

Order of Bishops unlikely to support gay marriage

Tali Folkins and André Forget
STAFF WRITERS

A draft resolution before General Synod this summer to change the Anglican Church of Canada's marriage canon to allow same-sex marriage is "not likely" to get the number of votes it needs from bishops,

according to a statement sent by the House of Bishops to Council of General Synod (CoGS), and released publicly February 29.

In the course of their special meeting in Niagara Falls, Ont., February 23-26, the bishops said it became clear that the draft resolution would not get the two-thirds

majority from them that it needs in order to be passed. A change in the marriage canon is considered a matter of doctrine that requires a two-thirds majority approval in each order—laity, clergy and bishops—at two consecutive General Synods.

The bishops said they felt obliged to share this information, given that CoGS is considering the process for handling July's vote.

"We have grappled with this issue for three meetings of the House, and we feel

See CoGS, p. 10



PHOTO: SEAN PAVONE

On May 8, Anglicans across Canada will celebrate the third annual Jerusalem Sunday, set aside to "lift up" the relationship between the Anglican Church of Canada and the Episcopal Diocese of Jerusalem. See story, page 6.

Primate meets with LGBTQ Anglicans



▲ Related story:
Toronto parish
offers "queer
Eucharist," p. 13

THOOM/SHUTTERSTOCK

André Forget
STAFF WRITER

"All of us belong to God," said Canon Douglas Graydon to Archbishop Fred Hiltz, primate of the Anglican Church of Canada, at a gathering held to discuss same-sex marriage in the Canadian church. "The question is whether we belong to the church."

It was a question many LGBTQ Anglicans brought forward in a question-and-answer session that took place February 16, after a talk Hiltz gave following the "queer Eucharist" service hosted monthly at St. John's Anglican Church, West Toronto.

Passions ran high in the hour-long discussion, moderated by Graydon, an associate priest at St. John's who is in a same-sex marriage. The event saw about 150 people—including several LGBTQ clergy from the diocese of Toronto—come forward to share stories of pain and discrimination, and to call on the church to honour their struggle and their equality.

"What I want from our bishops, and from our primate, is the kind of language that restores hope, that will allow a 17-year-old thinking that suicide is maybe better,

See LGBTQ, p. 13

Diocese helps 16-year-old Somali refugee bring his family to Canada



PHOTO: RUPERT'S LAND NEWS

Ismail Ismail (left) and his brother, Fathi Ismail, reunite in Winnipeg.

André Forget
STAFF WRITER

On Oct. 19, 2014, Fathi Ismail, 16, approached the squat grey building surrounded by windswept prairie where the Interstate 29 from Grand Forks, N.D., turns into the Lord Selkirk Highway to Winnipeg.

Ismail was cold and frightened, but also full of hope as he entered the Canadian Border Station at Emerson, Man.

He had been told that in Canada he had a chance—a slim chance, but a chance, nonetheless—of rescuing his 12 younger siblings and his infant niece. It was the only one he had left.

Three weeks before, Ismail had flown into Los Angeles from Jeddah on a student visa arranged for him by a relative. Later, while on the flight from Los Angeles to Seattle, where he was supposed to begin his

studies, he met a fellow Somali who told him that there was a large Somali community in Minneapolis that might be able to help him. After landing in Seattle, he decided to take an eastbound train to Minnesota. He stayed in a mosque for three days and was advised that he might have better luck in Canada. For \$500, a white man he met at the Minneapolis train station agreed

See A remarkable, p. 12



CANADA ▶



▲ Graphic designer and *Lost Innocence* author Brandon Mitchell says writing about residential schools was a struggle. “I was like, ‘How do I write this? Do I pull back any punches, or do I tell it like it is, or—?’ It was really hard to find that balance.”

PHOTO: CONTRIBUTED

Comic book captures residential schools story

Tali Folkins
STAFF WRITER

Lost Innocence is just a comic book, but it took two and a half years to write.

It's not that its author, graphic designer and education student Brandon Mitchell, wasn't dedicated. The issue, Mitchell says, was the emotional power of the material.

Lost Innocence deals with Canada's Indian residential school system. Mitchell, a member of the Listuguj Mi'kmaq First Nation, found researching the topic affected him so much that trying to write it in an even-handed way seemed at times impossible.

"I was like, 'How do I write this? Do I pull back any punches, or do I tell it like it is, or—?' It was really hard to find that balance."

The fruit of Mitchell's long labour—and that of artist Tara Audibert, who drew the illustrations—may be about to reach a wider audience. *Lost Innocence*, which was published in 2013, now has a teacher's guide to go along with it, made possible by a \$14,050 grant from the Anglican Church of Canada's Healing Fund.

Mitchell and Sean Muir, executive director of the Healthy Aboriginal Network, which published both the comic book and guide, hope it will soon be taught to children in schools across Canada and beyond.

Lost Innocence tells the story of Umqui and Maltaless, a brother and sister whose happy childhood in a warm family is suddenly interrupted when they are taken to a residential school. The siblings escape and return home, but only after experiencing and witnessing beatings, malnutrition, death from disease and other horrors at the hands of the clerics who run the school.

The story is conveyed through highly charged pictures. The children's faces radiate expressiveness, from joy in the sunlit natural scenes at the work's beginning and end, to fear in its dark middle sections, where grey, looming school buildings and the menacing figures of ruler-wielding nuns dominate.

The book begins with the words of Duncan Campbell Scott, minister of Indian Affairs from 1913 to 1932, who made attendance at residential schools mandatory for Native children in 1920: "I want to get



▲ Artist Tara Audibert helped author Brandon Mitchell bring the comic book *Lost Innocence* to life.

PHOTO: CONTRIBUTED



rid of the Indian problem...Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic..."

The story of *Lost Innocence* began a little over a decade ago, Mitchell says, not long after he had finished working with Muir on a comic book dealing with the risks of smoking. Muir asked him if he had any other ideas, and Mitchell suggested a residential schools-themed piece. "I was thinking, '...there should be a way to tell that story for a general audience,'" he says.

Though *Lost Innocence* is fiction, the incidents in it are based on facts—many of which Mitchell gleaned while writing academic papers on the residential school system. Other material in the book, he says, comes from conversations he's had with survivors—including one co-worker he worked with for some time before discovering he was a former residential school student.

Muir says it's not uncommon for survivors to keep this aspect of their past a secret.

"A lot of people in our community still don't talk about it, and people don't realize, even within the community, the effects that

it's had in a lot of cases," he says. "It's kind of like war—veterans come back and do not want to talk about what they've seen. They stamp that down good and deep and just try to forget about it."

Though no actual places are mentioned in the story, Mitchell says the residential school in *Lost Innocence* is loosely based on an institution in Shubenacadie, Nova Scotia (one of the schools in which children were used for studies in malnutrition once government researchers discovered they were underfed), and the children in *Lost Innocence* have Mi'kmaq names.

Mitchell says he enjoyed working on the project with Audibert, who is from the Tobique First Nation, and whom he knew from college in Miramichi, N.B. "She's got a great unique style—I couldn't have brought it more to life," he says.

Healing Fund co-ordinator Esther Wesley says *Lost Innocence* impressed the healing response committee, which administers Healing Fund grants, because it makes the history of the residential school system so accessible to young people.

"It's simple to read, the illustrations are simple. It is a worthwhile project that could be taken into the schools," she says. ■

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PHOTO: HURON CHURCH NEWS

Huron Bishop Robert Bennett announces the election of Linda Nicholls as co-adjutor bishop of the Huron diocese.

Nicholls elected coadjutor bishop of Huron

Tali Folkins
STAFF WRITER

Linda Nicholls, who has served since 2008 as suffragan bishop of Toronto and area bishop of Trent-Durham, was elected coadjutor bishop of the diocese of Huron February 13.

PEOPLE

“It’s a bit overwhelming, frankly—joyful, wonderful, exciting and quite remarkable—to be elected in a diocese that I have never served in, and to be entrusted with the responsibility to be coadjutor bishop,” Nicholls said in an interview.

As coadjutor bishop, she will automatically become bishop of Huron—the first female to hold the title in the diocese—when the current bishop, Robert Bennett, retires.

Bennett described Nicholls as “a gifted and faithful leader who will help chart our future to that place where God-in-Christ wills us to be.”

Her first priority as coadjutor bishop, Nicholls said, will be to get to know the diocese—its history, its geography, its people and its clergy.

One issue she expects to be important, she said, will be following the recommendations of the Truth and Reconciliation Commission (TRC)—in particular, ensuring Anglicans in the diocese are educated about the history of Canada’s Indigenous peoples, including the history of the Indian residential school system. The diocese of Huron, which stretches from Lake Erie in the south to Lake Huron and Georgian Bay in the north, includes the Six Nations of the Grand River Reserve, the largest Native reserve in Canada.

Though Huron is a more rural diocese than Toronto, it faces many of the same challenges, Nicholls said, including “small communities struggling, small churches struggling trying to find new forms of ministry that will be viable and sustainable.” Among her challenges will be “managing a diocesan structure with decreasing resources” while at the same time “keeping an eye and a vision that is hopeful and positive about what God is already doing and is continuing to do,” she said.

Ordained a deacon in 1985 and a priest in 1986, Nicholls served various parishes and from 2005–2008, worked as the national church’s co-ordinator for dialogue, ethics, congregational development and interfaith relations. ■

2016
GENERAL
SYNOD
July 7–12



André Forget
STAFF WRITER

General Synod might get a technological boost at its July 7-12 meeting in Richmond Hill, Ont., with the introduction of tablet computers for delegates and members, said planning committee chair Dean Peter Wall.

The committee will ask Council of General Synod (CoGS), during its spring meeting, to approve a proposal of doing away with putting voluminous documents in traditional three-ring binders and instead lease tablets, onto which information can be preloaded.

Wall said this would allow for a smoother access to information. “We know that it is going to reduce a whole lot of other work, and we think that it is going to provide a good but also a neat way, an engaging and engrossing way, to deal with information.”

While the final decision will be made by CoGS, Wall said the planning committee was unanimous in its support for using tablets—because of the possibilities that going electronic will entail.

Wall first saw this technology in action while observing The Episcopal Church’s (TEC) General Convention in Salt Lake City last summer, and said he was struck by how much more efficient it was.

