that plagued the Pharisees. Whenever we value the economic or legal integrity of the church more than a fearless pursuit of God's truth, we feel the influence of the leaven. The pride that leads us to believe that we may have discovered or developed a uniquely privileged form of faith; that it, rather than the gospel, will save us, is the influence of the leaven. Fear and uncertainty seem to make this leaven work more quickly, and conflict and division seem to increase its reach.

Although it has been a constant danger, the leaven of religious corruption seems a particular danger to us now—every one of us and all of us together. It will take a turn to faith and a return to vigilance to save us. Avoiding the influence of the leaven of religious corruption may seem costly, but not if we remember and practise the promise of Jesus: if we lose our life for his sake, we will save our life. ■

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

'We have to speak out for Christians'

André Forget
STAFF WRITER

Andrew Bennett has served as Canada's first Ambassador to the Office of Religious Freedom since the position was created in February 2013. Previously, Bennett, a native of Toronto, Ont., served as a professor and dean at Saint Paul University in Ottawa and worked as a member of the civil service in Export and Development Canada and the Privy Council Office.

Bennett holds a doctorate in political science from the University of Edinburgh, a master of history from McGill and is in the process of completing an undergraduate degree in Eastern Christian studies at Saint Paul University. He is an Eastern Catholic, and serves as sub-deacon and cantor at the Holy Cross Eastern Catholic Chaplaincy and St. John the Baptist Ukrainian-Catholic Shrine (both in Ottawa). In addition to these roles, he is the vice-president and chairman of the Metropolitan Andrey Sheptytsky Institute Foundation.

The *Anglican Journal* met with him in November to discuss some of the things he has accomplished and the challenges he has faced since being appointed ambassador.

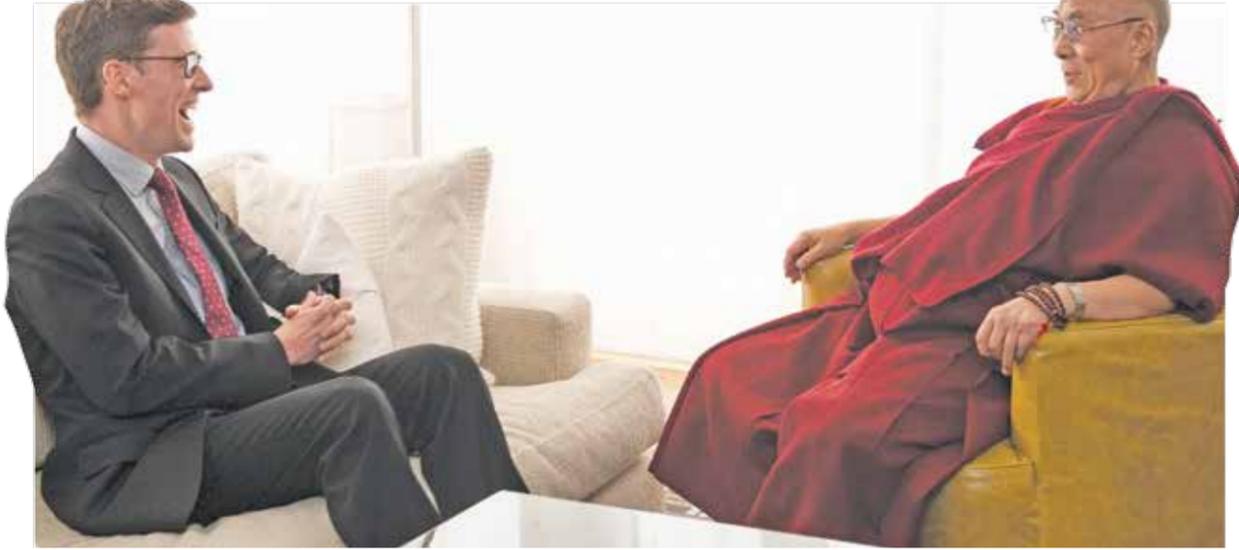
Excerpts:

Have you dealt with much criticism around your religious affiliation in the context of your position as ambassador?

When the office was being set up, there was some criticism about the office, but I wouldn't say there was as much criticism directed toward me personally as a Ukrainian Greek Catholic.

What I've found is that when I've engaged different faith communities abroad and here—it doesn't matter whether they've been Muslim or Buddhist or Christian or Zoroastrian or any religious tradition—once they realize in our conversation that I am not solely the Ambassador [to the Office] for Religious Freedom or solely a civil servant or solely an academic but that I am actually a man of faith, it's amazing how any barriers there might be are immediately broken down.

There's a bit of a resistance to your commitment to draw attention to the number of persecuted Christians. Where do you think that comes from?



▲ Andrew Bennett, Canada's Ambassador for Religious Freedom, during a meeting with the Dalai Lama in 2014

PHOTO: DFATD/MAECD

We've been consistent in standing up for any faith community that faces persecution. Christians happen to be the largest religion in the world. It is present in most of the countries of the world, so I think that is a factor as to why Christians face the greatest persecution. There is sometimes a fear that speaking out in defence of Christians is politically incorrect, maybe because there is an impression that Christians don't need to be defended due to a particular understanding of Christian history, or an understanding of the role that Christians have played in world history.

But if our basis for why we defend those that are facing persecution is that their human dignity is being egregiously violated through torture, imprisonment, even persecution to death—then we have to speak out for Christians.

You've pointed to religious freedom as a blind spot in conversations about human rights.

I think part of it has to do with how our societies have evolved in Western liberal democracies. With the growth in more secular attitudes, religious faith has moved out of the public sphere and into the private sphere—into the home, into the church, into the mosque, the temple. When we go to countries where religion dominates not only a perceived cultural discourse but also a political discourse, an economic discourse and a social discourse, it may be a bit hard for us coming from a more secular society to engage that. But we need

to learn how to do that. It's hard to advance religious freedom if you're not comfortable talking about religion.

Canada recently put Hungary on a list of countries that are very unlikely to produce refugees. How much effort do you put into monitoring liberal democracies that are sliding toward illiberalism?

Hungary is a persistent concern for us because of the inconsistency of their language and pronouncements, and the lack of concrete action to halt the spread of anti-Semitism. Countries that are sliding away from established liberal-democratic principles, yes, we take great concern in that. But all countries have their warts; Canada has its warts. But even though we've had challenges around religious intolerance and lack of respect for different religious communities, it's through the growth of a multicultural, multi-faith society grounded in functioning democratic institutions, a bill of rights and then subsequently a charter of rights and freedoms, that we articulate what we want our society to be governed by... That's what a democracy is fundamentally about. [In order] to have a nuanced understanding of religious freedom, we also need to bear close attention to freedom of expression, press freedom, freedom of association, equality of rights between men and women. ■

(See full interview at anglicanjournal.com: 'We have to speak out for Christians')

When we can *share*, that is poetry in the prose of life.

Dick and Anne recently heard Dr. Sigmund Freud's thoughtful remark quoted in a homily given recently in their parish church — by me — as part of a focus on faithful and responsible stewardship... including, of course, gift planning.

After some prayerful thought and consultation with their adult children, they decided to revisit their wills. They were interested to see if their original wills, prepared years ago, really reflected their current situation, and primarily their values and priorities. So they made an appointment with their lawyer. She gave them very helpful advice and suggested a number of changes to consider, given their interest in helping to provide funding for their grandchildren's education and for the valued ministry and programme of their

church. They are especially interested in the music programme, partly because of their love for good music and partly because children, young people and their parents were responding so warmly to this important aspect of parish life... very much a part of the church's outreach to the local community.

