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ILLUSTRATION: ALIDA MASSARI

Rejoice

There's something special about Advent concerts, which draw Christians and non-Christians alike. See story p. 7



PHOTO: CONTRIBUTED
Emmanuel Gatera is now a priest.

Traumatized as a child, Rwandan Anglican works to heal genocide-scarred youth

Tali Folkins
STAFF WRITER

Emmanuel Gatera was only five when trauma of a kind so familiar to his fellow Rwandans first began to afflict his young brain.

It was Christmas Eve, 1963 at his family's home in southwest Rwanda. The family had just sung Christmas carols, and he and his seven-year-old brother, excited

about what the next day would bring, had to be reminded by their parents that it was time for bed.

About an hour later, a mob of more than a hundred people had gathered outside the house. They tried to bash their way through the front door, but Gatera's father, a carpenter, had built it to withstand such an assault, and it held. So the mob

See Trauma, p. 12

Welby, Francis vow to strive for social justice

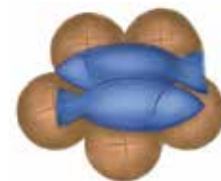


IMAGE: THOOM/SHUTTERSTOCK

André Forget
STAFF WRITER

While decisions by some Anglican churches to ordain women and allow same-sex marriage have been major hindrances to formal unity between Anglicans and Roman Catholics, a common declaration issued by Archbishop of Canterbury Justin Welby and Pope Francis October 5 reaffirmed their commitment to ecumenical work.

"While...we ourselves do not see solutions to the obstacles before us, we are undeterred," the declaration says. "We are confident that dialogue and engagement with one another will deepen our understanding and help us to discern the mind of Christ for his church."

See related story,
p. 3.

See Anglicans, p. 13

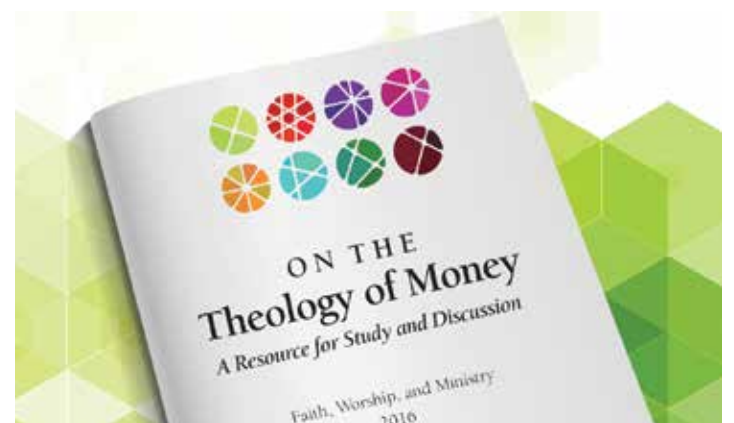


IMAGE: SASKIA ROWLEY

The task force on the theology of money argues that the current economic system is an example of "structural sin."

'A vision of enough'



IMAGE: SKYBOYS/SHUTTERSTOCK

André Forget
STAFF WRITER

On October 18, an Anglican Church of Canada task force released "On the Theology of Money," a report calling the faithful to embrace a "vision of enough" when it comes to material wealth.

Many Christians in the 21st century are torn between their faith, which teaches that hoarding wealth is wrong and that Christians should support each other, and an economic system that values individualism, limitless growth and commodifica-

See Theology, p. 10

BIBLE READINGS on p. 15

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Emblem of
pain and hope

11



'I was sick,
and you visited me'

9



Bells
toll for
Aleppo

WORLD ▶

PWRDF launches appeal for Haiti

“Matthew was the most powerful storm to have hit the island nation in almost 10 years.”
—PWRDF

Tali Folkins
STAFF WRITER

The Anglican Church of Canada’s relief and development agency is asking for donations to support the people of Haiti as they attempt to cope with the aftermath of Hurricane Matthew October 4.

The Primate’s World Relief and Development Fund (PWRDF) launched an appeal for Haiti October 8, noting that, while the storm had passed, its effects were likely to continue to be felt for some time.

Matthew was the most powerful storm to have hit the island nation in almost 10 years, PWRDF said. It brought torrential rains and winds of close to 220 km/h to a Haiti still recovering from the catastrophic earthquake that struck in 2010. About 60,000 people were still living in tents or other makeshift homes following the earthquake.