“I was really impressed with how smoothly they could handle a lot of information and how well they could update things,” he said. “If resolutions were being amended, if new information was coming to either the House of Deputies or the House of Bishops on a daily basis, they could easily communicate that.” Wall said that “they were able to make that operation, which was a huge one...relatively accessible.” (General Convention—TEC’s governing body—has about 1,100 members. The Anglican Church of Canada’s General Synod is expected to have between 250 and 280 delegates this year.)

If the proposal is approved, users would interact with General Synod material via an app specifically designed for the meeting, which would allow access both to the resolutions and other documents under discussion. They would also receive General Synod daily reports electronically.

While the total cost of the tablets is estimated to be around \$30,000 (which



▲ **A proposal will be made to do away with voluminous documents and instead lease tablets, onto which information can be preloaded.**

PHOTOS: RANGTHECLICK AND INTS VIKMANIS/SHUTTERSTOCK

includes the cost of the app, back-up tablets and on-site technical services) the money that will be saved on printing, photocopying and paper will amount to around \$18,000—meaning the tablets will cost around \$12,000 more than is usually allocated for distribution of information materials, said Wall.

When asked why the planning committee felt this extra expenditure was justified, Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said it would “enhance the experience of participants in ways that we think will make their participation easier and more meaningful, and...more interactive as well.” In addition to reducing the use of paper at synod, the tablets would provide delegates who are members of sessional committees to have tailored agendas and allow for more instantaneous reporting, he said.

Wall stressed that ample training will be provided as part of the delegates’ orientation. The app will have built-in features to allow for ease of navigation—for example, a button allowing users to immediately get back to the business at hand at any given moment.

“What we’re hearing from people is that the penetration of tablet and laptop use by the church is pretty strong,” Wall said, noting that in more remote dioceses, these are often the only tools for communication. “We know that there are going to be a few instances where people are going to balk at this, but we are prepared to gently and helpfully show them how to use it.” ■

First bishop of the Anglican Military Ordinariate elected

André Forget
STAFF WRITER

In the first election of its kind, Col. the Ven. Nigel Shaw, director of chaplaincy operations for the Canadian Army, Navy and Air Force, was chosen as the new bishop-elect of the Anglican Military Ordinariate March 5 via an electronic electoral synod.

“It’s very humbling, at one level, to realize how much trust has been placed in you by the people of the Ordinariate,” Shaw said in an interview. “The thought of being able to continue to minister with the community that I’ve been a part of and loved so dearly for so long is really exciting.”

Shaw said that one of his priorities as bishop is the expansion of lay people’s role within the Ordinariate in the wider church.

“One of the things I’ve never been completely satisfied with is our ability to really empower Anglican laity within the Ordinariate,” he said. “I really want to take some time and evaluate how we can best



PHOTO: ANGLICAN MILITARY ORDINARIATE

Col. the Ven. Nigel Shaw has served as a military chaplain since his ordination to the priesthood in 1985.

create space for our lay readers to be a gift—not just to the military communities that they may be living within, but also a

gift to the dioceses of the church they are resident in.”

Shaw is the first bishop ordinary chosen through election rather than primatial appointment, a shift that he said is part of a longer process of evolution in the office, from being a largely symbolic position held by retired bishops to being an active and independent role analogous to the one played by diocesan bishops.

The son of a Royal Air Force serviceman, Shaw was raised in a military family. His father served in Britain and Malta before eventually settling in Canada.

Shaw holds a BA and an MDiv from the University of Toronto’s Trinity College. He was ordained to the diaconate in 1984, priested in 1985 and became a chaplain with the primary reserve shortly after. In 1986, he transferred to the regular forces, where he has served ever since.

His consecration will take place May 28 at Christ Church Cathedral in Ottawa. He succeeds Bishop Peter Coffin, who has served as bishop ordinary since 2005. ■

EDITORIAL ▶



Marites N. Sison
EDITOR

ON FEBRUARY 29, the House of Bishops dropped a bombshell when it issued a statement that they were “not likely” to muster enough votes among themselves to pass a draft resolution allowing same-sex marriage in the Anglican Church of Canada.

A draft resolution changing the church’s marriage canon to include same-sex marriage is coming up for a vote at General Synod in July. This potential change in doctrine requires the approval by a two-thirds majority in each order—bishops, clergy, laity—at two successive General Synods.

The bishops’ statement—which was sent to Council of General Synod (CoGS), the church’s governing body between General Synods—sent ripples of shock and anger among some Anglicans, and was met with relief and joy by some, befuddlement by others. Some cited its usefulness in figuring out how the resolution can be dealt with “without people being shredded in the process.”

Many of those dismayed by the move have asked why the bishops chose to disclose this information ahead of General Synod’s vote. Some see it as an attempt to influence the outcome of the vote and derail the process. It did not help that the House of Bishops deliberated behind



▲ **The church’s bishops are split three ways on the issue of same-sex marriage—yes, no, maybe.**

closed doors, denying the rest of the church the benefit of context and perspective that is so critical in understanding a decision of far-reaching import. At the very least, the house could have, upon release of the statement, appointed bishops to explain the intent behind their action and the process for how they arrived there. In their absence, and as the Journal tried to contact bishops to put together a coherent story, conjectures and suppositions spread like wildfire on social media and elsewhere.

The primate, Archbishop Fred Hiltz, and other bishops maintain that their action was motivated solely by a desire to be honest and transparent. The church’s approximately 40 bishops are split three ways on the issue—yes, no, maybe. “So clearly you haven’t got a two-thirds [majority], either way,” says Hiltz. Ottawa Bishop John Chapman says it would have been “disrespectful to keep [private] this knowledge.”

One can understand the bishops’ dilemma about whether or not to reveal their “inability to come to a common mind in discerning what the Spirit is saying to the church.” Either way, they would have been excoriated.

By informing CoGS, the bishops were “acting in good conscience,” says Hiltz, noting that “it’s far better for the council to have to wrestle with this now than for us to have to wrestle with it on the floor of General Synod.” The hope, some bishops say, is that well-thought out alternatives on how to move forward can be explored now, and not at General Synod. They note past instances when motions were brought forward that—because of time limitation, tempers flaring and exhaustion setting in—were not thoroughly examined and debated, producing the unintended consequence of bringing issues back to square one.

Only time will tell, of course, what the impact of the bishops’ decision will be. A draft resolution amending the marriage canon will still be brought forward by CoGS to General Synod 2016, as required by General Synod 2013. It would be up to General Synod to act on the resolution as it sees fit.

What is clear is that, regardless of one’s position on the issue, this is not the time to give in to frustration and despair, but to step back, pray and do some creative thinking. ■

LETTERS ▶

Primates ‘one part of the body of Christ, not the whole’

I agree that the 2016 Primates’ Meeting was a success, thanks to the life and witness of Jean Vanier.

Vanier told the Community of St. Anslem to trust themselves, listen to their inner voice and use it to provide a compass to make us more in tune with the things of God. He manifested the spirit of servanthood in the washing of feet that led the primates to do the same for one other.

Clearly, the Holy Spirit was present in Canterbury that week. What remains to be seen is whether that same Spirit can lead the primates toward true mutual accountability and interdependence, and not compliance shrouded as doctrinal consistency.

For the primates, a number of observations: you are servants; you cannot speak for the entire church. Your meeting was initiated by Archbishop Donald Coggan in 1978 for leisurely thought, prayer and deep consultation. We pray you will remember you are one part of the body of Christ and not the whole.

The communiqué speaks of deep pain throughout the Communion. There is deep pain indeed, yet the focus seems centred on the primates.

To Archbishops Justin Welby and Fred Hiltz: your apologies to LGBTQ people are heartfelt, but inconsequential without action. Those of us who lived through laws of discrimination, prejudice and AIDS are finely tuned to political statements that sound great but in real terms are “waterish, bleak, and thin” (George Herbert, *The Windows*).

Kerry Baisley
Vancouver

God’s time

I am a married, gay Anglican whose civil marriage was wonderfully blessed by God, through liturgy and eucharistic celebration, in my home parish.

The difference between our civil marriage having being blessed, compared to being married in the church building, is not enough cause for dividing our Communion.

We are a global, sacramentally unified denomination, across race and culture, with a common Eucharist. We are all “baptized into one body...of one Spirit” (1 Corinthians 12:13).

I am an Anglican partly because of

this sacramental union, but recognize the racial, cultural and theological challenges involved in unity, especially with the African church, whose seeds of origin were planted by our white forefathers.

Many dioceses in our church have gratefully become more inclusive of gays and lesbians, including as priests. However, change in less than a generation is only a minute in God’s time!

Patience, for further prayerful, global, Anglican dialogue on the meaning of Christian marriage, is a gift of the Spirit.

Anton Lovink
Ottawa

God’s purpose

Another thoughtful reflection from the Rev. Rhonda Waters (*Answering God’s call*, anglicanjournal.com).

It is so true that when God calls us, many times it is in a direction we do not want to go or it means letting go of something we do not wish to lose. This has been the case for me. But once God’s purpose is revealed, we are thankful that God called us and led us to that place.

Abigail Wright



Picture Your Faith

Do you have photographs that illustrate “Service”? We invite you to share them by sending to Picture Your Faith, our monthly online feature. Deadline for submissions is April 22.

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COME
AND SEE ►



A pin and a prayer

By Fred J. Hiltz

LIKE MANY of you, I have a little ceramic bowl full of lapel pins. They represent the Anglican Church of Canada and all of our dioceses, The Primate's World Relief and Development Fund, the Anglican Foundation of Canada, the Anglican Council of Indigenous Peoples, and Canada's Truth and Reconciliation Commission. I try to wear one of these pins appropriate to the context in which I find myself through my travels.

There is one other pin in my bowl that I cherish. It's the Compass Rose, the symbol of our worldwide Anglican Communion. It serves as a reminder to me that we are 85 million people, in 165 countries, in 44 churches, all believing in the one Lord Jesus Christ, all endeavouring to be faithful to his gospel. I will wear this lapel pin from April 8-19 in honour of the meeting of the Anglican Consultative Council in Lusaka, Zambia. Unlike the other three instruments of communion—the Archbishop of Canterbury, the Lambeth Conference and the Primates' Meeting—this one is representative of all the orders of the church: laity, clergy and bishops. Our Canadian members are Ms. Suzanne Lawson, Archdeacon Michael Thompson



▲ **The Compass Rose, which symbolizes the Anglican Communion.**

IMAGE:
ANGLICAN COMMUNION
OFFICE

and Bishop Jane Alexander. Archdeacon Paul Feheley has been seconded to head the communication team.

