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ILLUSTRATION: HE QI

He lives

April 1 is Easter, the most important festival for Christians around the world who celebrate the resurrection from the dead of Jesus, three days after he was crucified.

Survey finds exclusion, isolation in church

▲ **"If you have a physical handicap, you're [often] denied the altar."**

PHOTO: MATT ARTZ

Tali Folkins
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, says he's considering creating a new position to advance accessibility in the church, after being presented with a report describing numerous barriers—including exclusion and isolation—faced by Canadian Anglicans with disabilities.

"What I'm thinking about doing…is having a chat with someone I have in mind who might take on a kind of role as an envoy for people with disabilities," Hiltz said. He said it would most likely be a volunteer position.

Hiltz said the idea came to him after a meeting in November with Canon Dennis Dolloff, a retired Anglican priest, and the Rev. Karen Pitt, a priest ordained by the Community Catholic Church of Canada. The two met with Hiltz to present him with a report on two online surveys Dolloff and Pitt launched a year ago.

The report, authored by Pitt, recommends that the Anglican Church of Canada create a new part-time staff position "to advocate and educate the churches across Canada," that could ideally be filled by a person with disabilities, and that it establish a "Council for Persons with Disabilities" as well as a work committee, for

See Church, p. 8

Call for prayers, action in the wake of Boushie case

▲ **Building "right relationships" between Indigenous and non-Indigenous peoples more crucial than ever, say bishops.**

PHOTO: SASKIA ROWLEY

Joelle Kidd
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, called on people of faith to pray for those affected by the fatal shooting of Colten Boushie, an Indigenous young man, and the subsequent trial and acquittal of Gerald Stanley, the Saskatchewan farmer accused of killing him. Hiltz also sought prayers for "the needs for reform in the justice system."

"With great empathy, we especially remember the Boushie family and Red Pheasant First Nation," said Hiltz, in a statement released February 21.

Anglican, Catholic and Lutheran bishops from Saskatchewan also issued a statement, vowing to "work for reconciliation and peace among all people in our communities and in our nation."

Boushie, a 22-year-old Cree man, was fatally shot Aug. 9, 2016, after he and four others drove onto Stanley's cattle farm near Biggar, Sask. Stanley testified that the shot was accidental and possibly due to a malfunction known as a hang fire.

See Primate, p. 9

Anglican-Mennonite dialogue begins

"There's an openness to see where the Spirit leads us."

—The Rev. Scott Sharman, Anglican Church of Canada animator for ecumenical and interfaith relations

Tali Folkins
STAFF WRITER

In what's believed to be the first formal ecumenical meeting between the Anglican Church of Canada and Mennonite Church Canada, members of each church learned what both might be able to share with one another in Waterloo, Ont., February 2-3.

Among other things, Anglican dialogue members expressed a desire to learn from Mennonites "how to be a prophetic voice from a position where you don't necessarily have influence or power," says the Rev. Scott Sharman, who participated in the meeting as the Anglican Church of Canada's animator for ecumenical and interfaith relations.

The goal of the dialogue at this point is primarily for each to learn from and be enriched by the other, says Sharman.

See Getting, p. 10

PM# 40069670

SUNDRY PHOTOGRAPHY/SHUTTERSTOCK.COM

CANADA ▸

▲ **Mary Wells has helped to shape sexual misconduct policy in the Anglican church since the 1990s.**

PHOTO: MARCEL CESAR PEREIRA

How Anglicans can respond in the age of #MeToo

Joelle Kidd
STAFF WRITER

When *The New York Times* broke the story of movie executive Harvey Weinstein's decades of alleged sexual misconduct against employees and peers in the film industry in early October 2017, it was as if a dam had burst. In the months since, more allegations of sexual assault and harassment have been spilling forth, not only in the film industry, but in the worlds of business, politics, medicine, religion, and more.

On social media, the #MeToo movement, founded in 2006 by activist Tarana Burke, has come to dominate the cultural conversation around sexual violence. The hashtag has been used by many—mainly women—to share personal stories and call attention to the endemic, widespread nature of sexual misconduct. It has also spawned the hashtag #ChurchToo in religious communities.

"I'm seeing #MeToo as a positive," says Mary Wells, a social worker, counsellor and consultant. Wells helped write the sexual misconduct policy for the diocese of Toronto in 1992, recently completed a Canada-wide review of diocesan harassment and abuse policies, and represents the national church in the Anglican Communion Safe Church Commission.

Though there have been workplace harassment policies in place for decades, Wells says, women have been hesitant to report incidents because they feel ashamed or believe they will be blamed or punished for reporting.

Wells says she hopes the movement will have a positive impact on the church, helping "nudge" the issue into a place of greater awareness. "The courage of the victims who have come forward in the #MeToo movement serves to forcefully remind us in the Church of the untold harm that can be caused by sexual misconduct," Wells wrote in notes penned in December. It was "startling to see the unpreparedness of government and other public sector bodies that are currently dealing with an avalanche of disclosures," noting that the Anglican Church of Canada has been addressing the issue of sexual abuse since the 1990s.

"The policies and procedures we have developed are not perfect," she wrote, but Canadian Anglicans can share "what we have learned over twenty-five years of painful experience addressing frailties in our Church that have allowed abuse to happen."

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has voiced his support for women who are disclosing sexual harassment and abuse. The church "needs to be solidly standing behind" women who are stepping forward "to demand justice and look for healing," he said in a story published on the national church's website.

Hiltz said that working at "safe church policies and practices" is the most important show of solidarity. "I think part of supporting women and recognizing the indignities that they've suffered is to make sure that those kind of indignities are certainly not happening within the life of the church itself."

Abuse of power

In the late 1970s, Wells recalled that another cultural sea change happened: awareness and acknowledgement of child sexual abuse. She says that this was due to a "cascade of events" that began with the gruesome rape and murder of a 12-year-old boy in Toronto, in 1977. Shortly afterward, the federal government commissioned The Badgley Report on Sexual Offences Against Children, which in 1984 reported shockingly high figures of abuse nationally. In the aftermath of these revelations, many complainants felt emboldened to come forward.

▲ **Participants at the Women's March in San Francisco, Jan. 20, 2018**

PHOTO: SUNDRY PHOTOGRAPHY/ SHUTTERSTOCK

Background notes on the sexual misconduct policy of the diocese of Toronto state that it was not until a scandal in the late '70s and '80s involving the sexual and physical abuse of children in the Mount Cashel Orphanage, run by the Irish Christian Brothers in Newfoundland, that "an outcry began demanding that churches address the possibility of abuse within their own walls."

At the time, without "clear and firm guidelines for response," church officials "tended to try to protect the institution" when faced with allegations of abuse, the notes said. "In so doing, they, too, often swept legitimate complaints under the carpet. If complaints were raised, they were dealt with in secrecy, little support was offered to complainants, and offending clergy were simply admonished and perhaps moved to a new ministry."

In the 1990s, revelations also came to light regarding the abuse of native children in church-run residential schools.