Anne and Dick have made provision for a residual bequest of 20% of their estate for the work of God through their church, designated for the music programme and other ministry with children and young people. One day this visionary and thoughtful gift will make a very significant difference in the life of their faith community. In the meantime, Anne and Dick are grateful they are able to share, and feel they have grown in their faith journey because of their decision.

For more information about bequests and other ways of supporting the work of God through the Anglican Church of Canada — your parish, diocese, General Synod, The Anglican Foundation, The Primate's World Relief and Development Fund, the Anglican Journal, the Compass Rose Society, or a theological college, please contact —



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NEWS ▶

'Climate change evangelist' visits cathedral

By Debra Fieguth

In a winter when much of Canada has endured frigid temperatures and heavy snowfall, it may be hard for some to take climate change seriously.

But the deep freeze many of us have experienced this winter, said renowned climate scientist Katharine Hayhoe, is actually connected to the overall warming of the planet.

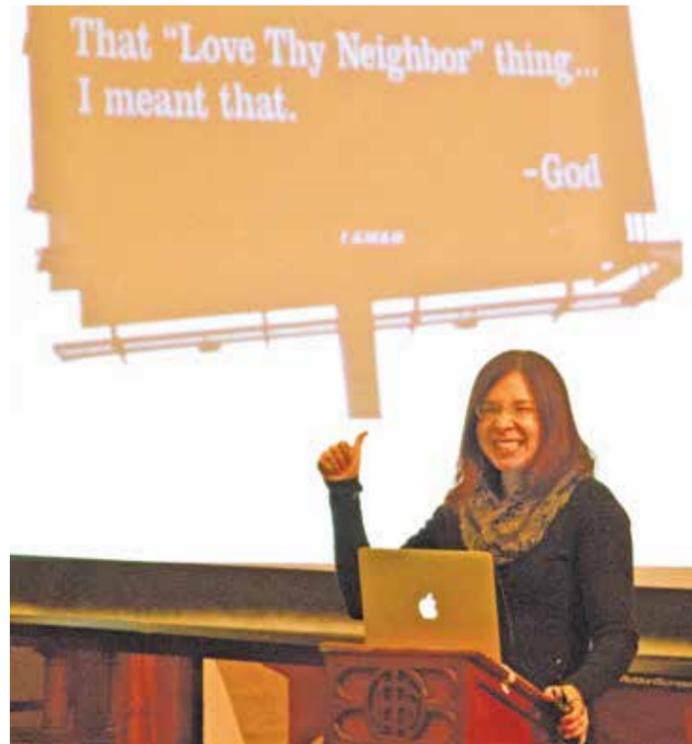
"Massive snows are a symptom of climate change. A warmer planet increases the risk of heavy snowfall, too," Hayhoe told about 140 people who gathered Feb. 19 to hear her speak at St. George's Cathedral in Kingston, Ont. The diocese of Ontario's Green Group, with support from the Sisters of Providence of Saint Vincent de Paul, organized the event.

And if central and eastern Canadians are still not convinced, Hayhoe pointed to the unusually warm winter on the west coast, where cherry blossoms and daffodils are blooming early.

Dubbed a climate change evangelist by actor Don Cheadle when he profiled her for *Time* magazine's 100 most influential people in 2014, Hayhoe is known both for her academic credentials and her evangelical Christian perspective.

"Science can tell us why the climate is changing," she said, "and what is going to happen if we continue on our current trajectory. But science can't tell us what is the right thing to do [about it]. That's why it's so essential to link our faith with our science."

For Hayhoe, explaining the link has been a tough task. When she moved to the U.S. for graduate studies, she says, "I had never met anybody who didn't think



climate change was real." Then she met her husband, pastor and linguist Andrew Farley, who had never met anyone who did think it was real.

"A couple of months after we were married, we had 'the conversation,'" Hayhoe said. Farley was her first convert.

Now living in oil-rich Texas, where she teaches at Texas Technical University in Lubbock, Hayhoe faces daily opposition, including volumes of hate mail from climate change deniers, many of them Christians. "We have confounded our faith with our politics," said Hayhoe.

The real issues are not scientific or biblical but political, she said, relating the story of a man who stood up after a presentation

▲ Katharine Hayhoe, an atmospheric scientist and devout evangelical Christian, has been on a mission to convert climate change deniers.

PHOTO: MARK HAUSER

she gave in Texas and said, "I don't want the government to be telling me how to set my thermostat!" That deep-seated fear that the government will control people's lives is behind much of the denial, she said. People might not like it, but governments have to get involved by setting policies that reduce the use and effects of fossil fuels, she said. "Climate change is a tragedy of the commons... We need collective action."

Humans "are the most vulnerable species on the planet," she said, noting that a billion people depend on water from rapidly disappearing glaciers.

Green Group co-chair Paula Walker agreed with that collective approach. "As consumers and voters, we can influence the politicians and corporations who can make the changes we need," she said.

A small and personal starting point is to measure our carbon footprint and see what changes we can make to reduce it, said Hayhoe. She also urged people to join the Citizens' Climate Lobby, which has a strong Canadian branch. For Christians, "the theology is very simple," said Hayhoe. "Climate change impacts the most vulnerable people, who God has asked us to love. If we are faithful disciples, we will do what we can to protect them."

Diocese of Ontario Bishop Michael Oulton said Hayhoe's presentation "pulls back the veil of rhetoric surrounding the climate change debate." He added: "She provides both a clear and reasonable presentation of the science and the importance of Christian engagement with this topic as a principle of putting our faith in action." ■

Debra Fieguth is a freelance writer in Kingston, Ont.

It's so essential to link our faith with our science.

— Katharine Hayhoe, atmospheric scientist

Knitting nonagenarian

By Diana Swift

To hear her daughter Dorothy Willar tell it, Mary McDonald, 96, is a veritable "knitting machine. Really. She knits continuously. She never stops."

Every day, McDonald's clicking needles turn out thick, warm mittens and hats for London, Ont.'s, homeless. Each year, she donates boxes and boxes of finely wrought winter wear for people ages two to 92 to the Hospitality/Out of the Cold program at London's St. John the Evangelist Anglican Church.

"Mary used to be part of the cooking team for our hospitality meals," says Margaret Nelson, a St. John's parishioner and retired staff member. And when the church started a clothing cupboard, she began knitting for that. "Mary does the most marvellous work. She's warmed the hearts and hands of many," Nelson says.

McDonald comes honestly by her knitter's skill and speed—she was putting needles to yarn before age five. Born Mary Roberts in 1918, one of 15 children, she grew up on a sheep farm in rural New Brunswick, near the village of Hampton. Early on she began to knit clothing for her siblings. "I was child number nine, and I had seven brothers and seven sisters," says McDonald, who still lives in her own apartment.

She recalls her father shearing the family's flock of black and white sheep. "Two of my sisters and I, who were big strong girls, would wash the fleece and hang it



up to dry on the trees in the little apple orchard outside our kitchen door," she says. "Mother would card the wool with a brush, sort of like the kind you use to groom a dog, to get rid of bits of hay, and then she'd spin the yarn on her wheel."

Nowadays, McDonald purls and plainstitches in a broad palette of bright colours, which she finds easier to work with visually than dark ones. She likes grey for men's gloves. "But back then, the wool was either black or white—like our sheep," she recalls with a chuckle. When finally a business opened up that would dye wool red or blue, the Roberts family could knit in all the colours of the beloved Union Jack.