ACC-16 gathers with the theme "Intentional Discipleship in a World of Differences." One of the preparatory papers for the meeting reads, "Discipleship can never be about a single aspect of our lives; it is by definition about the whole of our life... It will place demands upon

ourselves, on family relationships, the way we handle money, our attitude toward work and leisure, our political choices, our exploitation or care of the environment." In many respects, this understanding of discipleship is shaping the agenda of this meeting. For those privileged to attend, it is a wonderful opportunity to hear first-hand of the work co-ordinated throughout the world by the staff of the Anglican Communion Office and a host of others, including many Canadians who provide leadership in Communion-wide commissions, dialogues and networks.

For these 12 days I will don my Compass Rose pin and hold this meeting in my prayers. Please join me:

"Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake. Amen" (*Book of Alternative Services*, p. 676). ■

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

WALKING
TOGETHER ►



The sacred walk

By Mark MacDonald

IHAVE HEARD elders describe the way of life God desires and designs for every creature as "the good walk." This is, I believe, a dynamic translation of the word *Bimadiziwin*, which means to live and also, to walk. To live is to walk. Elders use it to holistically describe ethics, spirituality, sociology and psychology in a comprehensive term—they are all needed for the good walk. It is an animating, challenging and imaginative description of the core of creaturely existence, not confined to humanity, but encompassing all that God has made. For Christians, the good walk is exemplified and fulfilled in the life of Jesus.

It is not surprising that Canada would become a primary generator of the sacred walk: the often literal long-walk that uncovers deep pain and injustice, but is ultimately an act of hope. It reaches toward communal solutions, and trusts in the merciful gaze of a God who walked compassionately on the Earth. Canadians, along with many others, remember Terry Fox and the walks he inspired to help others. We may think of those who have walked for missing and murdered women.



▲ **"For Christians, the good walk is exemplified and fulfilled in the life of Jesus," says the author.**

PHOTO: VRONSKA/
SHUTTERSTOCK

Others have walked for reconciliation and Indigenous rights, including our elder brother, Bishop Gordon Beardy. As this is being written, British Columbia Bishop Logan McMenamie is walking on Vancouver Island in search of reconciliation and justice for Indigenous peoples. All in all, the sacred walk is a distinctly Canadian and Indigenous flavoured act of political, spiritual and social witness. We might say that it is often a prophetic act.

At its 2015 General Assembly, the World Council of Churches invited its members to join humanity, creation and the creator in the "The Pilgrimage of Justice and Peace." In North America, the response has often been confused and halting. Pilgrimage is seen as something you do when you have enough time or money. The churches don't seem to have much of either these days, so pilgrimage seems like a distraction from institutional survival. Some see pilgrimage as something that is Roman Catholic. For Indigenous Peoples, pilgrimage is a reminder of colonialism, as many colonists saw themselves as pilgrims.

But I would suggest that we understand pilgrimage in a different way. Seen

from our experience with sacred walk, it is something that has been calling us for a long time. We are, in a sense, part of the modern innovations of this act, in both its literal and figurative sense. Pilgrimage is sacred walk: an outward act of spiritual witness that, quite often, involves real walking. Sometimes, however, it involves spiritual redirection and revolution—going in one way and then turning toward new life. Other times, it means both real walking and spiritual redirection, together.

In 1998, the Anglican Church of Aotearoa and New Zealand animated a great deal of understanding and action through its "Hikoi for Hope." *Hikoi* is a Maori word that can be compared to our sacred walk. People walked from their diocese to Wellington, advocating on education, poverty and reconciliation. This act of public witness captured the imagination of church and the larger population alike. Isn't it time we join this ancient sacred walk of justice and peace? ■

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

Jesus and his 'unqualified compassion'

William Cooke rejected my claim (Letters, *What 'unconditional love'?*, Feb. 2016, p. 5) that Jesus taught and exemplified the "unconditional love of God."

He cited three supporting texts, but failed to note that the New Testament was the product of an infant church strongly influenced by contemporary Hebrew images of Yahweh as warrior, lawgiver and covenanter. Yahweh punishes the unrepentant sinner and bargains with those who desire his blessing. During the past 150 years, critical biblical scholarship has sifted the

LETTERS

gospel texts and exposed the influence of traditional Hebrew theology.

We now see a prophetic Jesus, an alternative, radical image of the Holy One as unqualified compassion. In the crucifixion scenes there is no punitive deity—Jesus reaches out equally to friend and foe with grief and compassion; a long-standing Hebrew theological tradition was successfully challenged (but not eliminated) by this inspired itinerant teacher and healer. This was Jesus of Nazareth's fundamental achievement: to reveal the Holy One as unconditionally loving.

Robert Wild
Salt Spring Island, B.C.

Love and forgiveness

William Cooke asserts ([pointing to] Matthew 6:15, Mark 4:24-5 and Matthew 16:27) that Jesus could not have "affirmed the unconditional divine loving for everyone." My youngest son helped me to understand the meaning and the truth behind [these passages].

In the final book of the Harry Potter series, my heart ached to see that Voldemort, when defeated, could not be forgiven. My son said that to be forgiven, we must accept that we need forgiveness. Voldemort's heart, like the door on which Jesus knocks, must first be opened by us. We are never forced to love or forgive.

Norma Collier
Nelson, B.C.

Correction

The photo caption for Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and the Rt. Rev. Jordan Cantwell, moderator of the United Church of Canada, (March, p. 3) described them as "concelebrat[ing] a Eucharist." In fact, the moderator was serving as an assisting minister, offering some of the preface prayers. Concelebration is possible only when two churches are in full communion, with full recognition of ministries and sacramental practice.

CANADA ▶

Celebrating Jerusalem Sunday via social media

André Forget
STAFF WRITER

When Anglicans across Canada celebrate the third annual Jerusalem Sunday May 8, they will be able to share their experiences through social media, via an official Jerusalem Sunday Facebook page and a new Twitter hashtag, #JerusalemSunday, which are in the works, says Andrea Mann, director of global relations for the Anglican Church of Canada.

“We’re trying to continue to offer a breadth of resources for people that want to enter into this work where they feel most comfortable,” she said. “We’re hoping to not only increase participation, but hear back from people [about] what was exciting about it.”

Resources that were available for previous Jerusalem Sundays will also be updated, Mann said, and will include new exegetical notes for preachers who want



▲ At the Penman Clinic in the West Bank, a diocese of Jerusalem ministry

PHOTO: ANGLICAN VIDEO

to integrate their celebration of Jerusalem Sunday with the day’s lectionary readings, and new pew resources such as bulletin covers.

The Jerusalem Sunday website and the website of the Canadian Companions of

the Episcopal Diocese of Jerusalem will also be given facelifts, which Mann hopes will make it easier for interested parishes and individuals to download resources.

The 2013 General Synod approved the celebration of Jerusalem Sunday every year on the Sunday after Ascension Day, as a way of bringing the Anglican Church of Canada and the Episcopal Diocese of Jerusalem closer, both on the national and the local level. But Mann stressed that it also provides an avenue for more tangible support.

“Jerusalem Sunday is not only an opportunity for prayer and worship and study, but also a special offering, a financial offering that will go toward the medical ministries of the Episcopal Diocese of Jerusalem,” she said, noting that the diocese supports many health-care initiatives, not only in the West Bank and Gaza but also in Lebanon, Jordan and Israel. ■

Parish, Church House staff partner for refugees

André Forget
STAFF WRITER

An unusual refugee sponsorship is underway in Toronto, where the mid-town Church of the Transfiguration and staff at the national office of the Anglican Church of Canada are considering the possibility of pooling their resources to bring in and support a refugee family in 2016.

Although the plan to join forces is relatively new, Transfiguration and Church House staff have been independently considering sponsorship for some time.

Nate Wall, a doctoral student at Wycliffe College, said he had just started his position with Transfiguration when the global refugee crisis, which the United Nations estimates has left almost 60 million people displaced worldwide, was suddenly brought to the media’s attention by the photograph of Alan Kurdi, a three-year-old Syrian boy whose lifeless body washed up on the Turkish shore September 2. Kurdi



▲ Nate Wall discusses what a refugee sponsorship would entail.

PHOTO: ANDRÉ FORGET

drowned while he and his family were attempting to reach Greece.

While there was some uncertainty about whether Transfiguration would be able to cover the costs of a sponsorship, parishioners set about trying to raise about \$50,000 needed to meet the needs of an incoming family in order to start the

sponsorship process. By the beginning of the new year, they had brought in slightly under \$20,000. The diocese of Toronto was willing to chip in some money to help, but, Wall said, they were still short by about \$12,000.

The idea to invite Church House staff as partners came from Archdeacon Michael Thompson, an honorary assistant at Transfiguration who also serves as general secretary of the national church.

“It occurred to me...that there were benefits that each of us might bring to a partnership,” Thompson said, noting that while Transfiguration has a stable community centred around worship and parish life, many of the staff at Church House are very familiar with refugee issues and could bring that knowledge to the sponsorship process.

The church plans to work out the process with the Anglican United Refugee Alliance, the sponsorship agreement holder representing the diocese of Toronto. ■

OBITUARY



▲ Dr. Victor Goldbloom, a pioneer in Canadian Christian-Jewish relations, was “an artisan of reconciliation.”

PHOTO: CANADIAN CENTRE FOR ECUMENISM

“He was a giant of a man in that sense, and will be enormously missed not just by the Jewish community in Montreal but by the Christians as well,” said interfaith dialogue partner and friend Archbishop Andrew Hutchison, former primate of the

Goldbloom remembered

Tali Folkins
STAFF WRITER

Dr. Victor Goldbloom, who died of a heart attack February 15 at age 92, is being remembered in Quebec and across Canada primarily for his accomplishments in politics and government. But for many Anglicans, Goldbloom will also be known for his work in increasing understanding between Jews and Christians in Canada.

Anglican Church of Canada. Helping Canadian Christians and Jews better understand each other is “certainly what he [Goldbloom] gave himself to, right to the end,” said Hutchison, noting that Goldbloom remained on the executive of the Canadian Centre for Ecumenism until his death. Hutchison said he first met Goldbloom in the 1980s, working with him on Christian-Jewish relationships while he served as dean in Montreal. The working relationship soon became a friendship. Archdeacon Bruce Myers, the Anglican Church of Canada’s co-ordinator for ecumenical and interfaith relations, described Goldbloom as “an artisan of reconciliation between Jews and Christians, tirelessly promoting interreligious dialogue and common witness in Montreal and nationally... It’s difficult to imagine that landscape without him.” Goldbloom was also a “vigilant defender” of freedom of religion.