The diocese of Toronto's sexual abuse and sexual misconduct policy became the basis for similar policies in many dioceses across the country, says Wells. It included procedures not just for child sexual abuse, but sexual misconduct occurring between adults. This was driven by the Bishop's Committee on Women Clergy, which had begun to document incidents of sexual harassment experienced by women priests.

The policy addresses sexual assault (as defined in the Criminal Code of Canada), sexual harassment (unwelcome sexual conduct or comments) and sexual exploitation (taking advantage of the vulnerability of an adult where there is a fiduciary or pastoral relationship) as well. Sexual exploitation, Wells says, applies in the case of a relationship that carries spiritual authority.

Wells became "imbued" with the idea of due process during her time working at a legal clinic and wanted to create an equitable process for dealing with harassment under the diocesan policy. At the time, she says, clergy "had far more rights than the lay people" under canon law. Lay people, for instance, couldn't appear before a tribunal. "I said, 'We're going to take all the powers that the clergy have and give them to the lay people, too.' " The resulting policy outlines a process for dealing with sexual harassment claims, alternative to the canon process.

"Sexual abuse is about abuse of power," says Wells. "So, if you can bring it in front of the justice system, it levels the playing field."

Cases of child sexual abuse follow a different procedure, as the law requires automatic reporting to a protective authority.

The church should be proud of the due process its policies offer, says Wells. "The #MeToo movement is, at this point, in a stage of an outpouring of pent-up anger."

This is "a normal stage in the aftermath of disclosures of sexual abuse by a person in a position of power," she says. Action and resolution follow, "including the establishment of just processes for responding to new disclosures."

The pressure to forgive

How the church deals with sexual misconduct is complicated by Christianity's emphasis on forgiveness. "You still see it today, that people are pressured into, 'Well, shouldn't you forgive him? Aren't we a forgiving people?' " says Wells.

She cites ethicist Marie Fortune, a minister of the United Church of Christ in the United States, who has written books on sexual abuse and gender-based violence in the church. "One of the guidelines [Fortune] laid down is…forgiving never means that you're open to being abused again." Fortune also wrote about forgiveness as a process, says Wells. "It's not something that you should or shouldn't do. It just happens."

Wells says her core belief is that "sexuality and sexual activity are gifts [from] God." While any of God's gifts are potentially open to abuse, she says, "abuse of the gift of sexuality is potentially soul-destroying."

There are several areas where the church

See Archbishop, p. 11

Web Exclusives

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• *Episcopal Church challenged to repent for when it failed to protect victims of sexual exploitation, abuse*

Bible Readings May 2018

DAY	READING	DAY	READING	DAY	READING
☐ 01	John 14.1-14	☐ 11	Psalm 47.1-9	☐ 21	Romans 8.1-17
☐ 02	John 14.15-31	☐ 12	John 17.1-26	☐ 22	Romans 8.18-39
☐ 03	John 15.9-25	☐ 13	**Proverbs 31.10-31**	☐ 23	Isaiah 6.1-13
☐ 04	1 John 5.1-12	☐ 14	Proverbs 31.10-31	☐ 24	John 3.1-13
☐ 05	Psalm 98.1-9	☐ 15	Psalm 103.1-22	☐ 25	John 5.1-18
☐ 06	**Ezra 3.1-13**	☐ 16	Genesis 11.1-9	☐ 26	John 5.19-47
☐ 07	1 John 5.13-21	☐ 17	Exodus 19.3-25	☐ 27	**Psalm 29.1-11**
☐ 08	2 John 1-13	☐ 18	Ezekiel 34.1-14	☐ 28	Psalm 139.1-18
☐ 09	3 John 1-15	☐ 19	John 15.26–16.15	☐ 29	1 Samuel 2.1-11
☐ 10	Acts 1.1-11	☐ 20	**Acts 2.1-21**	☐ 30	Psalm 113.1-9
				☐ 31	Luke 1.39-56

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: JONATAN PIE/UNSPLASH.COM

CANADA

United Church restructuring could boost dialogue

Tali Folkins
STAFF WRITER

Changes now being considered to the structure of the United Church of Canada could conceivably ease clergy-sharing and other forms of co-operation between that church and the Anglican Church of Canada, say some leaders from the two churches.

One challenge now facing merged Anglican and United congregations, as noted in a report issued following the conclusion of the most recently completed round of dialogue between the two denominations, is that they lack an agreement allowing the interchangeability of ministries. Clergy of one church have been allowed to serve as clergy for the other only in circumstances regarded as exceptional, such as in ecumenical shared ministries, for which special permission needs to be granted by the authorities of each denomination.

Much of the reason for this lack of agreement, the report says, has to do with differences between the two churches on the meaning of the ministry of *episkopé*, or oversight. Whereas in the tradition of the United Church, *episkopé* is seen as mostly vested in the church councils, Anglicans see it as residing primarily in the person of the bishop. Simply put, for Anglicans, it's important that clergy are ordained by bishops, says the Rev. Lynne McNaughton, Anglican co-chair of the dialogue between the two denominations.

But there are no bishops in the United Church, and United Church ministers cannot preside at an Anglican Eucharist. "A United Church minister cannot currently celebrate the Eucharist for Anglicans, according to the Anglican liturgical rites for the Eucharist," explains the Rev. Scott Sharman, the Anglican Church of Canada's animator for ecumenical and interfaith relations. "But, a United Church minister who is serving as the pastor of an ecumenical shared ministry, which includes an Anglican parish, can celebrate communion, according to the United Church liturgical rites for communion, and Anglicans can receive that communion from them."

▲ Members of the Anglican Church of Canada-United Church of Canada Dialogue gather during their meeting in November.

PHOTO: CONTRIBUTED

The collapse of the talks between the two churches over formal union in 1975, the report notes, was "significantly due to different understandings of historic episcopacy," and *episkopé* has continued to be an important topic of the dialogue since it restarted in 2003.

With the United Church now in the process of a major reorganization, however, it's possible there might be "some openness and some possibilities" for the creation of "a place for personal oversight, or personal *episkopé*, as they call it" in the United Church of Canada, says the Rev. Sandra Beardsall, United Church of Canada co-chair of the dialogue.

Under a plan now before the United Church's governing body, the church's four levels of of governance—pastoral charge or congregation, presbytery, conference and General Council—would be reduced to three. The idea is that presbyteries and conferences would be replaced with regional councils.

Beardsall says it's her personal opinion—and not an official position of the United Church—that the new level of governance, which would correspond roughly to the diocesan level in the Anglican Church of Canada, could conceivably include an ordained staff member bearing at least some resemblance to a bishop.

Sharman says that it's difficult to speculate on the outcome of the United Church's restructuring, and that differences in how the two churches understand *episkopé* are likely to persist, regardless. But, he says, "the result of the [restructuring] process, whatever happens, will definitely have a bearing on our dialogue, and on the relationship of our churches."

The possible impact of the restructuring, he said, was one of the areas dialogue members discussed when they met November 27-30, 2017.

Last November's meeting was the first gathering in the third round of dialogue between the churches since ecumenical talks between them recommenced.