As of press time, at least 1,000 people had already died in Haiti as a result of the storm, according to the CBC. Tens of thousands of homes have been destroyed, along with roads and other infrastructure, PWRDF



▲ A toddler rests near collapsed homes in Jérémie, Haiti, October 10.
PHOTO: LEMOYNE/UNICEF

said. There is a higher risk of cholera and other water-borne diseases, it added. PWRDF announced an initial grant of \$15,000 for Haiti relief October 4, and has since then sent \$25,000 more (plus \$20,000 for Cuba). The money will help provide food, medical aid, shelter, clean water and

other assistance to Haitians, the agency said. The grants were made through ACT Alliance, a coalition of church-based aid agencies.

PWRDF officials say that although some concerns about the efficacy of disaster relief spending in Haiti were raised after a number of recent high-profile news stories about the American Red Cross, donors to PWRDF can be confident their money will be well spent. PWRDF staff make regular visits to the offices of their partner agencies to assess how projects are being administered and inspect their books for receipts and other important documentation, says Simon Chambers, PWRDF communications co-ordinator.

Donations can be made online, by phone (contact Jennifer Brown at 416-924-9192 ext. 355; or 1-866-308-7973) or by mail. Cheques should be payable to “PWRDF,” marked “Haiti Response,” and sent to: PWRDF, The Anglican Church of Canada, 80 Hayden Street, Toronto, ON M4Y 3G2. ■

Diocese donates \$500,000 for PWRDF health projects

André Forget
STAFF WRITER

The diocese of Toronto will be donating \$500,000 to The Primate’s World Relief and Development Fund (PWRDF) to support maternal, newborn and child health in Indigenous communities in Canada and in several African countries.

The money comes from the diocese’s Our Faith – Our Hope fundraising campaign, which has brought in a total of \$33 million so far to support a wide array of local and international mission initiatives.

In a press release, Archbishop Colin Johnson, diocesan bishop of Toronto and metropolitan of the ecclesiastical province of Ontario, said he was “delighted” that the diocese was supporting work with women and children outside its own jurisdiction.

“In Africa, it is the church that has the trusted responsibility for medical and social support of vulnerable people to a degree unknown here. In the North, the



PHOTO: ZAIDA BASTOS

▲ Some of the donation will be used for “solar suitcases,” portable sources of electricity for maternal health clinics.

needs of families are enormous... This is such a great ministry and good news in action,” said Johnson.

PWRDF executive director Will Postma said, “The fact that faith-inspired giving is translated into really important deeds of mercy and compassion where the needs are highest—that says a lot.”

A big portion of the donation—\$343,000—will go to PWRDF’s All Mothers and Children Count program in Burundi, Mozambique, Rwanda and Tanzania, where there are high rates of child and maternal illness and mortality. In Mozambique, for example, there are 500 deaths per 100,000 live births, compared to 12 per 100,000 in most of Canada.

The program aims to combat these high rates by upgrading health-care facilities in rural areas and providing better access to clean water.

Because PWRDF is eligible for matching grants from the Department of Global Affairs Canada, the program will receive an additional \$1.9 million, for a total of almost \$2.3 million.

PWRDF’s Women Empowerment Project, which helps women in Mozambique secure access to bank loans for the purposes of creating small businesses, will receive \$55,000 of the remaining funds. The balance of \$52,000 will fund a Cana-

dian delegation to the diocese of Masasi to learn about the programs in action and to act as “champions for the food security and maternal, newborn and child health work of PWRDF” when they return to Canada.

The donation also provides impetus for a new program to foster more culturally sensitive maternal and newborn health services for Indigenous communities in Canada’s North and in Mexico and Peru.

Zaida Bastos, development partnership program director for PWRDF, said this initiative comes in response to a need identified by PWRDF’s Indigenous partners in Canada and beyond. Statistics around rates of child and maternal mortality in isolated Indigenous communities can be as high as those for developing countries, she said.

National Indigenous Bishop Mark MacDonald said he is “excited to hear of this initiative, having just had a number of conversations with folks in Northern Ontario about the urgent need for this work.” ■

The Anglican Church of Canada

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WORLD ▶

Church unity ‘for the sake of the world’

André Forget

STAFF WRITER

Since their inception 50 years ago, ecumenical dialogues between Roman Catholic and Anglican churches have often focused on arcane points of doctrinal similarity and difference.

But there is a growing desire in both churches to see unity as more than an end in itself, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada, reflecting on his recent trip to Rome.