“[He] had a perspective on the process of dialogue like no other I have known,” said the Rev. Patricia Kirkpatrick, a priest from the diocese of Montreal. “He was unstoppable in his search for dialogue partners and was never deterred.” ■

PEOPLE



▲ Henriette Thompson says healing and reconciliation with Indigenous people “will always be a priority in my life.”

PHOTO: ERIC THOMPSON

Church of Canada, said Ms. Thompson “not only brought a lot of skill and competence to her work, but she poured her heart and soul into it.”

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said Thompson was “tireless in

Church director steps down

Tali Folkins
STAFF WRITER

Henriette Thompson, the Anglican Church of Canada’s director of public witness for social and ecological justice, resigned from her position March 31.

“I came to a point in my work life where it seemed important to make a shift,” she said about her decision.

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said Ms. Thompson “not only brought a lot of skill and competence to her work, but she poured her heart and soul into it.”

reaching out to mobilize Anglican presence and participation in national, regional and local events of the TRC [Truth and Reconciliation Commission of Canada]. She deserves the gratitude of our church, and has made a significant contribution to the future of the relationship between Indigenous and non-Indigenous Canadians.”

Ms. Thompson first joined the national office in 2008, as director of the church’s partnerships department, where she oversaw work on global relations, eco-justice advocacy and the Anglican Healing Fund.

In 2010, her work focused on a range of social justice issues, including co-ordinating the church’s participation in TRC events—work that has affected her greatly, she said.

“The courageous testimony of residential school survivors in TRC National Events left an abiding impression on me. Indigenous peoples continue to pay an incalculable price in the struggle against the destruction of their languages, culture and dignity as persons made in the Divine image,” she said. “Like many, I had to confront my privilege and power and become open to the transforming and ongoing work of the Spirit.” ■

THE
INTERVIEW ▶

An Anglican bishop in the Vatican

André Forget
STAFF WRITER

Bishop Tim Thornton of the diocese of Truro in the Church of England is the co-chair for the Anglican-Roman Catholic Committee in England, and serves on the International Anglican-Roman Catholic Council for Unity and Mission. Last October, he travelled to Rome to observe the Vatican's Synod of Bishops on the Family as one of the 14 fraternal delegates—members of other denominations invited to observe the synod. In an interview with the *Anglican Journal*, he talks about what he experienced. Excerpts:

How did you become a fraternal delegate?

When the Pope calls a synod, he for some time now, has graciously invited ecumenical delegates to...observe and to some extent participate...An invitation came from the Pontifical Council for Christian Unity to the Archbishop of Canterbury to send somebody [to represent] the Anglican Communion, and the Archbishop asked if I would take that role.

It is not an ongoing responsibility...It is a great privilege.

What was your experience of the synod?

It was a very interesting experience to...observe another denomination at fairly close quarters.

Was there an interest in hearing your perspective on conversations now happening in the Anglican church around human sexuality and church order?

Yes...I felt...people were pleased that there was an Anglican observer there. All the fraternal delegates were given, as with every other synod, a three-minute opportunity to speak in the main synod hall...All the fraternal delegates were [members] of the small groups.

This time around...small-group work took a high role in the whole synod, and in those groups I was able to speak just as openly as anyone else.



▲ Bishop Tim Thornton of the Church of England's diocese of Truro meets Pope Francis at the Vatican Synod on the Family in October 2015.

PHOTO: L'OSSERVATORE ROMANO

What is the value of observing and participating in other denominations' synods?

It builds relationships; it helps people understand each other and how different churches understand different ways of working...I think it's very insightful for all concerned...It's very honest of the Roman Catholic Church to want to hear other Christian denominations speaking into their context.

Do you think the Anglican church can learn from conversations the Catholic church is having?

Yes...we can always learn from each other! I was particularly intrigued by the universality of the Roman Catholic Church. One thing I learned...was that in my world, in the Church of England...our horizons are too narrow. I was really struck by the fact that—I think, apart from mainland China—the whole world was gathered there.

...The moderator of our small group was an archbishop from Ireland, and he asked some very perceptive questions of some of the Nigerian bishops in the room—and other African bishops...We really got into the question of how marriage works in some of the African countries. I think just hearing carefully what is going on in differ-

ent cultures is clearly very important, and stops you from...making wrong assumptions about why people are saying what they are saying.

In your experience, has Pope Francis had an impact on how Anglicans and Roman Catholics relate ecumenically?

I think the extraordinary thing about Pope Francis...is that he understands the role of gestures. The way he does things, what he chooses to do and then how he uses sometimes relatively few words are all very important to notice and reflect on. At the end of the Week of Prayer for Christian Unity, he had an Orthodox metropolitan and Bishop David Moxon, who is the Anglican Centre director, giving a blessing together. Now, that's an extraordinarily powerful gesture and symbol.

For me, the key thing about the synod...[happened at an]...event to mark the 50th anniversary of synod of bishops. Pope Francis gave this speech in which he stressed the importance of synodality...of walking together...of actually listening to other people, and the importance...of seeing his role as Pope at the bottom of the pyramid rather than the top...All of those things show the humility of wanting to listen, under God, to other people—not imagining that you are the only person or the right person to say anything. And then, of course, the importance of actually sticking together even when clearly you disagree.

Where did your personal interest in ecumenism come from?

When I was 16, I went to Taizé, the ecumenical community in France...It was an eye-opener... seeing the brothers praying together—praying together across the...Protestant-Roman Catholic divide was, for me, a very significant moment in my formation.

This interview has been condensed and edited for clarity.

Bible Readings
May 2016

Day	Reading	Day	Reading
<input type="checkbox"/> 01	John 14.1-14	<input type="checkbox"/> 17	Psalm 104.19-35
<input type="checkbox"/> 02	John 14.15-31	<input type="checkbox"/> 18	Proverbs 8.1-19
<input type="checkbox"/> 03	Psalm 47.1-9	<input type="checkbox"/> 19	Proverbs 8.20-36
<input type="checkbox"/> 04	Ephesians 1.15-23	<input type="checkbox"/> 20	Psalm 8.1-9
<input type="checkbox"/> 05	Acts 1.1-11	<input type="checkbox"/> 21	Romans 5.1-11
<input type="checkbox"/> 06	Acts 15.36-16.15	<input type="checkbox"/> 22	John 15.26-16.15
<input type="checkbox"/> 07	Acts 16.16-40	<input type="checkbox"/> 23	1 Kings 16.29-17.7
<input type="checkbox"/> 08	Revelation 22.6-21	<input type="checkbox"/> 24	1 Kings 17.8-24
<input type="checkbox"/> 09	Psalm 97.1-12	<input type="checkbox"/> 25	1 Kings 18.1-19
<input type="checkbox"/> 10	Genesis 11.1-9	<input type="checkbox"/> 26	1 Kings 18.20-39
<input type="checkbox"/> 11	Romans 8.1-17	<input type="checkbox"/> 27	Galatians 1.1-12
<input type="checkbox"/> 12	Romans 8.18-39	<input type="checkbox"/> 28	Luke 5.1-16
<input type="checkbox"/> 13	John 15.1-17	<input type="checkbox"/> 29	Luke 7.1-10
<input type="checkbox"/> 14	Acts 1.12-26	<input type="checkbox"/> 30	Luke 1.5-25
<input type="checkbox"/> 15	Acts 2.1-21	<input type="checkbox"/> 31	Luke 1.26-45
<input type="checkbox"/> 16	Psalm 104.1-18		

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

5 A's of Food Security

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

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

FOCUS ►

Conclusion of a two-part series

“ [Angels] can be at least a powerful symbol for all those dimensions of the universe about which we have no real idea.

— Former Archbishop of Canterbury Rowan Williams

Exploring the mystery of angels

Tali Folkins
STAFF WRITER

The future of our planet depends on our re-embracing belief in entities such as angels, a Halifax professor says.

Wayne Hankey, a specialist in ancient and medieval philosophy at Dalhousie University and one-time Anglican priest (now a Roman Catholic), says that many in the Western world, including Anglicans, have largely come to disbelieve in angels because of their “infatuation” with ratiocination—the type of reasoning used by science, as most of us understand it, technology and other forms of manipulation and control. It has led to abandoning older, intuitive forms of thought and to a technological society that has spawned climate change and other threats to human life, he asserts.

Asked what he would say to those who are skeptical about angels, Hankey doesn’t mince words. “Infatuation with ratiocination...and its false freedom is what’s destroying the conditions of human life on the planet in every sense,” he says, “so you’d better get over it and discover that there are higher forms above you and that the cosmos is governed by things that you really do not have control over and that you’d better get in tune with.”

In fact, surveys suggest a fairly consistent tendency toward belief in angels among Canadians. Over the past few decades, the proportion of Canadians claiming to believe in angels has stayed at just over six in 10, according to an Angus Reid poll.

It’s unclear, however, how closely modern conceptions of angels fit in with traditional notions. People claiming to have seen or to believe in angels today describe them in a wide range of ways—from “ethereal spirits with human-like qualities but lacking a material body,” to unseen influences that have shielded them from harm, to other human beings seen as doing God’s work, says Joseph Baker, a professor of sociology at East Tennessee State University and co-author of a recent study on angelic belief in the U.S.

Another common view of angels—that they are the souls of virtuous or much-beloved dead people—is “definitely not classical Christian teaching,” says the Rev. Christopher Snow, who served 11 years as rector at St. Michael and All Angels in St. John’s, Nfld., before his current role as rector of Grace Anglican Church in Milton, Ont. The same goes for much that appears about angels in the popular media, he says.

Traditional representations of angels as winged human-like beings, he says, are only attempts to represent what is really an immaterial reality. “These are wonderful works of art, but they don’t actually convey the actual idea.”

According to Hankey, the truth about angels can be found in the writings of the great Christian angelologists, starting with St. Augustine in the fourth and fifth centuries A.D. and running to the 13th-century thinker St. Thomas Aquinas and beyond—and their Jewish and Muslim counterparts of the Middle Ages. The work most influential on both Eastern and Western Christian thought about angels, Hankey says, was a book called *The Celestial Hierarchy*, written in the 5th century by Pseudo-Dionysius, a Syrian Christian.