The most important outcome of the meeting, dialogue members say, is a resolve to look at where co-operation is already happening between the two churches at the grassroots level, and to examine how it can be further encouraged.

Sharman says there are upwards of 44 Anglican Church of Canada-United Church of Canada ecumenical shared ministries, or joint congregations, in Canada. ■

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- *Archbishop of Canterbury calls for greater Anglican Communion say in selection of successor*
- *New Anglican bishops attend induction week at Canterbury Cathedral*

Have your say

One thousand recipients of the *Anglican Journal* were randomly chosen to complete a survey about how the Anglican Church of Canada communicates with its members at the national and diocesan levels.

If you were chosen, you would have received a personalized survey invitation in the mail.

Fill us in! Complete the survey now by following the instructions in your letter.

Thank you for helping the Church in this important work!

–The Joint Anglican Journal/ *Communications Working Group*

FROM THE EDITOR

A journey into prayer

Marites N. Sison

KNEELING, HANDS FOLDED, eyes fixed on the church altar. Sitting by the window, Bible in hand, reading quietly as a candle flickers on the side table. Sitting, eyes closed, as tobacco, sweet grass, sage and cedar burn in a bowl. Walking, slowly and mindfully, along a lake blanketed by early morning fog. These are some of the ways people pray.

How do you pray? Why do you pray? What is prayer? If God is all-knowing, why should we pray? This month, we begin a series on prayer, which will explore these questions and more. (See pp. 6–7.)

It may surprise people to know that prayer is "alive and well" in Canada, according to an Angus Reid Institute Survey released in 2016. Prayer occupies a "prominent" place in the lives of many Canadians even though they live in one of the most secular countries in the world, the survey noted. Among the key findings:

- 42% of Canadians pray at least once a week; 44% engage in a prayer activity each month
- 86%, even those who reject religion, believe prayer enriches the person who prays
- One in five say they pray daily
- 43% of those 55 or older pray once a week; 23% of those 18–34 pray once a week
- About three in four who pray "often" or "sometimes" do so at home
- Two in five of those who pray do so regularly at a place of worship—a church, temple or mosque

▲ **One in five Canadians say they pray daily.**

PHOTO: BRYAN MINEAR/ UNSPLASH

Surveys in the U.S. and the U.K. show similar results. Fifty-five per cent of Americans say they pray every day, according to a 2014 Pew Research Survey. Over half (51%) of Britons also pray and one in five say they pray even though they are not religious, according to Tearfund, a U.K.-based Christian relief and development agency, which released results of its poll in January.

Even without these surveys, some point to anecdotal evidence that while people are becoming less religious—at least in many secular societies like Canada—quite a number still believe in prayer or at least appear to do so.

How many of you have been asked by friends, even non-believers, for prayers when they're undergoing a personal crisis? Each time tragedy strikes—a terror attack or a natural disaster—we are flooded with social media feeds asking for prayers or expressing one's "thoughts and prayers." Whether in fact people do pray or this has simply become a kneejerk reaction to unfortunate events that now occur with alarming frequency, we don't know. But it's a question worth asking and we will explore this one, too.

Canada, like the U.S. and the U.K., is, of course, a nation of many faiths and beliefs, and it goes without saying that its prayer patterns are diverse. But as ecumenical and interfaith co-operation grows, what are different faiths learning from one another when it comes to prayer? Or is there still resistance and fear about embracing something from another religion?

We are approaching this series on prayer with unfettered curiosity and a hope that it will not only broaden your knowledge, but help enrich your prayer lives.

From all of us, Happy Easter. ■

Email: editor@national.anglican.ca

LETTERS

PHOTO: JESSICA PODRAZA/ UNSPLASH

Picture Your Faith

Do you have photographs that illustrate "Change"? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is April 23.

Standing together with our Jewish sisters and brothers

I write this on International Holocaust Remembrance Day. In my watching of the "Live Feed" of General Synod 2016, I must have missed the motion to remove the prayer for the conversion of the Jews from Good Friday services.

It is unfortunate that we have to wait until 2022 for this to be official (*Removal of prayer for conversion of the Jews to be revisited at General Synod*, Jan. 2018, p. 10).

While our *Book of Common Prayer* received unanimous approval some 55 years ago, times have changed.

One cannot read Rabbi Lord Jonathan Sacks' *Not in God's Name*, or listen to his reflections with [former Archbishop of Canterbury] Rowan Williams upon their visit to Auschwitz in 2008, or read the article by the present Archbishop of Canterbury regarding anti-Semitism, in which he says "We must stand together" with our Jewish sisters and brothers, and not be concerned that this prayer is, at the least, inappropriate. At the worst, it suggests anti-Semitism in these times when so much is being attempted to bring communities of faith together for the love of God and for justice in a broken world.

While the House of Bishops may be like that "other place," the chamber of "sober second thought," I would hope the small percentage of that house who voted against the discontinuing and removal of the prayer would not hinder the right and justifiable change and that, even before 2022, an understanding can be made for the discontinuing use of that particular Good Friday prayer.

It would be my hope, as Bishop Michael Hawkins [diocese of Saskatchewan] suggested, the resolution not be "hidden" in housekeeping, and that the resolution by Bishop Bruce Myers [diocese of Quebec] will be unanimously approved, in God's name, at the General Synod in 2019.

The Rev. Ray Fletcher
Telkwa, B.C.
Diocese of Caledonia

The Anglican Journal *welcomes letters to the editor. Letters go to* Marites (Tess) Sison, *editor, and* Meghan Kilty, *General Synod director of communication.*

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

Fact or fiction?

Like the genocide of the Midianites by the Hebrew people, historians suggest the "slaughter of the innocents" by Herod very likely never happened (*Not wholly innocent*, by Canon Jeffrey Metcalfe, anglicanjournal.com, Jan. 11, 2018).

That offers some solace for those disturbed by the ethical implications of the stories, but it raises other questions, too: Why did the writers tell their story this way? How do fictional atrocities contribute to the writers' theological purpose?

Steve Schuh

Get rid of pews

It's worth pointing out that most of the tips (*Tips for making your church dementia-friendly*, anglicanjournal.com, Jan. 15, 2018) don't just make things easier for seniors, but also for newcomers.

I might suggest further that church accessibility can be improved by eliminating pews, and having seating available only for people who need it.

I recently visited an Eastern Orthodox church that had moved all its nice old pews to the edges of the room, and had chairs or cushions available for those who wanted them.

I was stunned at how it allowed everyone to move more freely in worship, particularly anyone in a wheelchair. Teens could fulfill their rebellious streak by sitting on the floor. It also turns out that it's what everyone did before the 15th century anyway, so traditionalists should have no grounds to protest.

Liam Ray

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COME AND SEE ▸

‘The spring of souls’

By Fred Hiltz

I JUST CAUGHT the first whiff of spring thaw and mud and it was very good!

The first signs of spring come as we celebrate the resurrection of our Lord Jesus Christ. Indeed, one of the great hymns of Easter describes this glorious festival as “the spring of souls.” I love that imagery, and it prompts me to think of my soul and yours, the soul of our church and the soul of our society.