“The unity of the church is not for the church itself, and if it is, we might as well stop talking,” Hiltz said in an interview. “The unity of the church has to be in the interest of a common and faithful and united witness to the gospel, and the gospel is clearly for the world.”

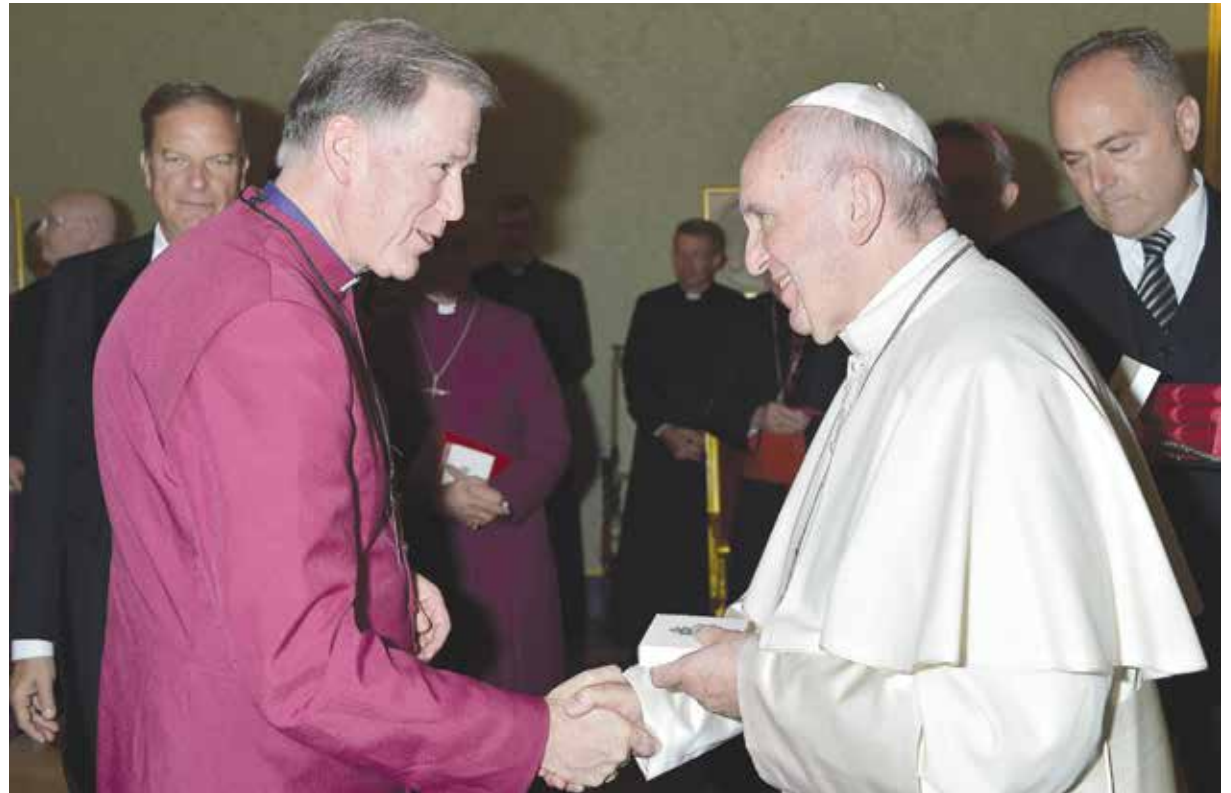
Hiltz travelled to Italy October 4-6 as part of a delegation of Anglican primates and bishops led by Archbishop of Canterbury Justin Welby to celebrate the 50th anniversary of the Anglican Centre in Rome. It was his first time in Rome, and his first time meeting Pope Francis, whose work he admires and whom he often quotes.

“It was an amazing experience,” Hiltz said, noting how impressed he was by the pontiff’s humility and grace. He recalled one particular moment, when Welby and Francis had just entered the courtyard of a church and were about to proceed into an ecumenical service together when there was a burst of applause. Assuming it was for the Pope, Welby stepped back. Francis, however, gestured for him to continue to walk shoulder to shoulder with him.

“[Francis’s] first words to Justin Welby when Justin made his first visit to Rome were, ‘We must walk together,’” Hiltz explained. “There is such integrity to the man—you know, we must walk together, literally as well as figuratively.”