McDonald began making clothing for London's needy more than a decade ago. "A lady from Out of the Cold approached

▲ Mary McDonald, 97, donates boxes of warm mittens and hats to her local church's Out of the Cold program.

PHOTO: HAROLD KEELING

me and said how she would often want to pay a homeless man she met on the street to shovel her walk, but he couldn't because he had no mittens," she says. So mittens became her priority, but when the woman who was knitting the hats developed arthritis in her thumbs, McDonald took over making those as well. "My daughter Katherine knits the scarves to match," she says.

McDonald herself raised nine children and was widowed at age 38, when her youngest was just 11 months old. "Mom went out and cleaned houses to support us, and when the older kids got married and moved out, she took in boarders," recalls Willar. "She cooked, she cleaned and she knit tremendously for all us kids growing up. Every day, we appreciate all she did for us."

Eventually remarrying, McDonald moved to London in 1970 with her second husband, a railway employee who was transferred there. She is now a parishioner at St. Luke's Anglican Church.

"She's a super, wonderful, pleasant lady," says fellow parishioner Edith Grant.

If knitting is a synonym for unification and healing, then McDonald is its Christian embodiment. "Her ministry of warmth is felt by many all around the city," says Nelson. McDonald shrugs off such praise. "I'm in my 97th year, so I can't do much anymore," she says. "But I can do this, so this is what I do." ■

Diana Swift is a regular contributor to the Anglican Journal.

EVERYDAY SAINTS ▶



ASSISTED DYING ▶

Task force on physician-assisted suicide to outline the church's response and guidelines this spring



André Forget
STAFF WRITER

Following a landmark decision by the Supreme Court of Canada on Feb. 6 to strike down as unconstitutional the ban on assisted dying, the Anglican Church of Canada's task force on physician-assisted suicide will release this spring a new document outlining the church's response and guidelines for how Anglicans should work within the new legal reality.

"I rather expected this would happen," said the Rev. Canon Eric Beresford, an ethicist from the diocese of Nova Scotia and Prince Edward Island who serves on

the task force, which began meeting in late 2014, following Quebec's decision to pass legislation allowing for assisted dying. "It now means that the previous statement of the Anglican Church of Canada, *Care in Dying*, at the very least needs to be redeveloped in response to this situation."

Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide was published in 2000 and commended for study across the church by General Synod. While acknowledging the diversity of opinions on the matter within the church, the report suggested that the church should "oppose any shift in public

policy leading to the legalization of euthanasia in our society at the present time."

The shift, however, has happened, and the question now is how the church will respond.

Beresford, who was the editor for *Care in Dying*, said it would be important to remember the theological principles that have guided the church thus far.

"The principle that was at stake in the 1990s when we wrote our last document was the notion of care," he said. "[The Supreme Court] decision indicates that, by and large, our culture—and many in our church—have come to the conclusion that,

in some cases, care does involve assisting people in their dying."

For Beresford, the church's starting point in this conversation must be an awareness that "care is something which is exercised both toward the individual with whom we are dealing, but also in regards to the wider society and the implications of those actions for the well-being of all."

The Supreme Court decision changes both the legal reality and, when it comes into effect a year from now, the reality on the ground. However, Beresford noted that the court's ruling was somewhat "ambiguous" when it came to the full ramifi-

cations of its decision.

The decision states that the ban on assisted dying is unconstitutional insofar as it denies those suffering from a "grievous and irremediable medical condition that causes enduring and intolerable suffering" of their rights to "life, liberty and security of the person," and that an absolute prohibition of euthanasia is not necessary in order to protect the lives of the vulnerable. However, it does not outline how broadly terms like "grievous and irremediable" can be applied.

"Each of these terms is appallingly vague," said Beresford. "This decision,

while some think it may have finished the conversation, in fact blows it wide open, and requires some very careful critical thinking."

Beresford went on to suggest that one of the key questions will be ascertaining what circumstances allow a doctor to aid a patient in dying, and what criteria are required to ensure that patients receive proper counselling in the face of these decisions.

Task force member Juliet Guichon, who is a bio-ethicist and lawyer, has co-authored an article published in the *Globe and Mail* that urged medical bodies and

health professionals to work together in drafting a national set of rules that provinces and territories could adopt. "First of all, they have experience with end of life, they have members who are concerned... and they have the ability to act that politicians may not have," said Guichon, who is an Anglican from the diocese of Calgary. It would be difficult for politicians "to embrace an issue that is as emotionally charged as this," she reasoned.

Guichon said the ruling has "inadvertently created fear" and these rules could "help restore the sense of safety of some people." ■

Please see additional stories on p. 10.



PHOTOS: CONTRIBUTED / ANDRÉ FORGET

L to R: Dean Iain Luke (diocese of Athabasca), the Rev. Keirstan Wells (diocese of Nova Scotia and Prince Edward Island) and the Rev. Joanne Davies (diocese of Toronto)

Chaplains take pragmatic approach to Supreme Court ruling

André Forget
STAFF WRITER

While the decision of Canada's Supreme Court to strike down the ban on physician-assisted dying has elicited a whole spectrum of responses from Anglicans across Canada, chaplains and ministers who work closely with the dying have taken a pragmatic approach to the ruling.

"This is simply the lay of the land," said Dean Iain Luke, who serves St. James Anglican Church in Peace River, diocese of Athabasca, and does work with parishioners in palliative care. "The world we are in has changed in this decision, and in a public policy sense, it doesn't matter much if we are for it or against it."

While Luke expressed a theological concern that the statement suggests that "dying, and suffering around death, have no value," he was also cautiously optimistic that the court's decision might actually provide a boost to palliative care.

"If people are confronted by the reality that others are going to choose death because they don't have appropriate care while dying, that may stir people to say that we need to be there for them," he said.

For Luke, the church's most important role in response to assisted dying is to continue showing care and support for the dying and their families. The Rev. Keirstan Wells, co-ordinating diocesan health care chaplain for the diocese of Nova Scotia and Prince Edward Island, agreed, but she was also quick to note that not all patients are in the same situation; some, she said, would "choose to have more autonomy over their death, regardless of palliative care."

Wells said she thinks the court ruling is a "positive development" because it will give people that autonomy, should they desire it. But she also believes that the church must provide guidance for those who are thinking through such end-of-life decisions.

"A lot of people wouldn't make a decision that they feel would be contrary to their faith, and they link their faith with the doctrine of the church," she said. "That is why it is really important that we get out there and lead on this issue."

The Rev. Joanne Davies, a chaplain with the diocese of Toronto, also stressed the importance of providing guidance to people in palliative care who will now have to wrestle with these decisions. She said that when faced with medical decisions that have a moral dimension, people frequently ask her what their church's position is on the issue, and "what they do about that."

Davies admits that this is a hard question. "When someone says that to me, I kind of know that the decision that they want to make is quite opposite to what their own church is telling them, so it is a conflict." She said that in such situations she is "honest with them" and tells them "this is what it says within your faith group," but she also asks them "to talk about where they are with God."

But Davies does think that the ruling has a positive side, in addition to the challenges. "It means that we're actually going to talk about death and dying and actually name it," she said. "As I begin to look at it, that's the best part...that people will actually start to think about it, and that passage to death is one form of care." ■

Choosing the 'escape clause'

Leigh Anne Williams
STAFF WRITER

The Rev. Eric MacDonald, a retired Anglican priest who lives in Windsor, N.S., said he was "overjoyed" by the Supreme Court of Canada's decision to legalize doctor-assisted suicide. "I think it was about time," he said, but added, "For Elizabeth, it is 10 years too late."