As I think of our own souls, I am reminded through the stories of the evangelists that we serve a living Lord who wills that we enjoy the freshness and fullness and “foreverness” of life with him. Amazed at all the wondrous ways in which his grace is at work in our lives, I wonder, too, what new thing he would want to accomplish in and through us? What is the new seed he might want to plant in us? What kind of soil might we need to be if that seed is to take root and shoot, bud and blossom? What is the springtime he wills for my life and yours?

As I think of the soul of our church, I see how the risen Lord is awakening us to new ways of carrying out the ministry entrusted to us. I marvel at how he moves men and women to a deep yearning for living out their baptismal vows so that both they and others know that their faith and the works that accompany them are making a real difference in their community.

▲ The first signs of spring prompt the author to think about what “new seed” God wants to plant in us.

PHOTO: MITCHELL GRIEST/ UNSPLASH

I marvel, too, at how the Lord continues to draw Indigenous and non-Indigenous Anglicans together to nurture the emerging of a truly Indigenous church.

As plans unique to different areas of the country are seeded, we look with great anticipation for the signs of their rooting and shooting, budding and blossoming. It feels for many of us like a springtime for our entire church.

As I think of the soul of our society, I am mindful of the historic trauma borne by the First Peoples of this great land and of the ways in which systemic and embedded racism continues to reveal itself in our times. I wonder then, if we might view the Calls to Action from Canada’s Truth and Reconciliation Commission (TRC) as being like huge bags of seed, holding the promise of a fair country with a better life for its First Peoples? Can we see our work as scattering TRC seed and tending it with diligence as we await the first shoots of something that has finally taken a good deep root? Can we bear those who sing:

Let the seed of freedom
awake and flourish,
let the deep roots nourish,
let the tall stalks rise.
O healing river,
send down your waters,
O healing river,
from out of the skies.

(“O Healing River,” Hymn 578, *Common Praise*)

Could it be that we might be in for a Canadian springtime such as we have never seen before?

I just got a few more wonderful whiffs of spring. Have you? ■

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

WALKING TOGETHER ▸

Spiritual struggle, systemic evil

By Mark MacDonald

THE RECENT ACQUITTAL of Gerald Stanley in the death of Colten Boushie has revealed a deep and abiding difference in the experience of Indigenous peoples and non-Indigenous people across Canada. For many Indigenous people, this was both heartbreaking and familiar. For many other Canadians, there was both dismay and some surprise. The enormous gaps in the performance of justice, the widespread and obvious denial of basic respect and dignity for Indigenous people in the legal system, have become clear in a way that is a sharp jolt to a broader public.

Many of the responses to the verdict have been useful and good; Senator Murray Sinclair’s comments stand out as practical, wise and constructive. While holding onto these practical steps forward, it is very important to recognize some of the deep truths this matter reveals. The deep and wide presence of systemic evil in Canadian society and culture has become clear to a larger group of Canadians. Recognizing this, may we perceive that there is no healthy way forward for Canada without an effective dismantling of the systemic evil we call racism.

“Bias and fear of the other linger in the hidden and habitual attitudes of great portions of our society.

The conscious attitudes of individuals are where most people locate racism. For significant parts of Canadian society, therefore, outright prejudice against Indigenous people is no longer accepted in polite conversation and behaviour. But the systemic nature of racism is revealed in that long after direct statements of prejudice are rejected, bias and fear of “the other” are still embedded in all the various structures and institutions of our society—including the institution of the church. Sadly, and with deadly impact, bias and fear of the other linger in the hidden and habitual attitudes of great portions of our society.

In Scripture, the struggle with systemic evil is a central element of the ministry and life of Jesus. The systemic character of evil is portrayed, in one aspect, as a personal human problem. Embedded in our hearts, it is the focus of the gift of spiritual discernment and the practice of moral examination. Systemic evil is also a communal and cultural problem, described by Paul as the principalities and powers. We find these at a societal level, more often understood today as institutions, ideologies and images. These, too, are to be examined in spiritual discernment—to test the spirits—and in the practice of a more communal moral examination.

We are to approach systemic evil with one thing in mind: Jesus, as Paul proclaims in Colossians 2:15, has “disarmed the principalities and powers…triumphing over them by the cross.” We are, therefore, to engage these evils with courage and hope, not backing down and not giving up. We know that their death and destruction often lurk in our hearts and in our cultures. We also know and affirm that God has called us in Christ to a fearless spiritual and moral discernment that leads to their dismantling in the work of love and reconciliation. ■

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

LETTERS ▸

Vestments add to ‘holiness’ of worship, except the chasuble

I had to shudder when I read John Longhurst’s article *Anglicans or aliens?* [Jan. 2018, p. 3] in which he stated that vestments may make people wearing them look “alien and disconnected from modern-day life.”

Those who lead the services at our Anglican churches (priest, deacon or lay reader) have been called by God.

Deuteronomy 14:2 (NLT) says: “You have been set apart as holy to the Lord God” and Leviticus 20:26b says: “I have set you apart from all other people,” and that is what our vestments do.

Yes, vestments should be worn by those who have dedicated themselves to God and his work. To me, a surplice and a cassock, or an alb, add to the “holiness” of our worship, and we should be worshipping God in the spirit of holiness.

On the other hand, a chasuble is far too pretentious and only says: “Look at how good I am!” “I am a big shot!” Let’s put all our clergy on the same level—get rid of the chasuble—humble yourself before the Lord.

Barbara Dow
London, Ont.

Shamefaced

I have been an Anglican for over 80 years, including many years working for the church in parish and diocesan ministry.

After reading the article (*Removal of prayer for conversion of the Jews to be revisited at General Synod*, Jan. 2018, p. 10), I simply can’t get the issue out of my mind.

Diocese of Quebec Bishop Bruce Myers’ comments would seem to be precise in my view. For the life of me, I cannot understand the position of some of our bishops.

I would have to say that I am ashamed of our church’s apparent attitude toward Jews.

Fred Zeggil
Stittsville, Ont.

CORRECTION: The photo on p. 4 of the March 2018 issue should have been credited to Sb2s3/Wikimedia Commons, not Wikimedia Commons.

PRAYER

St. Hildegard's Sanctuary is a contemplative, arts-based community within the parish of St. Faith's, Vancouver.

PHOTO: SANDRA VANDER SCHAAF

A gentle invitation to worship

Joelle Kidd
STAFF WRITER

As people enter through the narthex of St. Faith's Anglican Church, Vancouver, B.C., on a Sunday evening, they are greeted by a small table bearing a chalkboard with a welcoming message, as well as a box of small wooden hearts and an assortment of words—healing, play, forgiveness, creativity. There is an invitation to take a heart and a word.

Inside, another basket is set with colourful socks and cozy blankets. Some help themselves to these comfortable offerings. Everyone gathers in a semi-circle around a simple table, which acts as an altar for the Rev. Melanie Calabrigo, the gathering priest. After welcoming everyone and giving a short orientation, Calabrigo begins by acknowledging the land (the unceded territory of the Coast Salish people) and reading a poem. This is followed by a reading of the psalm of the day, and the gospel reading, in the style of *lectio divina.*

The gathering disperses and for half an hour, participants converge around arts stations or on their own to respond creatively to the texts they have just heard. As musicians play contemplative music, people around the room paint with watercolours, create sand trays, light candles, dance, write, or simply sit and quietly reflect. After the allotted time, the group reassembles, and all are invited to place what they have created on a colourful quilt, as an "offering."