An important element in this tradition, Hankey says, was an attempt to synthesize



▲ Wayne Hankey, a specialist in ancient and medieval philosophy, laments people’s abandonment of intuitive forms of thought.

IMAGE: EVENTS.UCSB.EDU

► A commonly-held view that angels are souls of virtuous or much-beloved dead people is “definitely not classical Christian teaching,” says Anglican priest the Rev. Christopher Snow.

PHOTO: MAURIZIO/SHUTTERSTOCK



what’s written about angels in sacred texts—the Jewish and Christian Bibles and the Qu’ran—with ideas drawn from ancient Greek philosophers such as Plato and Aristotle.

What emerged was a conception of angels as purely intellectual entities. Though for many thinkers in this tradition—including Augustine and Aquinas—angels are able to temporarily take on bodily form, in themselves they are purely immaterial.

One might think of them, Hankey says, as ideas—living, acting ideas that govern the cosmos. Contents, one might say, of the mind of God.

“For someone like the great Jewish theologian Moses Maimonides, the angels are essentially forms that come from the divine mind—the forms that are, in fact, the laws of reality,” he says.

The word “angel” comes from the Greek word *angelos*, meaning “messenger.” Angels, Hankey says, “are intermediary forms of intellect between the divine and the human because the human cannot approach the divine directly”—they’re relayers, one might say, of divine truths to human beings. Mysteriously, the angels love us, but for them, love is “an ecstasy” that is free of the passion of human emotion, he says.

Hannah Roberts Brockow, an Anglican angel devotee who lives in Montreal, says the traditional names of angels—Michael, Gabriel, Uriel and so on—all name aspects of God. Raphael, for example, means “God heals” in Hebrew.

“It’s as if each one is a ray of God’s light—they have a quality of God that we can connect to more easily. And I think that’s a really important piece of it because

God can seem so vast,” she says. “We use parental roles frequently in worship to get closer to him, but there are many other roles.”

Not all Christians, of course, are so interested in angels. According to Lawrence Osborn, a former Cambridge researcher in theology and author of a 1994 paper on angels, few Protestant theologians of modern times have devoted much time to angels. Most, he says, have been happy to “consign angels to the outer darkness of popular Christian piety: a harmless belief perhaps but not one which need concern the scientific theologian.” For others, concern about angels is a distraction from the “weightier matters” of Christianity.

This is not what Osborn believes. Borrowing from 20th-century Protestant theologian Karl Barth—in Osborn’s view, virtually the sole Protestant thinker of our time to take angels seriously—Osborn defines angels as “heralds of the mystery of God.” For Barth, Osborn says, “A theology without angels is a theology without mystery.”

Drawing also from U.S. theologian Walter Wink and Carl Jung, one of the founders of modern psychiatry, Osborn develops a concept of angels as quasi-psychological entities that reveal to us the “inwardness” or “depth” of creation in a way that is outside the scope of modern science.

“As we explore the mystery of creation we may experience some of its ‘contours’ as presences or entities which are best described in personal or quasi-personal terms,” he writes. “If these encounters direct us beyond themselves to the triune God, we may rightly interpret them as messengers (angels) of God.”

The importance of angels as God-sent inspirers of wonder is taken up by former Archbishop of Canterbury Rowan Williams in his 2007 book, *Tokens of Trust*. Angels, Williams writes, “can be at least a powerful symbol for all those dimensions of the universe about which we have no real idea.” Whether we believe in angels or not, he writes, “It’s worth thinking of them as at the very least a sort of shorthand description of everything that’s ‘round the corner’ of our perception and understanding in the universe—including the universal song of praise that surrounds us always.” ■

CANADA ▶

The Three Cantors: ‘We’ve had a good run’

André Forget
STAFF WRITER

After performing together for 19 years, The Three Cantors—Archdeacon David Pickett, Dean Peter Wall, Bishop William Cliff and maestro Angus Sinclair—returned January 22 to the church that hosted their first performance to sing a final concert before Cliff’s consecration as seventh bishop of the diocese of Brandon.

But Cliff, Wall and Pickett all insist that it will not so much be farewell as goodbye for now.

“We’re not calling it the last concert... but it certainly marks the end of the way the Three Cantors has been functioning thus far,” Wall said.

“With me being in Brandon, it would mean flights every time we wanted to sing,” said Cliff, “[But] when my schedule and the other boys’ schedules can coalesce, we’ll find time to sing again.”

Over the past two decades, The Three Cantors have become something of a phenomenon in the Anglican Church of Canada. It all began when the three priests caught the ear of Archdeacon Peter Townshend while singing together at a diocese of Huron clergy retreat in 1996. Townshend asked Cliff, Pickett and Wall if they would be interested in singing a benefit concert at Grace Anglican Church, Brantford, Ont., where Townshend was serving at the time, to raise money for The Primate’s World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada.

“We said, ‘Well, who would come?’” recalled Cliff. “And he said, ‘Well, you leave that to me.’”

The first concert sold more than 700 tickets, and interest in the group grew from there.

The priests now have over 230 concerts under their belts, and have sung for three primates—Archbishops Michael Peers, Andrew Hutchison and Fred Hiltz—as well as former governor general Adrienne Clarkson. They have performed on the CBC, with Orchestra London, and done shows in churches across the country. The



▲ **Top (L-R):**
Archdeacon David Pickett, Dean Peter Wall, Bishop William Cliff, maestro Angus Sinclair

Bottom: Packed concert at Grace Anglican Church, Brantford, Ont.

PHOTOS: DAVOR MILICEVIC

four albums they have produced have sold thousands of copies, and they have raised over \$1.3 million for PWRDF alone.

As Wall put it, “We’ve had a good run.”

So how did a vocal trio of busy parish priests become so popular? Part of it might be the sheer variety of material the group performs, covering religious material, church music, pop music and Broadway standards as well as humorous songs.

“It was certainly eclectic—we were doing everything and the kitchen sink,” said Cliff. But he thinks there is something deeper going on as well.

“We don’t sing in public very much anymore. I grew up when we still sang ‘God Save the Queen’ and ‘O Canada’ in theatres...and there were still pianos in pubs,” he said. “Church is one of the last places we sing together, and I think one of the things we’ve always done in the concerts is we’ve always included congregation singing.”

But the fact that they are singing for a

good cause has been another reason for people’s enthusiasm, Pickett suggested.

“We have sung for everything—children’s breakfast programs, for food banks, for Habitat for Humanity,” he said. “Every concert [asks for] a minimum donation to the PWRDF, but what a sponsor does beyond that...you sort of catch a spirit of the things that matter to people.”

Over the years, there have been some memorable concerts—the time the group was invited to perform in Bermuda during a very hot June, for example—as well as some difficult ones. Cliff spoke of a challenging show they did the night after Sept. 11, 2001. “We genuinely had a debate amongst ourselves about should we sing—because a lot of what we do is pretty light, and pretty light-hearted, and we were very concerned that it might be disrespectful. Sept. 12, 2011, in St. George’s, Guelph [Ont.]...You could feel people’s pain...over 9/11—it was only a day old. But we went ahead and sang anyway, and that was a beautiful, beautiful night.”

But singing together has also allowed them to have experiences they would not have otherwise had, Cliff said, recalling a tour of the Avalon Peninsula during a trip to the diocese of Eastern Newfoundland and Labrador.

“We were hanging out windows, taking pictures of caribou, and visiting little outposts and seeing the ocean, and it was just an absolutely spectacular visit.”

While the group will inevitably be slowing down following Cliff’s installation as bishop, they are going out on a high note: the February 22 concert will see the launch of their fifth album, which will include versions of some of their most popular material—Wall’s take on “Old Man River,” for example, and Cliff’s cover of “New Words.”

Still, there is some sadness at this sense of an end. “There’s a certain kind of bittersweetness,” Wall said. “We’ve been doing this for so long...we’ve gotten pretty used to doing 10 or 12 things a year, and seeing each other and being in churches all over the place and meeting all sorts of wonderful people.” ■

VOICES ▶

Double messages

By Nissa Basbaum

We have a food cupboard at the cathedral that offers perishable and non-perishable groceries to between 15 and 40 people each week. Because we are unable to provide food items tailored to people’s individual allergy requirements, we decided to clarify to our clientele that those who use the cupboard need to be responsible for their own food issues. Recently, when I walked through the space that houses our pantry, I noticed a large sign on the wall that certainly makes this message clear. The sign reads: “We are not a nut-free zone.”

Hmm... Perhaps I should say it is an attempt to make this clear. As I stood there looking at the sign and laughing at the priceless double entendre, I realized that while double messages are often not the best form of communication, this might be one case where both the content and the sentiment have combined to produce a pretty much perfect result. Not only are we informing people that they need to be careful about the food items they choose, we have also let them know that church



▲ **Why a sign on the church pantry door, “We are not a nut-free zone,” is spot on.**

ILLUSTRATION: VALIAHA VOLHA

people—at least the church people at the cathedral—have a sense of humour, especially when it comes to our self-image.

Truth be told, it may well be that the person who wrote the sign and put it up on the wall never actually twigged to the mixed message; if they had, they might

have found another way to tell people to watch out for any nuts... Uh oh, there it is again. Maybe there is simply no way to avoid this double entendre. Instead, perhaps it reflects some kind of divine intervention—God knows, even if we don’t, that the church is not and never will be a nut-free zone.

I am neither a cradle Anglican nor a cradle Christian. I was born a Jew and grew up as such. In my early 20s, I chose to become a Christian and, within that choice, specifically to become an Anglican. There are a number of things I have come to regard as things that Judaism and Anglicanism hold in common. Among these are a love of and respect for history and ritual. Even more powerful than this, however, is the high premium that both Jews and Anglicans put on being able to laugh at themselves.

Truly, we are not a nut-free zone, and I am glad this is so. ■

The Very Rev. Nissa Basbaum is dean of the Cathedral Church of St. Michael and All Angels, diocese of Kootenay.



CANADA ▶

“We were feeling that it’s not fair not to tell CoGS what our discussions were.”
— Bishop Jane Alexander, diocese of Edmonton

Bishops’ statement ‘an attempt to be honest’

Tali Folkins and André Forget
STAFF WRITERS

It was out of consideration for the rest of the church, and not as an attempt to influence or pre-empt the process at General Synod, that the House of Bishops made public the unlikelihood of their order voting to allow same-sex marriage at General Synod this July, say some bishops. (See related stories, pp. 1 and 4.)