Elizabeth was MacDonald's wife, who in 2006, when she was facing rapidly progressing paralysis due to multiple sclerosis (MS), tried to take her own life. "She was asleep for about 48 hours, but she woke up again and was disappointed about that."

She was so determined to die that later she asked MacDonald if he would accompany her to Switzerland, where assisted suicide has been legal since 1942. In June 2007, when Elizabeth was 38, they travelled to Zurich, seeking the help of Dignitas, an organization that offers medically assisted suicide.

Elizabeth was diagnosed with primary progressive MS in 1998. What began with a bit of numbness on one side of her face in September moved steadily, so that by the time she saw a neurologist in November, she was already having trouble walking. The couple knew people struck by the same disease, including one of their neighbours, who had been completely paralyzed and had a feeding tube surgically installed into her stomach, MacDonald recalled. "She could not move or speak or indicate what her wishes were. Her body... was spastically being bowed backwards on the bed. She couldn't do anything at all."

From the early days of her diagnosis, his wife had said, "If this is primary progressive, I'm not sticking around. I'm not going to be trapped in my own body."

The uncertainty of when or how she could die and how it might involve him and the rest of their family preyed on her mind over the years of her illness, and may have contributed to her health's steady decline, he said. "If she had less stress and was confident that when things got too bad, she had an escape clause, she could have been quite comfortable about things," he said. The high court's ruling "will give security to people like Elizabeth, who need that comfort...that when things are just too bad, they can leave."

MacDonald said his own views on the issue were established long before it confronted his own family. "As a priest, I had seen a number of people die and many of them, I am afraid, in misery."



PHOTO: CONTRIBUTED

Diagnosed with primary progressive MS, Elizabeth MacDonald warned her husband that she could not live with complete paralysis. "I'm not sticking around. I'm not going to be trapped in my own body."

When they travelled to the clinic in Zurich, MacDonald said Elizabeth first met with a doctor who made sure she was really ill and that she indeed wanted to die. By that time, she was paralyzed from her arms down and her voice was becoming gravelly. The next day they went to a Dignitas apartment, where MacDonald said the staff talked with them for about three hours as a part of the process. "They kept repeating along the way, 'Mrs. MacDonald, you don't have to do this. You can pack up and go right straight back home and nobody will think any less of you.' She said, 'No, this is what I've come to do. I'm not going back home.'" The staff explained that she would be given barbiturates that would kill her if she drank the mixture. When she said she understood, they gave her the glass. "So she lay on the bed and she lay in my arms as she died, and that's what she wanted to do," MacDonald said.

Dignitas then notified authorities and MacDonald said that within 15 minutes, a doctor and two assistants, the public prosecutor, an assistant and two police detectives were in the room. The process was well documented in Switzerland and included a video recording of Elizabeth's stated intent, but MacDonald faced questions on his return to Canada.

Elizabeth had thanked Dignitas in her obituary, and the Euthanasia Prevention Coalition asked the RCMP in Nova Scotia to investigate. The RCMP asked MacDonald to come into their station for an interview. An officer asked him to recount the story of his relationship with Elizabeth

and how it ended. He was asked specifically about whether she had made her own arrangements for the trip. About a week later, the same officer came to his house to tell him that no charges were going to be laid.

MacDonald said his belief in an individual's right to choose how they will die didn't conflict with his faith or role as a priest, but the church's stance on the issue has. "I've been angry with the church, to be quite frank, because the church has had a discussion paper in existence [for years], but it hasn't done anything about it." (In 2000, the church published the report, *Care in Dying: A Consideration of the Practices of Euthanasia and Physician Assisted Suicide*.) MacDonald said he was outraged by the report's suggestion that assisted suicide is a failure of community. "That really means that people who are helped to die are really being abandoned by their community, and I think that's a horrible thing to say." In Elizabeth's case, he said, "For me to have refused and said, 'There's no way I'm going to assist you in this—there's no way I'm going to accompany you to Switzerland'—that would have been, to me, abandonment.

"It's a human being's right, it seems to me, to have a choice about how to die," MacDonald said. "Of course, it is compassionate, but it is not compassion that drives this; it is a sense that it is a person's right. It's not that we're doing something for somebody, but [that] we are allowing somebody to do something for themselves, even if they need assistance to do it." ■

“And just because a person may not have, let's say, a cognitive function, or may be on some kind of life support system, it doesn't mean that they are not making a contribution to the integrity of our humanity and the integrity of our community.”

— Bishop Stephen Andrews, diocese of Algoma

Life is 'larger than one's ownership of it'

By Stephen Andrews

Excerpts from an interview with the *Anglican Journal* and from his column in the *Algoma Anglican* (April 2014):

My dad died in October. He had a massive stroke, and my brother and I were able to fly down to be with him and he lingered for a little less than a week.

We talked to the doctors about not taking any heroic efforts; he had signed a life directive saying that he didn't want any heroic measures. And so it was a real question for us, about the degree to which his suffering was something we should seek to shorten by shorten... And just as we were discussing this, I saw him with his own family—two sisters—and people from the community rallying around him... There was a sense in which, in his need and suffering, he was contributing to the depth of human community around him. He gave us the opportunity to care for him. I saw my aunts minister to my dad in a way that has completely changed my relationship with them, and so there's a sense in which it is not just about the individual. And just because a person may not have, let's say, a cognitive function, or may be on some kind of life support system, it doesn't mean that they are not making a contribution to the integrity of our humanity and the integrity of our community.

I think that when we diminish the value of life in this fashion, then we are devaluing all of our humanity and the value of human community.

When it comes to the conditions of our dying, how much control ought we to have?

The arguments can be complex and deeply personal, involving technology, medical codes of ethics and an appropriate understanding of human dignity. But two Anglican bishops in Quebec, Dennis Dravinille (Quebec) and Barry Clarke (Montreal), have weighed in on the discussion. In October (2013), they expressed concern that the bill presents "risks for the vulner-



PHOTO: CONTRIBUTED

Diocese of Algoma Bishop Stephen Andrews' parents, Irving, Jr., and Emmy Lou, Irving, Jr., died in October after a massive stroke.

able, including the elderly, people suffering from clinical depression and those with disabilities.

"Christian thought through the ages has been guided by the principle that human beings are made in the image and likeness of God, and our life is to be seen as a gift entrusted to us by God," they wrote. "Life is thus seen as something larger than any individual person's ownership of it, and is not simply ours to discard."

A bias in favour of life is something that the Canadian Society of Palliative Care Physicians has strongly endorsed. "Euthanasia and/or assisted suicide have never been part of the practice of palliative care," they write, while pointing out that the World Health Organization's definition of palliative care is "an approach that improves the quality of life of patients and their families."

But the bishops here voice another core, and yet neglected, Christian conviction: that in putting us in community, God has made us mutually dependent. There are profound philosophical and theological questions about the existence of suffering, to be sure, questions that we may never resolve this side of heaven. But this is

certain: part of what it means to be human is to be bound to others in suffering—both in sharing our suffering with them and in bearing their suffering ourselves.

St. Paul wrote, "We do not live to ourselves, and we do not die to ourselves" (Rom. 14:7). The great New Testament scholar Joseph Fitzmyer called this verse "the basis of life in Christian society." Our General Synod acknowledged this interdependence in a resolution on assisted suicide passed in 1998: "The Christian vocation is to keep faith with and show respect for another by keeping company with them through the terminal stages of a disease or the life-span of a disability... The Christian response is always one of hope. This hope exists in the context of the physical, emotional, and spiritual support offered by the community."