Then, they celebrate the Eucharist. Calabrigo closes with another poem, and they disperse, stopping on the way by a table laden with "comfort items" to be taken, as reminders, for the week ahead—small hearts, crosses, chocolate and tea.

This is St. Hildegard's Sanctuary, an arts-based, contemplative community in the parish of St. Faith's, Vancouver, in the diocese of New Westminster. It is also a recipient of a $15,000 grant from the Anglican Foundation of Canada for the development of a set of trauma-sensitive liturgical resources entitled "All Are Welcome."

'The arts offer hope'

The idea for St. Hildegard's arose out of Calabrigo's seminary studies on the theology of beauty, and her work as a spiritual director, which was focused on "creative processes and how they connect us to the Holy." At the time, she was also doing some chaplaincy training, which brought her in contact with what she calls "the broad range of trauma in our world." She soon discovered an overlap between what she learned about trauma and her work on creativity and spirituality.

▲ At St. Hildegard's Sunday evening services, participants contemplate and respond to the day's readings through art.

PHOTO: SANDRA VANDER SCHAAF

St. Hildegard's grant application to the Anglican Foundation notes that there are "many people in our midst who have survived traumatic experiences, whether as residential school survivors, child abuse survivors, sexual and physical abuse survivors, war veterans, civilian war survivors, refugees, the list goes on." Indeed, Statistics Canada reports a 9.2% lifetime prevalence of post-traumatic stress disorder in the population, and notes that it can be a chronic condition.

When experiencing grief and trauma, Calabrigo realized, people often "step away from God." Sitting in worship services on Sunday, she began to wonder if elements of the traditional church service would be "impediments" to those who have experienced trauma, and whether there were things a church might do that would be helpful.

She began to think about ways a service could incorporate creative expression and contemplation. "The experience of beauty has a long history of drawing people to the holy. The arts offer hope through beauty and imagination. And creative practice is known to be both enlivening and grounding," Calabrigo says. "Those are things that are lovely for all of us, and might appeal to folks that would not come to a more typical church service. I started thinking, 'What if we could put all these things together?' "

Calabrigo met with diocese of New Westminster Bishop Melissa Skelton, who encouraged her to find a space and to make the idea a reality.

The Rev. Richard Leggett, rector at St. Faith's, is professor emeritus at Vancouver School of Theology, and had taught Calabrigo when she attended seminary. He offered to let her use space at St. Faith's for St. Hildegard's Sanctuary. Originally, it was set to be a six-week project for Lent 2016; response was positive, and it continued. In January 2017, St. Faith's undertook to create resources for St. Hildegard's to continue in 2018. In addition to weekly Sunday evening services, Calabrigo says they plan to hold monthly arts events and three full-day retreats over the course of the year. With the grant from the Anglican Foundation, they are expanding their liturgy to reflect the Christian year.

Trauma-sensitive liturgy

Calabrigo has worked with a trauma consultant and discussed with several people living with the effects of trauma to learn how to best create a trauma-sensitive service and liturgy. Among the potentially disturbing elements found in the liturgical texts, she says, are those that "express an understanding of the saving work of God in Christ through the lens of substitutionary atonement," that "express an uncritical view of the salvific benefit of suffering," that describe "the sacrifice of Christ in physical terms that can be unsettling" and that "employ exclusive gender language for God."

Leggett, who served on the Anglican Church of Canada's liturgy task force from 2010 to 2016, says that the goal is to find "dynamic equivalents" to problematic words and phrases—"self" could be used rather than "body," for example, or "life" rather than "blood."

"What we're also trying to do is find language that is evocative," he adds. "The best kind of liturgical language is an opportunity for you to pause for a moment and think, 'What does that mean for me? How do I understand this?' "

While keeping true to the Anglican tradition and "the good news of God in Christ," Leggett says, the aim is to make the texts more inviting and to recognize the experiences of the people who are participating.

There are small changes that make a big difference for some; for instance, St. Hildegard's practices a non-touch passing of the peace. Calabrigo says some people feel uncomfortable with practices like hugging in church. Although people are trying to be welcoming, she says, "that gesture is actually not welcome for some people."

Not all people will feel the same way, however. "The best thing is to talk to people and find out what is both welcoming and an impediment for them," she says.

They also decreased the amount of words in the liturgy, says Calabrigo.

See Church, p. 7

Web Exclusives

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- *Brazil takes 'decisive step towards gender equality' with election of first female bishop*
- *New municpal tax measures 'threaten churches' ministry in Jerusalem,' leaders say*
- *Primate asks for Lenten prayers for Congo, South Sudan*

What is prayer, and why do we pray?

Views from a monk, a priest, lay leaders

Tali Folkins
STAFF WRITER

Some people, if asked, would probably say that prayer means asking for something, and indeed the *Oxford Canadian Dictionary* defines prayer as "a solemn request or thanksgiving to God or an object of worship." The word itself comes from the Latin *prex*, which can mean not only a prayer but an earnest or humble request.

But is that really all it is? Some Anglicans who are especially involved in it say prayer can be a much richer thing than the dictionary definition would suggest.

For Br. James Koester, a Canadian monk who is brother superior of the Society of Saint John the Evangelist, a monastic community of The Episcopal Church based in Cambridge, Mass., says prayer is about "being filled with the life of God." He cites 2 Peter 1:4, in which it's written that Christ has given believers the ability to "become participants of the divine nature."

How do we know we're sharing in the divine life when we pray? Love tells us, Koester says.

"Christ is present everywhere, and one of the places we discover the presence of Christ is if we're in the presence of love," he says. "If my prayer draws me deeper into being a person of love, then I'm in the presence of God, because God is love."

Sharing in the life of God ultimately also means taking part in building the kingdom of God, he says; we are transformed by prayer, and our actions are affected by it.

God is unchangeable, so prayer isn't about trying to change the will of God, Koester says. But this doesn't mean we shouldn't pray for things to be other than they are, he says, because an important part of prayer is giving voice to our desire—to God, to others and to ourselves.

"God knows that there needs to be peace and reconciliation in the Middle East," he says. "But God also wants to know that I think that's important, and God wants me to share that desire…God wants me to verbalize that, and then I become changed by that."

We can pray through our tears, our laughter, our work...even amidst the most mundane of tasks.

PHOTOS (TOP LEFT CLOCKWISE): A3PFAMILY/SHUTTERSTOCK, OMAR LOPEZ/UNSPLASH, PALIDACHAN/UNSPLASH, ELNUR/SHUTTERSTOCK

Aligning with divine will

Archdeacon Paul Feheley, national director of the Anglican Fellowship of Prayer (Canada), which promotes prayer among Canadian Anglicans, agrees that prayer is really about trying to align our own wills with the divine will, rather than trying to sway God.