During the visit he was also struck by the comparison between the current Archbishop of Canterbury and the Pope—both of whom are similarly interested in the practical ways the church can shape the world—and their predecessors, Rowan Williams and Benedict XVI, who were more scholarly and contemplative in their approach.

It was a point underscored by the joint



▲ Archbishop Fred Hiltz, primate of the Anglican Church of Canada, meets Pope Francis after ecumenical vespers held at the Basilica of San Gregorio al Celio October 5.

PHOTO: SERVIZIO FOTOGRAFICO L'OSSERVATORE ROMANO

declaration signed by both leaders October 5, which highlighted common views on issues like poverty and the refugee crisis. (See related story, page 1.)

The service leading up to the signing of the joint declaration was only one part of the three-day trip. In addition to touring the Anglican Centre, which serves thousands of pilgrims every year, the bishops participated in a colloquium of Anglican and Roman Catholic theologians discussing the history and future of ecumenical dialogue between the churches.

Hiltz said one of the most stimulating talks was by the Rev. Étienne Vetö, a Roman Catholic priest from France, on the future of the Anglican and Roman Catholic churches. Vetö noted that in the next 50 years, both churches will be facing similar changes. For example, in addition to issues around gender inclusion, Anglicans and Catholics will both have to adapt to a change in the centre of gravity away from traditional European cities like Rome, Canterbury and Geneva and toward metropolises in the Global South, like Buenos Aires, Manila and Mombasa.

Hiltz noted that the bishops also learned

a little more about the future direction the ecumenical dialogues will take. While questions about the doctrinal differences between the churches remain important, the dialogues themselves are shifting to discussions about how the churches could “live out” the statements of agreement they already have.

Hiltz said that one of the themes that emerged from the conference was the sense that “ecumenism has to be built on relationships...if it is built on relationship, then it is not what I bring to the table to correct you, it is what do I have to learn from you, and what do you have to learn from me?” For example, Hiltz said that one area Catholic theologians identified where they could learn from Anglicans is the inclusion of laity in conciliar structures and electing new bishops. Their Anglican counterparts, on the other hand, said the Communion might be able to learn something from Catholicism’s non-parliamentary approach to decision-making to strengthen the Instruments of Communion.

Practical expressions of unity between the two churches were also evident during the trip, according to Hiltz.

On the night of October 5, ecumenical vespers were held at the Basilica of San Gregorio al Celio, where the choirs of the Sistine Chapel and Canterbury Cathedral sang together. During the service, 19 pairs of Anglican and Catholic bishops were commissioned for united mission. The next day, they were presented with Lampedusa crosses during a service at San Francesco Saverio del Caravita.

Named after Lampedusa, an island between Sicily and Tunisia, these crosses are made of wood from the wreckage of boats carrying migrants and refugees that capsized between North Africa and Europe in 2013.

Hiltz said the crosses were given “as a reminder to us of our call to unity and mission, and that mission is for the sake of the world, and the suffering peoples of the world.”

For him, it was yet another reminder that ecumenical dialogue is not only a matter of discussing doctrine.

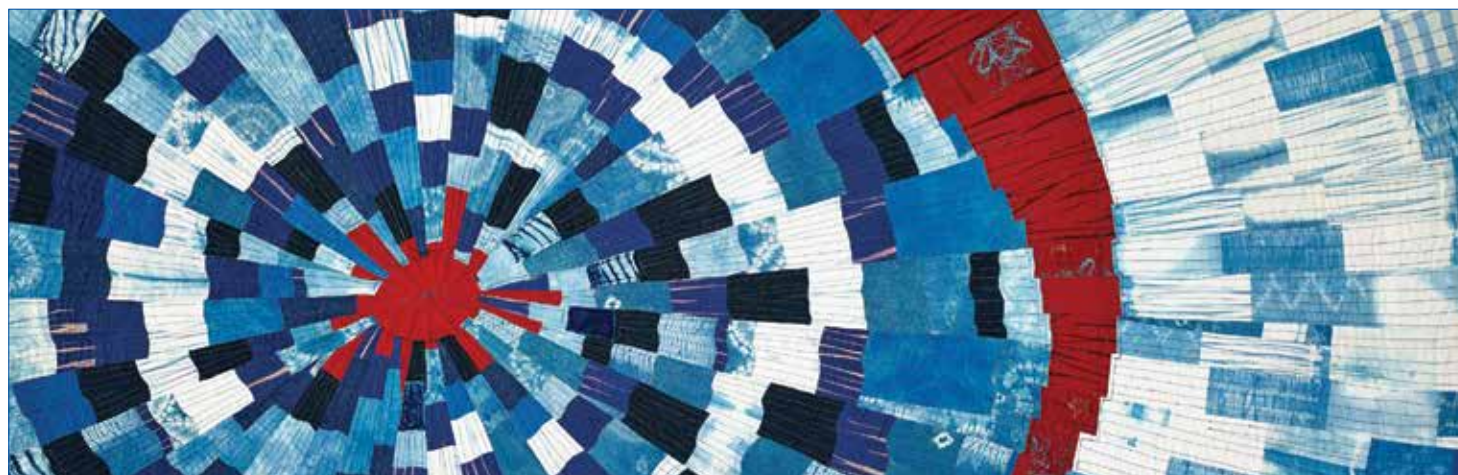
“What is the point of our unity?” he asked, letting the question hang in the air. “Is it for the sake of the church alone, or is it for the sake of the world and a common witness to the gospel?” ■