Both in preparing for death and in dying, it is important that we respect and treasure the sacred nature of life and the nexus of human relationships in which God has placed us. Where these things are honoured and preserved, advance care planning can be an act of compassion and a source of comfort both for ourselves and our survivors. ■



PHOTO: PHOTOGRAPHEE.EU

'Listen to the suffering'

Hiltz: Pastoral heart needed

André Forget
STAFF WRITER

On Feb. 10, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, issued a statement on the Supreme Court's ruling on physician-assisted dying in which he called on Anglicans to "exhibit an unwavering resolve to include those most affected by our deliberations" in conversations around end-of-life issues.

ASSISTED DYING

While acknowledging the diverse opinions Anglicans hold on these matters, Hiltz emphasized that the church must listen to those "suffering through intolerable physical pain, emotional anguish and spiritual turmoil" as it engages in conversations about physician-assisted dying.

"We recognize the need to walk in a particular way with those who are suffering debilitating illnesses. We recognize the need to offer people a listening ear and a pastoral heart as in the face of death they ponder the meaning and value of their lives," he said, adding that the church also recognizes "the importance of a person's right to dignity in life and death."

Hiltz noted that both those who see this as "cause for celebration" and those who see it as "cause for great concern" add important perspectives to the situation. But he said, "whatever one's perspective, serious attention needs to be given to the court ruling's intent and application," and conversations must include the church and the Canadian society at large. ■

High court ruling triggers questions

Continued from p. 1

Bishop Stephen Andrews of the diocese of Algoma, however, was "disappointed," expressing concern over the vagueness of the decision's wording and concern that the judgment was "lacking in definition."

The historic ruling limits doctor-assisted suicides to "a competent adult person who clearly consents to the termination of life and has a grievous and irremediable medical condition, including an illness, disease or disability, that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition."

Andrews said the decision doesn't define competence or describe what consent means. "I've just been in too many situations where people are *in extremis* [in an extremely difficult situation], where there are a host of psychological and emotional factors involved, which could complicate the decision under the definitions provided by the Supreme Court," he said. "For example, if an individual was severely depressed, would they be competent? Would they be capable of giving rational consent?"

Linda Nicholls, area bishop for Trent-Durham in the diocese of Toronto, noted that while "public opinion has been moving in this direction for some time," Canadians might not fully understand what medical options are already available, such as cessation of treatment—and like Andrews, she, too, was worried about the vagueness of the language.

Though the court struck down the ban on assisted dying, it is not yet clear how new legislation will be crafted to deal with the new legal reality. The decision will not take effect for another 12 months, and whether it will be dealt with at the federal level, or if the rest of the provinces will take Quebec's lead and create legal guidelines around assisted dying independently, has yet to be seen. If both federal and provincial governments fail to draft new laws, assisted dying will be dealt with on a case-by-case basis.

For Bishop Jane Alexander of the diocese of Edmonton, it was important to see these developments in light of the church's historical and ongoing role in the

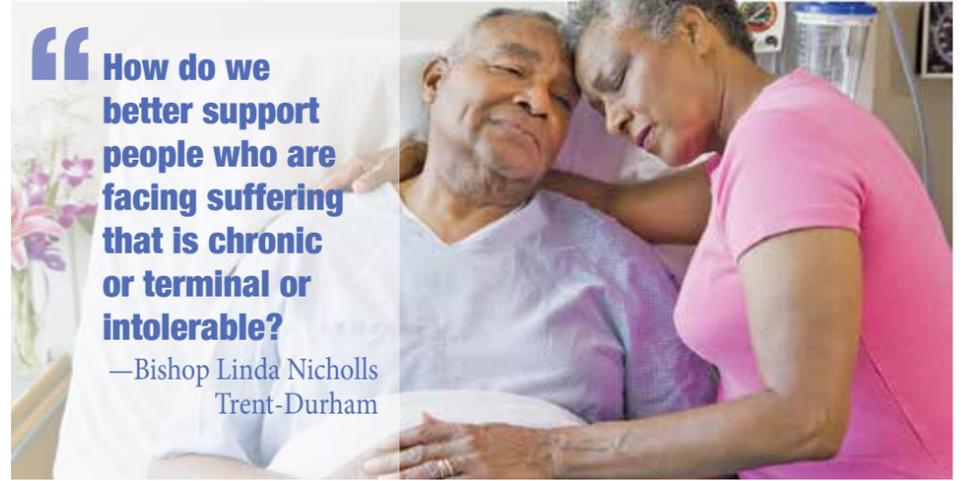


PHOTO: MB IMAGES

“How do we better support people who are facing suffering that is chronic or terminal or intolerable?”

—Bishop Linda Nicholls
Trent-Durham

provision of care.

While the context for that care has changed, the mandate remains the same, she said. "We've consistently supported in the Anglican church the use of palliative care and pain relief, and we know that pain relief can sometimes risk hastening death, but it's a different field now."

Chapman, Andrews, Nicholls and Alexander all underscored the need to have conversations about how the church can help people navigate the complexities of the ruling.

Andrews said that while the House of Bishops tackled the right-to-die issue when it met last fall, more discussions are necessary. He is not convinced that the church has dealt with the issue from a theological perspective. "We need to talk a lot more about the nature of life and the difference between the intention to shorten life and the intention not to prolong the dying process. It's a fine distinction," he said.

Nicholls expressed the hope that the ruling "will push us as communities to ask: how do we better support people who are facing suffering that is chronic or terminal or intolerable and what are we doing to... support them and their families if they choose to make a decision that we disagree with?" Anglicans strongly believe in the sanctity of life and the gift of life, Nicholls said, "but we also respect that, in the face of very difficult decisions, individuals may

choose a way that is not in the direction that church policy would take..."

How the church will minister to people, given the change, was also a question raised by Alexander. "How can we support people at those times of their lives when they are in the most difficult situations of trying to make decisions?" she said. "Our job is to be there and provide prayerful and loving support and to proclaim hope even in these darkest of times."

Chapman said he expects people to look to the church to provide "compassionate, helpful and insightful guidance" in understanding the ruling.

On Facebook, Anglicans also had differing views on the ruling.

Roger Woodford was in favour of the decision, saying, "You can argue slippery slope to your heart's content, but the fact remains that we've prolonged life to such an extent that sometimes existence itself becomes pure torture."

George Ryder, who has worked in hospitals as a registered nurse, said doctor-assisted suicide was a "sad commentary on life." Canadians have access to "amazing [facilities] offering palliative care to those who are dying in a compassionate way," he said, adding that physicians, whose role is to save lives, may find it difficult to participate in ending people's lives.