He points out the example of Christ, who, in the garden of Gethsemane, prays, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done." Feheley also cites the Lord's Prayer: "Your kingdom come, your will be done, on earth as it is in heaven."

"If we model ourselves on Jesus, as I believe we should, we're always putting ourselves into the presence of God—not to sway, but to understand," he says.

Feheley says it's certainly to be expected—and not reprehensible—that people in the grips of crisis turn to God with prayer that things will turn out well for them. But there's something more fundamental to prayer, he says.

"By facing the difficulty, and by putting ourselves in God's presence, then there's a sense of knowing that God is with us no matter what…and that's the critical thing about prayer," he says. "It's not winning and losing—it's a constant unconditional love that's with us."

Brad Pickens, executive director of The Farmhouse Mission, an ecumenical mission and retreat centre in Orleans, Ind., compares learning to pray to acquiring a language.

Pickens, who with his wife, Kara, designed and is overseeing the delivery of a lay spiritual renewal program in the diocese of New Westminster, says that when we pray, we're learning to repeat "what God is saying to us through the Scriptures, and through the church, and the world…to pick up the language of God in order to give voice to our needs and the needs of the world, and to give voice to how God views the world."

Being present to God

And yet, he adds, prayer is, in some sense, speech beyond speech, "a language that gives voice to something that's interior and mysterious, an apprehension of God that is somewhat beyond us."

Although prayer can be formal, says Kara Pickens, as it is in liturgy and spoken prayers, we can also pray through our tears, our laughter, our work, and generally when "we invite the sacred to shape our experience as humans."

For Christians, Koester says, it's important to remember that prayer isn't about trying to reach a remote God.

"Christ is in all places, and we're not actually calling down God to come to this place," he says. "We're actually meeting God where God already is."

Similarly, say Feheley and the Pickenses, it's important to know that we can pray even amidst the most mundane tasks, by being present to God.

"Scriptures talk about praying constantly, and everybody goes, 'I can't do that,' " Feheley says. "Well, you can, actually, if you see what you're doing as prayerful."

We often have these "sacramental" moments, moments of "holy encounter," says Brad Pickens, when we are aware that God is present even in the midst of our everyday lives.

"It's the substance of our life, and sometimes it comes about just in these really beautiful ways…when things become a little more clear, and a little more reoriented towards God," he says. ■

Church offers 'gift of space' to connect with the divine

Continued from p. 6

"I think that there are so many words in the typical church service," says St. Hildegard's artist in residence, Sandra Vander Schaaf. "People get talked at. This is a space where the words are simple and few, and the gift is space. To give everyone half an hour with their own thoughts, to contemplate the Scripture or the poetry, or the prayer that's been nagging them at the edges of their consciousness all week."

An oasis of healing

Vander Schaaf came to St. Hildegard's as someone who had come to feel a burden of expectation at church. "Being on a committee or serving in one way or another has always been like a job, a commitment, that looks a particular way and has particular constraints around it," she says, adding that for her, this led to church feeling like "more of a burden than a joy."

At St. Hildegard's, she says, "it's less about the 'shoulds' and more about offering the invitational love of God to the human soul."

▲ **Words are "simple and few" at St. Hildegard's.**

PHOTOS: SANDRA VANDER SCHAAF

As artist in residence, Vander Schaaf collaborates with Calabrigo to plan creative activities for St. Hildegard's services and quiet days. She also makes connections with other artists in the community to share their talents. St. Hildegard's has incorporated a wide range of artistic practices into its services and retreats, including hand-painting chocolates, learning Haida weaving and going on an Indigenous plants walk. They painted stones as part of a project for the Vancouver Walk for Reconciliation. The stones were laid as part of an art installation at the end of the walk.

Skelton wrote in an email that she values the liturgy of St. Hildegard's because it "offers those participating an arts-based experience of worship and prayer that is both a traditional Anglican flow and a language system that is trauma-sensitive.

"I'm excited anytime we as a Church can hold onto the tradition we value and at the same time respond to the needs of today's world—in this case, the yearning for non-verbal modes of expression through the arts and the yearning to create places of healing for those who have suffered trauma."

Recalling how she felt when she began attending St. Hildegard's, Vander Schaaf says, "To step into a space that is invitational, that is about grace and beauty as exquisite expressions of who God is and God's way in our lives, and a space sensitive to those who've suffered trauma…it was like landing in an oasis, at a time when I was parched."

Calabrigo says the aim is to "convey the invitational love of God," by making sure that everyone feels invited, but not compelled, to "do what is best" for each of them. "The invitation is to a gentle space of welcome…not to feel in any way forced or pressured.

"I think that's a space that's really needed," she says. She recalls that when she collected feedback from community members, one comment read, "This is the first time I've been able to breathe at church."

Calabrigo says she feels "graced to be able to gather this community," adding, "each Sunday I am just in awe of what's possible." ■

CANADA ▸

Church accessibility—more than just a ramp

▲ The church should identify and encourage people with disabilities to train for the priesthood and other ministries, says report.

PHOTO: GUNDAM AI/ SHUTTERSTOCK

Continued from p. 1

promoting the full inclusion of people with disabilities in the church.

The report describes numerous instances in which Anglicans with disabilities say they have felt excluded by the Anglican Church of Canada, and says that research on disability and accessibility in the church has been "very limited." It states that there is in the church an "apathy to the inclusion of persons with disabilities," reflected, for example, in a low level of awareness on the part of many church members of laws and church policies on accessibility.

Addressing the church, the report asks, "How effectively have you taken up the call to be 'inclusive' of persons with disabilities, including 'effective' policies and supportive framework that uphold these needs and enable the deep wounds of discrimination, exclusion and isolation to heal?"

The report identifies eight barriers facing Anglicans with disabilities, in the areas of attitudes, communication, physical accommodations, mental health and learning disabilities, transportation, vocations, social relations and policy.

Many church parishes, the report says, are reluctant to install physical accommodations—lifts and ramps, for example—because they "feel financially vulnerable," with the result that such accommodations are at times not given a high priority. The report questions whether the national church has made enough funding available to make church buildings fully accessible, especially given—as one respondent commented—that accessibility is becoming increasingly important with the aging of the baby boomer generation.

In making accommodations for people with disabilities, churches often don't ask the opinions of these people themselves on what works, the report states. And yet, it says, "Many persons with disabilities are willing and able to offer support and training to enable the [Anglican Church of Canada] to move forward."

The report notes that disability includes more than challenges with mobility, and also includes sensory challenges such as deafness as well as psychiatric disability, for example. A number of respondents with these disabilities, it says, commented that the church did not seem to recognize the challenges they were facing.

▲ "How effectively have you taken up the call to be 'inclusive' of persons with disabilities?" a report asks churches in Canada.

PHOTO: NATHAN ANDERSON/ UNSPLASH

The report claims that, because of a lack of accommodation in the training of candidates for the priesthood, "for persons with disabilities, visible or invisible, the trials and struggles are much greater" than they are for those without disabilities. Some respondents with disabilities, it said, reported that while they were at seminary, they were discouraged from seeking help from others.