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that although he’s aware that the decision struck some people as though it was “intended to scuttle things”—to interfere with due process—the bishops were, in fact, acting in good conscience. “They took the higher road and were honest with the church,” he said.

The bishops’ statement was “an attempt to be forthright and honest,” said Ottawa Bishop John Chapman in a pastoral letter he sent to his diocese. It would have been “disrespectful to keep this knowledge hidden,” he added.

“We were feeling that it’s not fair to not tell CoGS what our discussions were,” Bishop Jane Alexander, of the diocese of Edmonton, said in an interview. The bishops decided, she said, that they should communicate their own dividedness on the issue in advance of the next meeting of CoGS, scheduled March 10-13, because “in many ways the House of Bishops is a microcosm of the church, so it’s not just us who were feeling ripped in a whole lot of different directions about it, but it’s going to be the same for everyone who comes



▲ A draft resolution amending the church’s marriage canon to include same-sex marriage will be voted upon at the General Synod meeting in July.

PHOTO: ALEKICH/SHUTTERSTOCK

to General Synod.” Sharing their own struggles “might be helpful as they [CoGS members] were thinking about process,” she said.

Hiltz said the division was not clear-cut. When it comes to allowing same-sex marriage, the bishops seem to be thinking “yes,” “no” and “maybe” in roughly equal proportions, he said. A number of bishops also have a “holy desire” to consider alternatives to a simple yes-no vote on same-sex marriages, he said. Some have given considerable thought to other alternatives, and these are likely to be the main topic of conversation during a scheduled meeting in April.

“There are some people who would want us to have been blessing same-sex marriages for the last 10 years. And there are some people who will never, ever, because of their theological conviction, because of their read of Scripture, ever be able to be there,” Hiltz

said. “There [are] people...in the church who would like to see us move ahead with same-sex marriage, but they’re wondering, ‘Is now the right time?’”

Some bishops, Hiltz said, feel the church should be given more time to ponder the change. It is something some Indigenous members of the church have also asked for, he noted.

Bishop Michael Bird, of the diocese of Niagara, said that while he was among those who were “mortified and devastated” by the realization that the bishops would not vote in favour of allowing same-sex marriage, he remains hopeful. “I take heart in the commitment by the House of Bishops ‘to explore other options for honouring and fully embracing covenanted, faithful same-sex relationships.’” In a pastoral statement to his diocese, Bird said that he intends to “prayerfully explore what that might mean for all of us in Niagara.”

Hiltz also stressed that bishops have a responsibility to something more than their personal conscience. “As bishops, we are all charged, notwithstanding our own personal view on anything...we all make a vow to guard the faith and unity of the church.”

Bishops whose dioceses allow the blessing of same-sex unions apologized for the statement, which has generated strong feelings and fierce debate on social media and the *Anglican Journal* website’s comments section. Some called it “completely unnecessary and overly manipulative”; others said it was helpful.

Many of the commenters, however, simply expressed their sorrow or joy over the decision. ■

CANADA ▶

CoGS ‘required’ to send resolution to General Synod

Continued from p. 1

a responsibility to convey our inability to come to a common mind in discerning what the Spirit is saying to the Church,” the bishops said. “We share this out of respect for the considerable work that the Church has invested in preparing to debate this motion at General Synod.” They added, “We continue to wonder whether a legislative procedure is the most helpful way of dealing with these matters.”

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said that it will be up to CoGS to decide how best to respond to the bishops’ statement.

Regarding the uncertainty expressed by bishops about “whether a legislative procedure is the most helpful way of dealing with these matters,” Thompson said this should not be read as an attempt to undercut or circumvent General Synod’s established processes.

“The bishops understand that there is an obligation for the Council of General Synod to put a resolution before the General Synod,” he said. Canon (lay) David Jones, General Synod chancellor, said CoGS is “required [by General Synod 2013] to send a motion to General Synod 2016.”

The bishops’ statement said discussion of the marriage canon, which was held behind closed doors, had not been easy. “Some of us talked of being mortified and devastated by this decision,” the statement said. The bishops also said they recognized that the issue had brought “distress” to many people, and that their own statement would cause “deep pain...both within and beyond the Church.” They admitted to feel-



“There is a desire among us to explore other options for honouring and fully embracing committed, faithful same-sex relationships.”
— House of Bishops’ statement to Council of General Synod

ing “saddened that we do not seem capable of unity on this issue.”

But, they said, “We are committed to work toward the deeper unity for which Christ died, and we pray daily that God would mend our divisions.” The bishops added that they hoped to “witness the miracle of our healing.”

The bishops said they also continued to question whether the question of same-sex marriage is best handled by making changes to church laws. “There is a desire among us to explore other options for honouring and fully embracing committed, faithful same-sex relationships,” the statement said. They also affirmed a commitment to “continuing conversations and engagement” with This Holy Estate, the report of the Commission on the Marriage Canon, and to “achieving the greatest pastoral generosity possible.”

The bishops said they will also “engage Indigenous and minority cultural perspectives in our Anglican family in our understanding of marriage.”

During their meeting, the statement said, the bishops spent much time discussing the theology of marriage, as well as “our episcopal role and responsibilities as chief pastors, and as guardians of the Church’s faith, order and unity.”

One focus, the bishops said, was the relationship of bishops to the church “locally, nationally and with our Anglican communion partners, and alongside and within synods.”

“These conversations led into considerations about the nature of our relationships within the House in light of the deep differences we have on the matter of changing

the Church’s teaching on marriage.”

It began, according to the bishops’ statement, with a “moving and intimate” account by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, of his experience at the meeting of world Anglican primates in Canterbury, England, this January.

“In reliving these moments with him, we grew in our understanding of the complexity of relationships in the Communion, and were filled with gratitude and pride by the grace, humility and leadership provided by our Primate,” the statement said.

The bishops also said they regretted the lack of engagement across the church with the marriage canon commission’s report.

“We felt that we needed to recommit ourselves to promoting the document for study, and especially among our synod delegates,” the bishops said.

The bishops said they entered into the meeting aware that many in the church were praying for them. The meeting, they said, included daily Eucharist and Bible study using an Indigenous method.

The statement concluded with an affirmation by the bishops that they are intent on achieving a deeper unity for the church beyond the division created by debate around the marriage canon.

“Despite the pain and distress we feel at our own differences, yet we strongly affirm that we are united in striving for the highest degree of communion possible in the spirit of St Paul’s teaching of the nature of the body of Christ and our need for one another in Christ, where no one can say, ‘I have no need of you’ (1 Corinthians 12.21),” it said. ■

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Bishops split three ways over same-sex issue: Hiltz

CoGS ‘required’ to send marriage canon motion to General Synod, says chancellor

‘Outward be fair, however foul within’

ARTS AND CULTURE ▶

MOVIE REVIEW

SPOTLIGHT

Directed by Thomas McCarthy
Released Nov. 6, 2015
128 minutes
Rated 14A

Caution: Some coarse language and sexual references

By John Arkelian

Michael Keaton, Liev Schreiber, Mark Ruffalo, Rachel McAdams, John Slattery and Brian d’Arcy James star in *Spotlight*, which is based on *The Boston Globe’s* 2002 Pulitzer Prize-winning coverage of sexual abuse in the Roman Catholic Church.

IN 1761, the poet Charles Churchill penned these words: “Keep up appearances; there lies the test; / The world will give thee credit for the rest. / Outward be fair, however foul within; / Sin if thou wilt, but then in secret sin.”

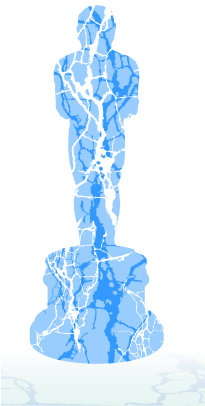
The present day has no shortage of such “secret sin”—and among the worst is the shocking betrayal of trust (and criminality) that sees ministers of God prey upon innocent children. Based on a true story, *Spotlight* takes its name from an investigative journalism unit within *The Boston Globe* newspaper, which, in early 2002, revealed pervasive sexual abuse of children by Catholic priests in the archdiocese of Boston. The investigative reporters who start looking into allegations of such abuse can scarcely believe their ears: the truth is too appalling to credit, until it becomes impossible to dismiss. It’s bad enough that any priest sexually abused any child, but the predators who have done so have done so repeatedly—these are serial sexual predators. And there are many of them. An estimate given in the film that six per cent of Catholic priests have “acted out sexually against children” proves to be dead-on: the journalists uncover 87 predatory priests in Boston alone. And that predation consists of the sexual molestation and rape of children—the most vulnerable (and trusting) among us.

Can things get any worse? Alas, yes, they can: senior church officials (up to and including the archdiocese’s cardinal, the film suggests) were actively involved in



▲ *Spotlight* won the 2016 Academy Award for Best Picture.

IMAGE: EVENTS.UCSB.EDU



covering up the heinous crimes committed against their flock of believers. Pedophile priests are simply shifted from one parish to another, and while they’re waiting for their new parish they’re designated as being on “sick leave” or “unassigned”—code words used to disguise their status as criminally deviant offenders.

But admission of wrongdoing, let alone criminal prosecution, is conspicuous by its absence.

Instead, the church successfully silences complainants, quietly settling their claims for a pittance or simply discrediting them. (Victims often came from poor or broken families, precisely because it was easier to impugn their credibility.) Other elements of society, among them some lawyers and police officers, also play a part in this systemic corruption and cover-up—usually in the cause of protecting “the good name” of the church. Secret sins indeed!

Misguided loyalty to an institution, self-interest and simple complacency all play their role in perpetuating an appalling, longstanding and covert epidemic of child abuse by persons in positions of trust.

As one character says, “If it takes a village to raise them, it takes a village to abuse them. That’s the truth of it.” And this is very much a story about truth—and the quest for justice for those so badly betrayed. Indeed, the title *Spotlight* does double duty here, for it also signifies the light of truth that finally uncovers secret sins of shocking proportions. A well-acted ensemble drama, *Spotlight* is the second strong movie about investigative journalism (along with *Truth*) of the year. ■

John Arkelian is an award-winning author and journalist. ©



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The Anglican Church of Canada gratefully acknowledges the generous gifts made in loving memory of the following individuals. May they rest in peace, and rise again in glory.

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CANADA ▶



▲ **Fathi Ismail's 110-km journey on foot from Emerson, Man., to Winnipeg, takes about 22 hours, according to Google Maps.**

IMAGE: ANGLICAN JOURNAL

A remarkable case of refugee sponsorship

Continued from p. 1

to drive him the 500 km to Grand Forks, where he walked into a Somali restaurant and asked how he could get to Canada. Three young Somali men offered to give him a lift to the border.