"I'm very much in favour," said Marion Thompson. "It's a very personal decision." ■

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<input type="checkbox"/> 03 Ezekiel 17.1-10	<input type="checkbox"/> 19 Ezekiel 37.15-28
<input type="checkbox"/> 04 Ezekiel 17.11-24	<input type="checkbox"/> 20 Zechariah 9.1-17
<input type="checkbox"/> 05 Psalm 98.1-9	<input type="checkbox"/> 21 Zechariah 10.1-12
<input type="checkbox"/> 06 John 21.15-25	<input type="checkbox"/> 22 Zechariah 11.1-17
<input type="checkbox"/> 07 1 John 5.1-12	<input type="checkbox"/> 23 Romans 8.18-30
<input type="checkbox"/> 08 Proverbs 23.15-25	<input type="checkbox"/> 24 Acts 2.1-21
<input type="checkbox"/> 09 Proverbs 30.7-19	<input type="checkbox"/> 25 Acts 2.22-47
<input type="checkbox"/> 10 Proverbs 31.10-31	<input type="checkbox"/> 26 Romans 8.1-17
<input type="checkbox"/> 11 Psalm 1.1-6	<input type="checkbox"/> 27 Isaiah 6.1-13
<input type="checkbox"/> 12 Psalm 47.1-9	<input type="checkbox"/> 28 Psalm 104.1-18
<input type="checkbox"/> 13 1 John 5.13-21	<input type="checkbox"/> 29 Psalm 104.19-35
<input type="checkbox"/> 14 Acts 1.1-11	<input type="checkbox"/> 30 Ezekiel 31.1-18
<input type="checkbox"/> 15 Acts 1.12-26	<input type="checkbox"/> 31 Luke 1.39-56
<input type="checkbox"/> 16 John 16.16-33	

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WORLD ▶

Church-backed co-operative offers RRSPs

Leigh Anne Williams
STAFF WRITER

Oikocredit Canada has announced that, for the first time, people in Ontario can invest in microfinance projects in developing countries as a part of their registered retirement savings plans.

“There’s lots of ways for people to invest in global mutual funds that are invested in stock markets in India and China and Russia and North America and South America,” Eugene Ellmen, national director of Oikocredit Canada, said in an interview. “But to actually make an RRSP investment in a way that contributes to international development and helps lift a community in the developing world out of poverty has never been possible before in Ontario.”

A global co-operative, based in the Netherlands, Oikocredit is dedicated to helping people escape poverty in developing countries. It has ecumenical support from many churches, and the Anglican Church of Canada’s relief and development arm, the Primate’s World Relief and Development Fund (PWRDF), has been an investor since 1996.

Ellmen noted that residents of British Columbia have been able to invest in this way for some time through “Shared World” fixed term deposits issued by the Vancouver City Savings Credit Union, which works with Triodos Bank, an organization with expertise in the microfinance sector.

The Oikocredit Global Impact GIC is available only through the Mennonite Savings and Credit Union (MSCU), which purchases shares in Oikocredit with the full amount a member invests in the GIC. A minimum deposit of \$500 is invested at a variable interest rate, currently 1.3 per cent, for one year. Oiko then uses the funds to promote sustainable development in about 70 countries around the world by providing loans, capital and technical support to microfinance institutions.

Jill Martin, PWRDF’s director of finance and administration, served on the Oikocredit’s international board from 2002 to 2008 and as its president for the last two years. Oikocredit, she said, is “one of the



originals,” explaining that it began in 1968 with a call from the World Council of Churches for the creation of a vehicle for churches to invest ethically. Oikocredit Ecumenical Development Co-operative Society was established in 1975. “So it was way ahead of its time,” said Martin.

Martin said that churches have typically been more focused on what to screen out of their investments—“sin stocks” and gambling—and it has been more difficult to swing their attention to what positive investments they could make. “This is one way of doing something that makes a huge difference.”

People sometimes question the idea of charging interest on microcredit loans, but Martin said these loans can be empowering. “It’s different from charity. There’s a place for both,” she said. “Sometimes people absolutely need charity. They cannot survive without it, and there’s a time when they just need a chance to make their lives better.”

Microfinance loans open doors to money, but also to opportunity, train-

▲ Using a solar drier and a peeling-and-grinding machine, **Aby Ndao** processes grains into maize, millet products, bissap powder, coffee blends and flour mixtures in **Kaolack, Senegal**. She used two loans from the **Union des Institutions Mutualistes Communautaires d’Epargne et de Crédit (U-IMCEC)** in 2011 to expand her business.

PHOTO: JAN GROENEWOLD

ing, advice and community support, Martin said. “These are people who wouldn’t even get into a bank in their communities... The interest rate is not preventing them from succeeding; not having access is preventing them from succeeding.” She noted that microfinance has an extremely high repayment rate, “unheard of in the banking industry.”

Personally, Martin said that she found that Oikocredit bonds were “the most incredible gifts,” particularly for teens whose minds are opening up to the world around them. “When they get their newsletters from Oikocredit, they suddenly become really interested in something other than materialism,” she said. “It’s...a practical way of enlightening them, and yet you are saving money for them.” ■

“It’s different from charity. There’s a place for both. Sometimes people absolutely need charity. They cannot survive without it, and there’s a time when they just need a chance to make their lives better.”

—Jill Martin, PWRDF’s director of finance and administration

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Author hopes book will help others heal

Continued from p. 1

by a serial predator who had just been released from prison in Ireland and had made his way to London. "It is one of those difficult things you never recover from," said Lee-Knight.

She wrote *The Mountie's Girl* firstly as a tribute to Lorie, said Lee-Knight, who stopped working as a nurse in the aftermath of the crime. In her grief, she began writing, and in the following years discovered that writing was a passion for her. She has since published work in anthologies and a book about RCMP wives.

In 2012, she summoned up the courage to begin, and started sorting through letters, artwork and memories of Lorie's life. "I believe I was given the strength to write this book," she said. "I always say it's the second-hardest thing I ever had to do in my life—the first, of course, was losing Lorie." The book includes letters from many of Lorie's friends who wrote to the family about how she had touched their lives.

Lee-Knight said she wrote the book to "show how her dad and I finally learned to cope, not to really accept ever or to recover completely ever, but to cope with what we were given and to get on with our lives." She hoped that this would help people who are going through a devastating loss. "It was our faith that was responsible for getting us through the darker hours," she said, though she acknowledged that Lorie's death did shake their faith at times.

Lee-Knight grew up in an Anglican parish in Humboldt, Sask., where she and her husband were married. At the time of Lorie's death, she said, they were dismayed to find that their parish priest didn't know how to deal with people who had suffered such a loss and seemed very uncomfortable in the situation. Fortunately, the previous incumbent, who had confirmed Lorie, came to be with the family and officiated at



▲ **Lorie Lee-Knight, in a letter to her parents from Athens, Greece, where she was studying architecture: "I'm having the time of my life."**

PHOTO: CONTRIBUTED

the funeral. He told them that "Lorie [was] in the arms of her Saviour, that all her pain and suffering [were] behind her..."

Lee-Knight said that she hopes the book will also be helpful to people caring for those who are grieving. She recounted that her family had to deal with some shockingly insensitive questions about Lorie's death. People asked if she knew the man and whether she fought him. Lee-Knight wrote that she hoped the publicity about the case would help to change attitudes that blame the victim. But even the many friends who were there to support the family didn't always know what to say and would avoid mentioning Lorie's name.

"That's one thing that the grieving people really wish. They want the name to be spoken. It doesn't matter that it makes you cry," she said. "People would say sometimes, 'we were afraid it would make you

cry,' but she says crying is healing.

Something Lorie said once, with great determination in her voice, gave Lee-Knight a third purpose for her book: "Just wait till you see the house I'm going to build you someday." As she was preparing to write the book, Lee-Knight said an idea came to her while walking in a meadow near their cottage in Saskatchewan: "I thought that her promise or intent doesn't have to die with her."

Lee-Knight and her husband now live in Calgary, and the church they attend, St. Martin's, sold its previous property and is planning to build a new church on land the congregation has already purchased. She is donating all the proceeds from the sale of the book to the church's building fund. "I thought [of a] house of God because she said, 'wait till you see the house I'm going to build you.'" ■

“It was our faith that was responsible for getting us through the darker hours.”