"Is the training of candidates with disabilities to be 'the same' or equitably adapted to enable all those who have been assessed as having a vocational call to move forward equally?" the report asks.

The church, according to the report, should actively "help identify and encourage people with disabilities to attend seminary and enter ministries."

According to the report, 15% of survey respondents were clergy with disabilities.

Hiltz said he found the report's findings important, but he was not in a position to create a new paid position in the church, given the currently "strained" budget of General Synod. The volunteer eventually selected as envoy, he said, may or may not choose to have a council.

Hiltz said he would also bring the report to the attention of the national office's general secretary and human resources manager, and the House of Bishops, asking them to consider whether any of the policies in dioceses or at the church's national level need to be updated.

One of the things he appreciated most about the report, Hiltz said, was that it advanced a broader notion beyond visible disability, to include, for example, hearing and mental health challenges. This should serve as a reminder to churches that fully accommodating people with disabilities is more than just a matter of installing wheelchair ramps and accessible toilets, he said.

The report discusses how some respondents were made to feel unwelcome in their own church because of their disability. One said that, when a senior member of the parish board saw the pain in her face caused by the effort of trying to get to where communion was being served, "he came to me and said…that God would understand if I did not come to church anymore." The respondent added, "I have not stepped into any Anglican church again."

Dolloff—who became, to his knowledge, the first person in the Anglican church worldwide to have been priested in a wheelchair when he was ordained in 1985—says the church should focus on improving accessibility in some key areas.

For a start, church buildings need to become fully accessible—there's no point in a church having a ramp, for example, if it doesn't have an accessible toilet, and the altar in many churches is inaccessible to people who use wheelchairs.

Churches should also be more open to inviting people with disabilities to take an active role in services, he says—lighting candles, reading Scripture passages, carrying communion bread or other elements of the service. "I think there are parishes that do better than others, but for the most part, if you're in a church and you have a physical handicap, you're denied the altar," he says. ■

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• *Anglican-affiliated college to offer course on reconciliation*

CANADA ▸

Primate: ‘We declare that racism is evil’

Continued from p. 1

On Feb. 9, 2018, a Saskatchewan jury found Stanley not guilty of second-degree murder.

Boushie’s death and the trial and subsequent acquittal of Stanley “have re-surfaced profound pain to families and communities,” the bishops said in their statement dated February 15. “They have also raised enormously important questions and challenges for our province and our country.”

The acquittal has fuelled racial tensions in Saskatchewan, where some see the verdict as fair and others as racially biased. It also prompted protests and calls for justice reform across the country.

The primate’s statement expresses support for Justice Minister Jody Wilson-Raybould’s call for a review of the peremptory challenge in jury selection.

Using the peremptory challenge, lawyers currently can reject potential jurors without giving a reason, which the Boushie family’s lawyer and others argue was used by the defence in Stanley’s trial to block Indigenous people from sitting on the jury.

The primate’s statement references Supreme Court Justice Frank Iacobucci’s 2013 report, “First Nations Representation in Ontario Juries,” which found that “underrepresentation of First Nations People living on reserves was a symptom of a much larger crisis in the relationship between Ontario’s Justice System and Indigenous Peoples,” a finding that the primate’s statement asserts “is not unique to Ontario.”

> “The people... although hurt, seem motivated to strive to rebuild the broken relationship.
>
> —Diocese of Saskatoon Bishop David Irving

▲ **Debbie Baptiste, middle, grief-stricken after a jury acquits the farmer accused in the fatal shooting of her son, Colten Boushie**

PHOTO: LIAM RICHARDS/ THE CANADIAN PRESS

The statement also urges people of faith to attend or organize public events in communities. “They could be opportunities for listening, learning, advocacy, and action concerning human rights, racism, and justice,” he said.

The primate’s statement points out “many issues concerning the case,” which have stoked outrage across the country, including that Boushie’s body “lay face down in the gravel of the farmyard for twenty-four hours,” the “insensitive manner” in which the RCMP notified Boushie’s family of his death, the lack of visible Indigenous representation on the jury that acquitted Stanley and “excessive” security measures in the early days of the trial “as if ‘to protect’ those gathered from the Boushie family and the large numbers of Indigenous Peoples assembled.”

Hiltz’s statement acknowledges “growing anger that Canada’s justice system fails Indigenous people with an alarming consistency,” mounting frustration with lack of reform and “the ugly reality that racism is so systemic and embedded in this country that it seems invisible until in some particular tragedy or travesty of justice it is exposed in such a way to render it undeniable in the public realm.”

When asked why it was important for Saskatchewan bishops to issue a statement, diocese of Saskatoon Bishop David Irving wrote in an email that “over the last few years all of our churches in Saskatchewan have been working hard at ‘Relationship Building and Trust Building.’ ” He said that “some of these efforts have been undermined” by Boushie’s “tragic death” and the trial of Stanley. “Many of our communities are really hurting and racism has come to the surface,” he said.

The bishops’ statement underscores that “the path to peace is more than simply avoiding conflict—it is a call to active engagement and to concrete action that builds right relationships.” Building right relationships has been the goal of Canada’s Truth and Reconciliation Commission, the bishops say, “and all are now being challenged and called to pursue that goal with renewed passion and commitment.”

Irving says he is meeting with the Roman Catholic Bishop of Saskatoon Mark Hagemoen to discuss “how we can re-establish Indigenous relations” in the area around Biggar, Sask., where Boushie was killed. “The people of the area, although hurt, seem motivated to strive to rebuild the broken relationship. We recognize there will have to be a slow, patient approach and much conversation before we get there, but we will never get there if we do not sit down together.”

‘We declare that racism is evil’

The primate’s statement, entitled ‘An appeal for a good conscience’ (1 Peter 3:21), is broken down into responses to events surrounding the Boushie case “as people of faith,” “as members of the Anglican Church of Canada” and “as citizens of Canada.”

As people of faith, the statement says, “We declare that racism is evil” and “in fundamental conflict with the truth that God created all peoples with an equal love and endowed each with an equal dignity.”

As members of the church, the statement calls “every diocese in our Church to endorse and embrace the Charter of Racial Justice [endorsed by General Synod in 2004] and encourage our bishops to commend it for endorsing and embracing by every parish within their dioceses.”

It urges dioceses to consider requiring anti-racism training for candidates for ordination and those who serve on diocesan committees and councils.

As citizens of Canada, “We recognize that there is no real hope of reconciliation without confronting the racism so deeply embedded in our structures and social systems,” the statement reads. “We encourage a renewed commitment to the values in the Canadian Charter of Rights and Freedoms (1982).

The statement also calls for a full implementation of the United Nations Declaration on the Rights of Indigenous Peoples. ■

Newfoundland bishop remembered for ‘infectious laugh and deep faith in Jesus’

OBITUARY

Tali Folkins
STAFF WRITER

Mark Genge, who served as the first bishop of the diocese of Central Newfoundland from 1976–1990, died the night of January 17, the ecclesiastical province of Canada announced January 18. Genge was 90.