Ismail showed his visa to the border guards, and they waved him through. It was 6 p.m., and this was as far as his companions could take him, so he turned north and began the 110-kilometre walk to his new home. He arrived the next day, having spent an anxious night on the open highway. It was the last leg of his physical journey, and the first in a longer legal one.

A year and three months later, Ismail recounted his story over the phone from Hospitality House, his new home in Winnipeg, only weeks after having welcomed his siblings to Canada, which involved a dramatic and extraordinarily challenging case of refugee sponsorship.

It began in Saudi Arabia, where Ismail was born to Somali parents in 1998. His father worked in the Somali consulate in Jeddah, the cosmopolitan Red Sea gateway for pilgrims en route to the holy cities of Mecca and Medina, and this was where Ismail and his younger brothers and sisters spent their entire lives until tragedy struck twice in 2009 and 2010, when first their mother and then their father fell ill and died.

At 12 years old, Ismail suddenly became head of the family. Saudi Arabia does not grant citizenship to foreigners born on its soil—and has highly exclusive immigration and refugee laws—and Ismail, his 10 siblings, and his cousin (whom his parents had adopted), became fugitives overnight. They couldn't venture out to the mosque or even to the market to buy food because they were "scared of the police," he said. Ismail knew he had to find some way of bringing his family to safety, and when he



▲ **A family reunited (L-R): Mustafa, Nasiimo, Ismail, Nima, Muna, Huda, Kinda, Ayan, Yassin, Fathi and Fahmi upon arrival at James Armstrong Richardson International Airport**

PHOTO: RUPERT'S LAND NEWS

got a visa to study in the United States, he thought it would be his ticket. "I wanted to stay in the United States," he recalled, but the Somalis he met told him to be prepared for a long wait.

"As long as their father was alive, they were legally there [Saudi Arabia] because he was an employee of the Somali consulate," said Tom Denton, the executive director of Hospitality House, a non-profit refugee ministry that has been working with Ismail to resettle his siblings in Canada. "As soon as he died, they lost their status" and were at risk of being deported back to Somalia, "where they had no previous experience of ever living, had no family, and couldn't even speak the language," he said.

Denton met Ismail in April 2015, a few months after he had arrived and claimed refugee status in Winnipeg. Because he was a minor, Ismail was taken in by Manitoba's Child and Family Services (CFS) and put into school. But the constant anxiety about the fate of his brothers and sisters weighed heavily on him, and eventually he explained the situation to his social worker, who promptly put him in touch with Denton.

"I thought, 'This is impossible—how do you do this? How do you rescue 12 children out of an environment like that?'" said Denton, who has a background in law. "However, I thought, 'This may be impossible, but I have to do it. These children are so vulnerable—if they are deported to Somalia, they're dead.'"

Denton got to work, and through the Anglican diocese of Rupert's Land, the sponsorship agreement holder through which Hospitality House works, he was able to secure enough spaces for them within a matter of months—a remarkable achievement, given that refugees brought in through family sponsorship can take years to process.

Gail Schnabl, the diocesan refugee coordinator and a Hospitality House board member, recalled that the challenge was not so much getting them refugee status as getting them out of Saudi Arabia. "That was a feat, really, because the government of Canada does not, generally speaking, bring unaccompanied minors [into the country]."

Fortunately, Denton noted, there was a lot of support for the case within the Canadian bureaucracy. "This was such a compelling story emotionally that we began to get allies in the right places."

There were still logistical problems of

getting health checks and travel documents for the children. The age of the children also raised other challenges. While a typical private refugee sponsorship is a year-long commitment, the 13 Ismail children were going to need a long-term guardian, given that the youngest is only eight.

While Winnipeg's Somali community quickly rallied around the Ismail children, the case still hit an additional snag — because they were raised in Saudi Arabia, none of the children speak Somali, and very few of the Somalis in Winnipeg speak Arabic. Fortunately, Hospitality House agreed to take the children until more permanent housing could be found, and the only remaining problem was how to get the children out of Saudi Arabia.

While he had hoped the children could be brought in by mid-December, delays with the exit visas pushed this date to January. And even though the paperwork was in process, the Ismail children still were not safe—Ismail said that just days before boarding the plane to Winnipeg, two of his sisters were caught and, because of their lack of legal status in the country, imprisoned. It was only after members of the Somali community in Jeddah intervened that they were released.

But on January 14, the children finally arrived at James Armstrong Richardson International Airport in Winnipeg.

"It was the best day [of] my life," Ismail said. "I thought I would never see them at least for a couple years, but everything went so fast. It was a great triumph."

As they descended the escalator, Ismail embraced the first one to step off, his 15-year-old sister Nasiimo, and then Muna (16), her infant daughter Kinda, Ayan (16), Huda (14), Ismail Mohammed (13), Amal (12), Mustafa (10), Fahmi (10), Yassin (9) and Nima (8). Also on hand to meet them were volunteers from Hospitality House, supporters from the diocese of Rupert's Land and a large group of reporters.

Their cousin Nema (16) is still in the process of getting an exit visa due to her not legally being a sibling of the Ismail children, but is expected to arrive soon.

The children are currently living in a Hospitality House property in Winnipeg's North End, but Schnabl said she is hoping they will be given space in a new government housing project that is being planned.

Meanwhile, the children are in school, and Ismail is hoping to study engineering. "I think this is the best place for the future," he says. ■

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The four kinds of leader we need

North Vancouver priest faces sexual assault charges

Parish reaches out with 'queer Eucharist'

Tali Folkins

STAFF WRITER

On a January evening in Toronto, a dozen or so congregants filter in from the cold into the surprising mauve, green and yellow interior of a stately old church in a leafy west-end neighbourhood.

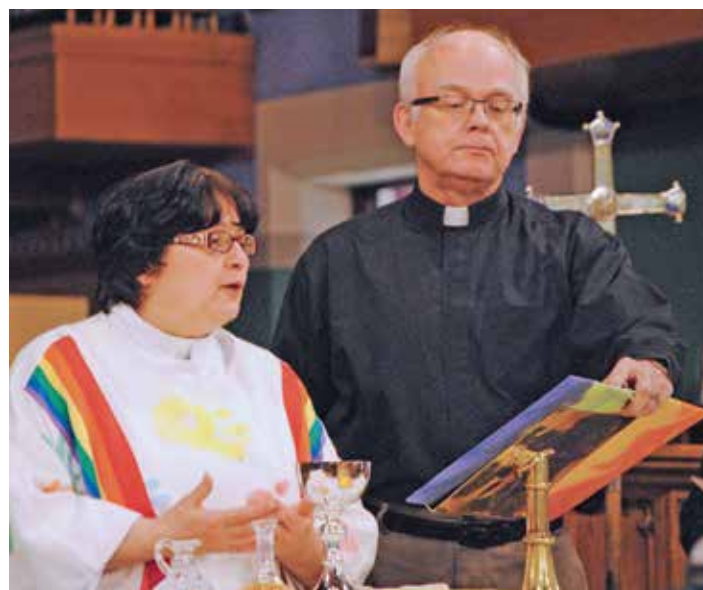
They stand to sing Marty Haugen's "Here in this Place New Light is Streaming," and listen as the Rev. Samantha Caravan, clad in rainbow vestments, asks for inspiration "to speak a new word, to shout another praise." Caravan reads a passage from St. Peter's letter, in which he addresses the persecuted early church: "Once you had not received mercy, but now you have received mercy."

A sermon is preached on the need for a faith of inclusion, after which the congregation affirms that it will not "patronize, exclude or ignore the gifts of any person."

The group stands in a circle around the altar and takes the bread and wine. Together, they offer themselves to be leaders of liberation and proclaimers of divine love. To the much-beloved Thaxted tune, they sing, "Let streams of living justice flow down upon the earth," before gathering for refreshments and chat.

It's "queer Eucharist" night at St. John's Anglican Church, West Toronto.

It was last fall, says incumbent priest the Rev. Samantha Caravan, when she first suggested having a special Eucharist for LGBTQ people at St. John's. The church's historic condemnation of homosexuality, Caravan says, has caused a lot of hurt to non-heterosexuals; a lot of these people have left the church as a result. The idea



▲ The Rev. Samantha Caravan, assisted by Canon Douglas Graydon, presides at a "queer Eucharist" at St. John's, West Toronto.

PHOTO: TALI FOLKINS

behind the "queer Eucharist," Caravan says, was to welcome them back and to offer them "a safe place to explore what the church and faith might mean to them."

Not everyone in her congregation was happy with the idea. It wasn't the congregation as a whole, Caravan says, which has a proud tradition of embracing marginalized people. The doubts were among its LGBTQ members. Some objected to the term "queer," which still carries a derogatory overtone. Others felt a separate Eucharist wasn't necessary.

But, Caravan says, "I won them over, and here we are!"

With the permission of her bishop, Caravan uses liturgies written by LGBTQ people for The Episcopal Church, and generally invites LGBTQ clerics to preach

and preside.

The church has been celebrating a monthly "queer Eucharist" since September. Attendance is modest—the January service, attended by a dozen of the faithful, makes the roomy interior of St. John's seem cavernous. Nevertheless, says congregant Robert Townshend, momentum for the service is building.

The "queer Eucharist" is not the only way St. John's has been trying to reach out to LGBTQ people. In late 2014, backed by a \$28,870 grant from the diocese, it created a new position—a director of youth ministry tasked with reaching out to young people in the high school-rich neighbourhood, including LGBTQ people in particular.

Since December 2014, youth minister Meagh Culkeen has been organizing youth activities and events, meeting with gay-straight alliances in high schools and counselling—"listening without judgment and helping kids listen to God's story in their own lives." Over the next few months, Culkeen will be starting a drop-in program at the church for local kids who have nowhere to be after school.

Culkeen recognizes how people can have mixed views about a separate service for non-heterosexuals. "I think it's really important that we understand that LGBTQ need to be part of the body," Culkeen says.

On the other hand, Culkeen says, there's value to a service in which their uniqueness is celebrated. "It's a very powerful experience to come together and see each other—just be seen and to look at each other and say, 'We're here, and God is working in us.'" ■

LGBTQ Anglicans share stories of pain, discrimination

Continued from p. 1

to say, "No—no, there is hope," said the Rev. Alison Kemper (deacon), a professor at Ryerson University. "We are who we are, and if the Anglican church chooses to deny us, we will get married, and we will have careers and we will have churches. What you need to do is claim your authenticity as our leader."