— Ruth Lee-Knight, author, *The Mountie's Girl*

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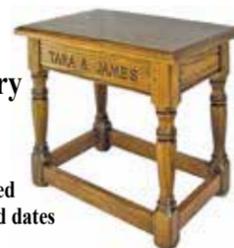
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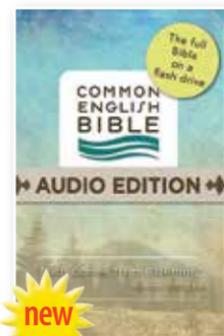
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ARTS AND CULTURE ▶

Gods, kings and a bellicose boy

MOVIE REVIEW

EXODUS: GODS AND KINGS

Directed by Ridley Scott
154 minutes
Rated PG-13

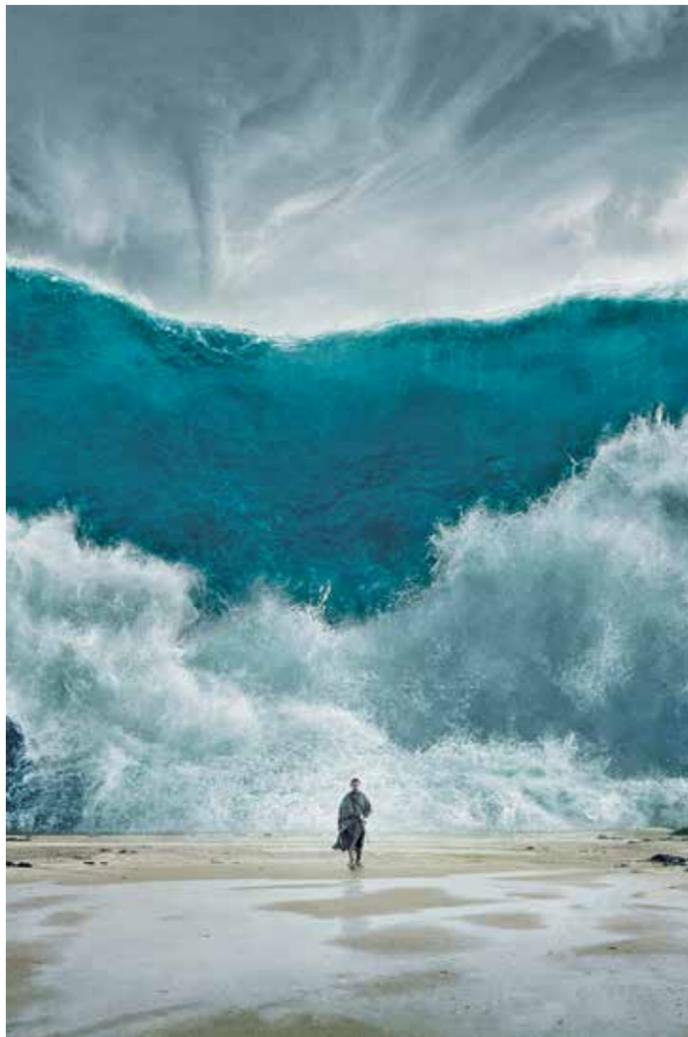
By John Arkelian

“The Lord is a man of war,” says the book of Exodus, and those words inform the new cinematic dramatization of the mass exodus of 400,000 Jews from Egypt around 1300 BC. In *Exodus: Gods and Kings*, God tells Moses: “I need a general.”

We actually don’t see much of the Jews, except en masse. Instead, the film concentrates on two princes of Egypt: Rameses (Joel Edgerton), who is destined to become absolute leader of a powerful empire, and Moses (Christian Bale), who is the trusted right-hand to the current pharaoh. They have been raised as brothers. And throughout the story, their relationship is a complicated intertwining of sibling rivalry and a genuine fraternal bond—a bond that persists, beaten and bruised, but still there, even when they find themselves on opposite sides in a conflict of, well, biblical proportions.

The story is familiar enough: Moses is born Jewish and secretly adopted as an infant by the pharaoh’s sister. When this fact becomes known, Moses is exiled: his rank and the esteem in which he has erstwhile been held are stripped away in the blink of eye—a fate that can befall any of us—all on the strength of his blood-ties to a people who have been enslaved for 400 years.

But Moses’ fall from worldly grace brings him to a different kind of grace when he is enlisted by God to extricate the Jews from their captivity. God is depicted in the movie as a bellicose young boy with an English accent. It’s an odd shape for the Creator of the Universe to assume. And there’s no sign of holiness or love: this beligerent child is used to giving orders, not



▲ *Exodus: Director Ridley Scott’s second biblical epic*

PHOTO: TWENTIETH CENTURY FOX FILM

explanations or expressions of empathy. Indeed, religiosity is conspicuous by its absence in this film. Moses launches a campaign of guerilla warfare; but it fails to achieve the desired result, leading to this exchange: “Where have you been?” asks

Moses. “Watching you fail,” answers the boy-God, who proceeds to take matters into his own hands, visiting the proverbial 10 plagues upon the Egyptians—frogs, locusts, boils, hail and the rest. (The film-makers sneak in an extra one—a flotilla of oversized crocodiles initiating a violent bloodbath that taints the Nile.) Moses balks at the final plague, the death of the nation’s first-born; but this God is not for turning. Director Ridley Scott imbues the movie with a gritty realism, though he can’t resist indulging in a hollow, effects-driven spectacle during the second half.

Bale has a certain dark charisma as Moses, without the self-righteous holier-than-thou intonations of Charlton Heston in 1956’s *The Ten Commandments*. But he remains a soldier, rather than a spiritual leader. There’s a humorous moment when a pagan priestess is asked, “What do the entrails say?” only to dryly reply, “They don’t say anything. They imply.” And those of us who prefer the kinder, gentler message of the New Testament may find common cause with the question, “What kind of fanatics worship such a God?” which is uttered in despair after the mass killing of Egyptian children by supernatural means. The question might have meant more, however, if it hadn’t been asked by a man (Rameses), who is hardly above such ruthless measures himself. What the film fails to deliver is even an iota of emotional connection for the viewer to its characters and events. ■

John Arkelian is an award-winning author and journalist.

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Has the digital revolution hijacked our sense of wonder?

BOOK REVIEW

THE END OF ABSENCE:

Reclaiming What We’ve Lost in a World of Constant Connection

By Michael Harris

243 pages

HarperCollins Publishers Ltd., 2014

ISBN 9781443426275

By Michael Lapointe

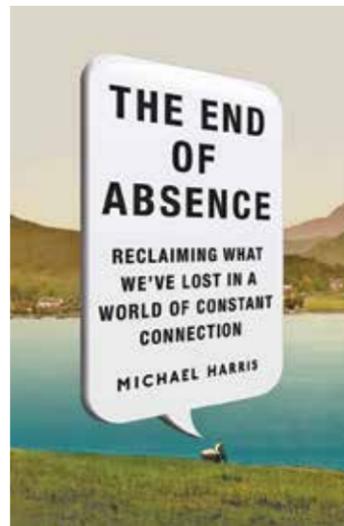
The End of Absence: Reclaiming What We’ve Lost in a World of Constant Communication (winner of the 2014 Governor General’s Literary Award for Nonfiction) explores how the digital revolution now dictating so much of our day-to-day activity unfolded, what it entails for our personal and professional lives—and why we should at least try to resist the temptations constantly on offer from the blinking screens in our homes, offices and in our own pockets.