“He will be remembered by many for his infectious laugh and deep faith in Jesus,” the announcement, on the province’s Facebook page, reads.

Born and raised in St. John’s, Genge began training to be a priest at Memorial College and Queen’s College, both in St. John’s, in 1949. He was ordained a priest in 1952. He served in parishes in Corner Brook and Stephenville, both in western Newfoundland, and in Marbleton, Que., and Toronto.

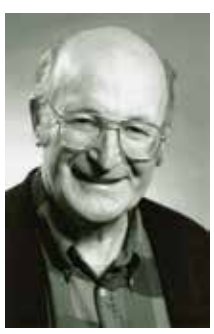

PHOTO: GENERAL SYNOD ARCHIVES

Bishop Mark Genge

Genge was elected bishop of the newly-formed diocese of Central Newfoundland in 1975.

As bishop, he was known as “a true spiritual shepherd,” according to a funeral home obituary. “He will always be admired for his down-to-earth goodwill, his humour and story-telling, his willingness to devote himself to the myriad of concerns of all the parishes he served.” ■

Getting to know you: Anglicans, Mennonites convene

Continued from p. 1

"I think there's an openness to seeing where the spirit leads and where the conversations take us."

The dialogue took place following the approval of a resolution by General Synod in 2016. Overtures for a five-year bilateral dialogue were already "positively received" by Mennonite leaders before it was presented for action, according to background notes included in the resolution.

Stating that the Anglican Church of Canada no longer holds the "privileged" place in Canadian society that it once did, the resolution suggests that through dialogue with the Mennonites, the church might learn "about living faithfully as disciples of Jesus on the margins of society."

Since their origins, Mennonites have taken a number of "countercultural" stances on various issues—adopting pacifism, for example—and have often formed their own alternative communities, Sharman says. By contrast, he says, the Anglican church has historically aligned itself closer to the state, having served as the "establishment church" in many countries and expecting to have a role in the shaping of policy.

PHOTO: CONTRIBUTED

▲ Members of the Anglican Church of Canada-Mennonite Church Canada Dialogue at their first meeting in Waterloo, Ont., February 2-3

For their part, Sharman says, Mennonites expressed interest in what they perceived as an Anglican ability to hold together despite differences of opinion. "They see in Anglicanism…how to be a church that is comfortable with reconciled diversity, that allows for healthy disagreement or good disagreement within a big tent."

There is some interest among Canadian Mennonites in the liturgical forms of worship that characterize Anglicanism, say Sharman and Mennonite dialogue co-chair Melissa Miller. Some Mennonites are drawn to "the very beautiful liturgy, the frequency of communion, the respect for the Word, for the Bible," Miller says.

Dialogue members also discussed the possibility of partnering in reconciliation initiatives with Indigenous communities, Sharman says.

They noted that both churches are increasingly working together on social justice issues, Sharman says. Both are members of the Canadian Council of Churches, and either they or their affiliated relief and development agencies belong both to ecumenical social justice group KAIROS Canada and the Canadian Foodgrains Bank, a network of Christian organizations for fighting hunger.

Mennonites are Anabaptists, which means they believe that baptism should be practised on those old enough to be able to freely confess their faith in Christ, rather than in infancy. Formed in 2000 after the integration of three North American Mennonite organizations, Mennonite Church Canada has 225 congregations and 31,000 members, according to its website. ■

EVERYDAY SAINTS ▸

100-year-old Ottawa priest receives Canada 150 medal

By Art Babych

Canon Ken Cowan, who was born 50 years after Confederation, before the end of the First World War, and before his birth-province of Saskatchewan became a teenager, was presented with a Canada 150th Anniversary Medal January 21 at his home parish of Christ Church Bells Corners, in the Anglican diocese of Ottawa.

Liberal MP Chandra Arya was on hand at the reception to congratulate 100-year-old* Cowan and pin the medal on him as dozens of parishioners, guests and two of his sons looked on. The medal is given to Canadians whose generosity, dedication, volunteerism and hard work make their communities a better place to live in.

It was the Rev. Kathryn Otley, rector of Christ Church, who nominated Cowan for the medal. "We made a nomination on Ken's behalf—without telling him—so it was a big surprise," she told the gathering.

She noted that Cowan became a deacon in 1941 and a priest in 1942, for a total of 77 years of ordained service. He is "still serving today and still attends our vestry, our annual general meeting and advocates for mission," said Otley. "He's just an amazing force in the community and not without a sense of humour."

"He's just an amazing force in the community and not without a sense of humour.

—The Rev. Kathryn Otley, rector, Christ Church Bells Corners, Ottawa

▲ Liberal MP Chandra Arya presents a Canada 150th Anniversary Medal to Canon Ken Cowan.

PHOTO: ART BABYCH

Cowan, who is also honorary assistant at the church, is confined to a wheelchair and wears a hearing aid, but attends services each Sunday and participates in discussions about church issues.

He did not speak at the reception, but in an interview with the *Anglican Journal* at his residence in a retirement home near Christ Church January 24, Cowan was asked what the happiest time in his life was. "That to me is very difficult because they were all happy," he said.

He and wife, Dorothy, the only daughter of Ottawa Bishop Robert Jefferson (1939–1954), were married for 74 years until she died in May 2015. With a smile, Cowan recalled that after the couple's marriage, her father "immediately sent us to the boondocks—Combermere [Ont.]," he said. "No electricity and no running water, but a nice beach."

One of the five churches he served was in Algonquin Park, Ont., where "as many as 500 young people" would come to services, he said.

Following his retirement 30 years ago at the age of 70, the Cowans led almost 50 different land and cruise tours for Toronto-based Craig Travel.

Asked about his "secret" for living a long life, Cowan replied quickly, "No drinking, no smoking, no running around." As well as eating the right foods, he added.

As for what inspired him to become a priest, Cowan said in part he was influenced by the Oxford Group (a Christian fellowhip founded by the American Christian missionary Frank Buchman) that called on people to surrender their life to God's plan through personal conversion. ■

Art Babych *is a freelance photojournalist based in Ottawa.*

** Canon Ken Cowan turned 101 in March.*

Archbishop Hiltz voices support for women disclosing sexual harassment and abuse

Continued from p. 2

can improve its policies, says Wells. She would like to see a national policy that would restrict clergy from transferring between dioceses without any communication, preventing predators from simply seeking a new position.

The issue is addressed in some diocesan policies, she says, it is "not addressed as a policy of the church." Wells says that while most diocese have a sexual misconduct policy, some need to be updated.

She declined to say how many dioceses do not currently have a sexual misconduct policy in place, as some may have begun developing one since the time of her review last year.

She also would like to see policies displayed more prominently—on the home page of diocesan websites, for instance.

When asked how the church is uniquely equipped to handle issues of sexual misconduct, Wells says, "I think the Christian faith acknowledges that we're all flawed, but there's always hope. That's the fundamental principle that's in the story of the crucifixion and the resurrection."

This is the lens through which Wells has always thought about her work teaching and creating safe church policies. "This is hopeful. This is the work of hope; it's a resurrection ministry." ■

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