Her thoughts were seconded by her wife, the Rev. Joyce Barnett, incumbent at St. Matthias, Bellwoods, who stressed the importance of publicly calling out homophobia and exclusion.

Others spoke of what they described as damage done by clergy who hold more conservative views on human sexuality.

Clayton Chrusch, a student at Trinity College, spoke of hearing a colleague speak proudly of having convinced an older gay man to leave his partner of several decades due to the supposed "sinfulness" of the relationship. "For me, that is spiritual abuse...do you see that as abuse? What can we do, what can you do as well, to try to protect vulnerable people...from that kind of misguided pastoral care?" Chrusch asked the primate.

Hiltz agreed that the example Chrusch brought up was spiritual abuse, and said that the church needs to provide better formation for its leaders around such issues to ensure this does not happen.

The most pointed question, however, came at the end of the evening, when a young woman named Jessica Davis-Sydney asked Hiltz about his personal views on the issue. "I never actually heard you come out and say that you supported, that you



▲ Archbishop Fred Hiltz (left) with Canon Douglas Graydon during a question-and-answer session at St. John's, West Toronto

PHOTO: ANDRÉ FORGET

support what is going on, that you are fighting to try and get same-sex marriage in the church," she said. "Do you fully support it, deep down, what is happening?"

Hiltz responded by saying that while he personally supports same-sex marriage in the Anglican church, his position as president of General Synod places limitations on what he can or cannot say as a representative of the Canadian church.

"Before I was elected primate, people knew that I was supportive of gay and lesbian and transgendered people in the life of our church, that I was supportive of their unions, and I think people know in our church that I am supportive of same-sex marriages," he said. "That's a personal position; I also have some responsibility by virtue of the office I hold right now, to continue to enable the church to have this conversation...my role in the General Synod is complicated, because in our church the primate has no authority to direct, no

authority to simply make pronouncements, no authority to make declarations."

In his comments before the open forum, Hiltz apologized for "the many ways in which you have been hurt in the church and by the church," and thanked the congregation for "being the church" and for its "patience with the church" before giving an overview of where the church currently stands in relation to same-sex marriage.

General Synod will be voting on a motion calling on the Canadian church to change its laws to allow for same-sex marriage during its triennial meeting in Richmond Hill, Ont., this July, and Hiltz spoke at length about the work that has been done in preparation for this event, most notably in the report of the Commission on the Marriage Canon released in September 2015.

Hiltz said the decision about whether or not to move forward with same-sex marriage rests with General Synod alone.

But he noted that many other churches in the Communion are also considering this issue. "The global landscape on this matter is rapidly changing," he said. "Canada is having the conversation and making a decision, Scotland is, the Church of England is, Wales is, Ireland is, Brazil is about to...this is not just a North American phenomenon."

In an interview after the event, Graydon said the evening exceeded his expectations. "It was...exactly what we were hoping for: the opportunity for a frank and open and honest conversation, and I think Fred made himself considerably vulnerable to the people who were gathered there." ■

CANADA ▶

Journal's 2015 appeal most successful since 2008

Tali Folkins
STAFF WRITER

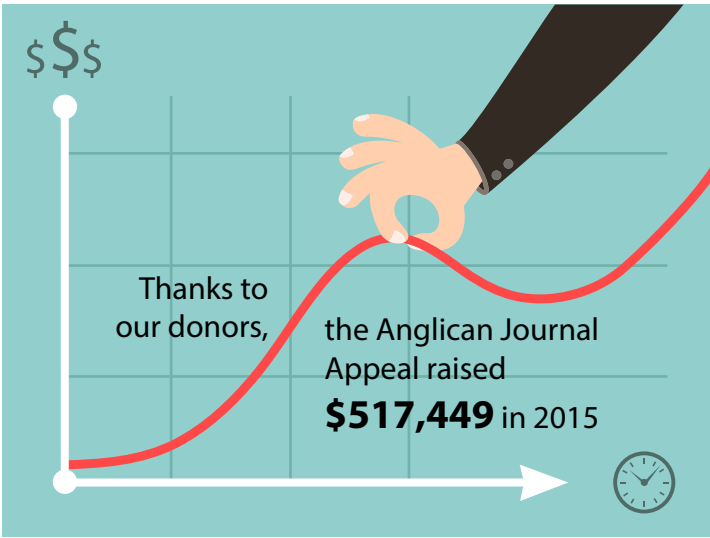
Readers' donations to the *Anglican Journal* last year were the highest since 2008.

Unaudited figures show that the Anglican Journal Appeal, the newspaper's annual donation campaign, raised \$517,449 in 2015, says Beverley Murphy, senior manager of communications and information resources, and business manager of the *Anglican Journal*.

Donations last year were 3.3% higher than 2014's total of \$499,807, and the highest since 2008, when the appeal raised \$558,299.

The Journal's 140th anniversary played a part, Murphy says, noting that many donors gave \$140 to celebrate the newspaper's birthday. Another factor, she says, could be that more diocesan papers last year participated in the appeal by including half-page messages from their editors.

Journal editor Marites Sison says the positive results reflect "the trust and sup-



▲ Since it began in 1994, the appeal has received a total of \$9.3 million in donations.

THITIPAT VATANASIRITHUM

port that our readers have for the unique role that the Journal plays in terms of providing stories that shed light on issues, and keeping them informed and engaged about their church across Canada and the Anglican Communion worldwide." The Journal,

she notes, also offers Anglicans "a platform for open and meaningful conversations about faith, social issues and everyday life."

Proceeds of the appeal, after expenses, are shared with 21 diocesan newspapers. The diocesan share for the 2015 Appeal was \$196,839.

Since it began in 1994, the appeal has received a total of \$9.3 million in donations, of which \$3.5 million was distributed to the diocesan newspapers.

A total of 9,629 people donated in 2015, slightly less than in 2014, when 10,163 people gave to the campaign, reflecting a trend many charities seem to be experiencing, Murphy says. "People are tending to give more, but not as many are giving."

Figures for funds raised in 2015 and other years are gross; they do not include expenses.

The appeal is an integral part of the Journal's annual budget, which also includes grants from General Synod and Heritage Canada and advertising revenue. ■

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St. Luke's dean named honorary chaplain

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

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EVERYDAY SAINTS ▶

New West honours wizard of public relations

Parishioner cited for lending her expertise to churches, community

By Diana Swift

In November 2015, Elizabeth Murray was invested into the Order of the Diocese of New Westminster at the nomination of Bishop Melissa Skelton. "It was awesome. I felt humbled and honoured," said the British Columbia octogenarian.

A former public and media relations specialist in B.C.'s telecommunications sector, Murray received this recognition for her long, varied and continuing service at two parishes: St. James in downtown Vancouver and now St. David's in the seaside community of Tsawwassen, to which she retired in 1995.

For over 50 years, Murray has been a vital force in both churches, editing newsletters, planning large-scale church events and attracting wide interest from the general community, thanks to her publicity expertise and broad connections in the mainstream media. "You can only promote something if you can hang it on an event and make it interesting and newsworthy, so I'd get my creative juices going and think of some angle to attach it to," said Murray, whose Midas touch for publicity has made her events perennial standouts.

One of her greatest successes has been St. David's annual Big Lunch, a huge outdoor community meal, which she launched in 2012 in sync with Big Lunches staged across the U.K. during Queen Elizabeth II's Diamond Jubilee celebrations. "It was the first one registered in Canada and it was a great success," said Murray, who had the privilege



▲ Elizabeth Murray, right, with Bishop Melissa Skelton at her investiture into the Order of the Diocese of New Westminster, Nov. 1, 2015.

PHOTO: WAYNE CHOSE

of reading out the Queen's letter of greeting and today looks forward to the fifth outdoor lunch this coming June.

"Magnanimous" is a word the Rev. Paul Woehrle rarely uses, but "it comes to mind when I think of Elizabeth," said the former pastor of St. David's, now at St. Cuthbert's in Vancouver. "She's extremely positive and gracious and a communicator through and through." Woehrle admires Murray's savvy with media outlets and her gift for connecting. She's "a true collaborator," who is always open to new ideas and working with other people. At the jubilee big lunch, she creatively encouraged people to dress in costume and after the traditional singing of "God Save the Queen," she had the 14-year-old guitarist "rock the anthem" by riffing off the royal original on the church's flat roof.

"Elizabeth has played a major role in both communications and event planning and production at the parish, diocesan and national levels," said Skelton. Murray has also lent her energy to the diocesan archives, gathering photographs, newsletters and other historical documents and donating them to the collection.

And this year Murray, who was raised in the United Church of Canada, is also celebrating 50 years of being an Anglican. Her journey from interest to conversion began in her 30s, strengthened with the reading of a book on Anglicanism. It became a firm commitment during an Anglican service at the University of Oxford and culminated in 1966 with her confirmation at Vancouver's Anglo-Catholic church of St. James. She served there for more than 30 years.

"I am delighted that she remains energetic, engaged and active in communications and event planning at her current parish," Skelton said. "Well done, Elizabeth!" ■

Diana Swift is a frequent contributor to the Anglican Journal.

Everyday Saints

Do you know an Anglican who is making a difference in your community and beyond? Please let us know who they are and what they do at letters@anglicanjournal.com.

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BOOK



Through the Needle's Eye

In this nostalgic volume of unusual nursery rhymes, and charming poems for children, written in the 1940's and 50's by Mathilde Dundas (1901-1978), mother of nine, poet, one-room school teacher, and a Saskatchewan farmer's wife, whose husband was one of the founders of the Saskatchewan Wheat Pool, we revisit the world of children from a much simpler time. The book was illustrated and edited by Mary Shepherd, on of Mrs. Dundas's granddaughters, who received the treasured book as a young child. Mrs. Dundas wrote a book of poems for each of her grandchildren. Some of the verses have been featured in two issues of the magazine "Our Canada" (2012 and 2015), and the book was showcased at the Public Library of Greater Victoria, B.C. in the spring of 2015.

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

NEW BOOK

Rev. Kenn Garrity, Rupertsland Priest, has recently published two books based on questions asked by his parishioners. The



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

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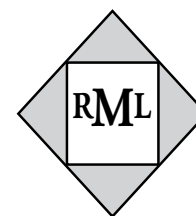


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