It’s an ambitious book, and the author, Michael Harris, a journalist from Vancouver, has done his homework. His account is packed with personal anecdotes, interviews with neuroscientists, psychiatrists, business gurus and fellow journalists, and includes a wide range of excerpts from historical and literary sources.

Harris puts the digital revolution squarely within the larger history of other technological advances that have shaken established social orders to their core, most notably by comparing the emergence of the Internet to the appearance of Gutenberg’s printing press in the 15th century.

There is an element of zero-sum thinking in Harris’s analysis, where the benefits of technology come with inevitable costs to patterns of life previously taken for granted. “The gains the press yielded are mammoth and essential to our lives,” Harris writes, who explains the “Gutenberg shift” as a change “so total that it even became the screen through which we view

“The End of Absence proposes that removing ourselves from the grid, even temporarily, can help us regain what makes us fundamentally human.”



the world. “But we forget: Every revolution in communication technology—from papyrus to the printing press to Twitter—is as much an opportunity to be drawn away from something as it is to be drawn toward something.”

One of the most interesting chapters appears early, and explores the effects of the digital shift on those who have no memory of life prior to cell phones and social media. Harris bemoans the effects of constant multitasking and how smartphones “banish the wide-open possibilities of boredom” for huge swathes of society that may have never experienced the benefits of an unencumbered, wandering mind.

The author puts himself squarely within the critique, using many examples of how

the Internet has encroached upon his own personal and social habits, including how difficult it has become for him to simply sit down and enjoy a good book without the distraction of checking his inbox.

However, there are parts within the author’s analysis that fall a bit too closely into elitism. In his chapter on public opinion, Harris points out how the Internet has diluted the influence of “expert” opinion, and that previous generations “never dealt with such a glut of information or such a horde of folk eager to misrepresent it.”

But his argument that “commensurate with the devaluing of expert opinion is the hyper-valuing of amateur, public opinion” may exaggerate just how “bad” things have actually become. The shift toward the democratization of information may well be worth the costs facing professional critics, who are forced to increasingly compete against “amateurism” for the attention of the masses.

For the most part, however, Harris’s analysis calls attention to what many of us already know: the digital revolution has arrived, it is here to stay and it will continue to shape our lives in unimaginable ways.

Ultimately, *The End of Absence* proposes that removing ourselves from the grid, even temporarily, can actually help us regain what makes us fundamentally human—despite how increasingly difficult disconnecting may actually be. ■

Michael Lapointe is a journalist based in Saint John, N.B.

Helping the poor 'a gospel mandate'

Continued from p. 1

needs of one in seven people in Canada who live in poverty.”

The Rev. Laurette Glasgow, the church's special advisor for government relations and a priest in the diocese of Ottawa, attended the presentation of the report and expressed support for the campaign, saying it is “right, smart and needs to be done.”

With a federal election looming this year, every political party platform must include a commitment to develop and implement a national anti-poverty plan, stressed the report.

Led by the not-for-profit groups Canada Without Poverty and Citizens for Public Justice (CPJ), the campaign is supported by over 600 social justice groups. CPJ is an ecumenical partner of the Anglican Church of Canada. (The Poverty in Canada Working Group of the Canadian Council of Churches' Commission on Justice and Peace is also supporting the report's release.)

The report identifies six focus areas for addressing poverty: income security, housing and homelessness, health, food security, early childhood education and care, and jobs and employment.

Key recommendations to address lack of income security include increasing the



PHOTO: SHUTTERSTOCK

Food bank usage increased by 25 per cent following the 2008 recession, says report.

National Child Benefit payments to low-income families from \$3,654 to \$5,600 and reforming Employment Insurance and other income-assistance programs.

Noting that at least 250,000 Canadians are homeless and most shelters are at maximum capacity, Dignity for All said Ottawa must develop and implement a national housing strategy and increase funding “by no less than \$2 billion per year in new money” to set it in motion.

The federal government must also develop a national right-to-food policy that will address hunger, said the campaign,

noting that food insecurity among Inuit adults in Nunavut is “shockingly high at 69 per cent or six times higher than the Canadian national average.” Overall food bank usage increased by 25 per cent following the economic recession in 2008, it added.

Addressing the needs of working parents, the campaign calls for a universal, publicly funded early childhood education and care program.

On the matter of jobs and employment, the campaign recommends that Ottawa set national wage standards above the poverty line and address unemployment among

youth and other groups under-represented in the workplace.

The anti-poverty plan must not only be consistent with international human rights obligations, but it must “focus on those most in need,” have measurable goals, targets and timelines as well as a review and accountability process, said the report. The plan must be developed in consultation with affected communities and integrated with provincial and territorial anti-poverty initiatives, it added.

Meanwhile, in her remarks, Glasgow also said that addressing poverty is a gospel mandate. “We are accountable, both as individuals and as a society to respond to those in need with compassion.”

Glasgow said faith groups, including the Anglican church, have been involved in providing services to the marginalized “because it is part of how we live our faith.”

The report—the result of a four-year consultation with not-for-profit coalitions, faith groups, unions, experts and Canadians at large—is a resource that will help Anglicans “be aware of issues that we hope will have good attention during federal election 2015, and at anytime, really,” said Henriette Thompson, the Anglican Church of Canada's director of public witness for social and ecological justice. ■

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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

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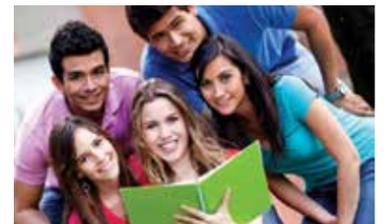
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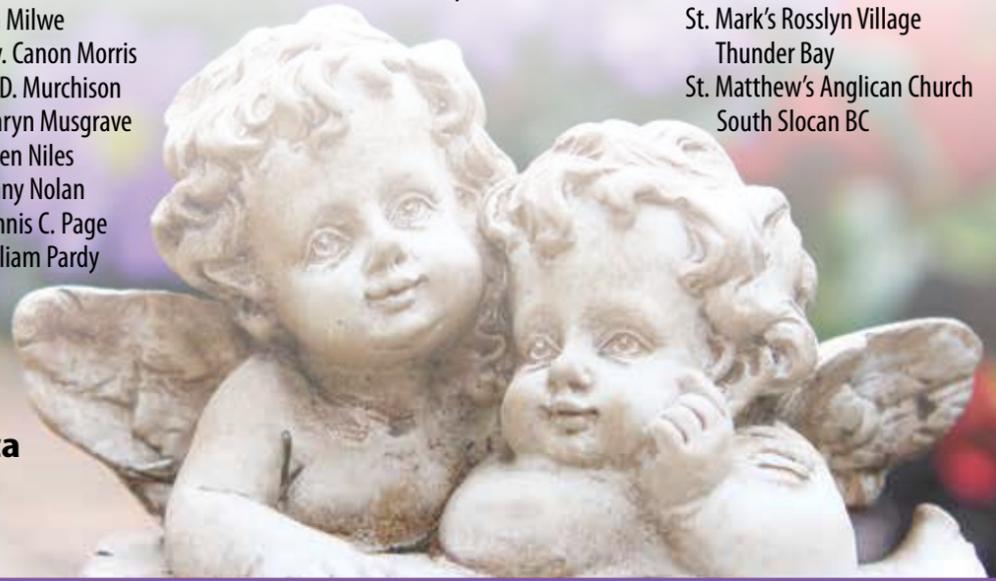
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