Web Exclusives

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• Hiltz to attend England’s Mission to Seafarers’ Christmas service

• Anglican and Roman Catholic bishops ‘sent out’ for united mission



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EDITORIAL ▶



Marites N. Sison
EDITOR

“WHAT WOULD MAKE you care about Aleppo?” A CNN article carried this headline on its website in October, at the height of the Syrian and Russian military assault on east Aleppo, where about 275,000 civilians were trapped inside rebel-held parts of the city.

The article then posed a series of questions, each buttressed with haunting photographs, videos, stories and statistics—compelling proof, if you will, about why you should care about the humanitarian crisis in Aleppo and other parts of Syria. “Would the pictures make you care? Would the numbers make you care? Would the stories make you care? Would the frustration make you care? What more will it take?”

Most of us would have seen those images and heard the grim statistics, but decided the conflict too overwhelming for words and action. Others will say they’ve done their part by welcoming Syrian refugees into their communities and giving donations for relief efforts. Indeed, many of these efforts were triggered by the image last year of Alan Kurdi, the three-year-old Syrian boy whose lifeless body washed up on a Turkish shore as he and his family tried to cross the Mediterranean Sea in hopes of finding safety.

But the biggest humanitarian crisis since the Second World War isn’t over. There have been many more Alan Kurdis, the death toll is mounting and the ruthless attack on the civilian population by the Syrian government, and its allies Russia and Iran, is unrelenting. The war, which began in March 2011, is nearly in its sixth year.



▲ **The war has now killed more than 470,000 people, injured 1.8 million others and displaced half the country’s population of 21.8 million.**

PHOTO: ALEXANDRE ROTENBERG/SHUTTERSTOCK

In 2014, unable to get safe access to Syria, the UN stopped independently counting the number of deaths, which stood then at 250,000. The war has now killed more than 470,000 people, injured 1.8 million others and displaced half the country’s population of 21.8 million, according to the Syrian Center for Policy Research. About five million Syrian refugees are living in neighbouring countries and beyond, including Canada; about 6.6 million are internally displaced. According to the Canadian Red Cross, half of the remaining population is now dependent on relief agencies for food, household items and health services—a challenge, since even those who are delivering aid are being targeted by airstrikes.

And yet, where is the world’s outrage for Syria?

On Feb. 15, 2003, an estimated 15-30 million people from 800 cities and 75 countries around the world took part in a co-ordinated day of protests to oppose the U.S.-led invasion of Iraq. It was, by some accounts, the largest anti-war rally in history. It didn’t stop the war, but it still meant something. The U.S. and its allies lost in the court of public opinion; years later, many leaders acknowledged that the war had been a mistake. The unprecedented action sent a powerful message to governments that they were going to war without their citizens’ consent, hence the rallying cry: “Not in My Name.” Its impact was immediately felt in countries like Canada (where 250,000 people marched in Montreal alone), which decided not to join U.S. President George W. Bush’s “coalition of the willing.” Equally important, it established solidarity with ordinary Iraqis who became victims of the ensuing violence.

In contrast, the international response to Syria has been muted, to say the least.

We do not minimize what churches, NGOs and some governments have been doing to offer prayers, host refugees, provide vital humanitarian relief and press for a negotiated political solution to the problem. (See related stories, pages 8, 9.)

But it is troubling that what passes for a global mass action is Netizens using the Twitter hashtag #PrayforSyria each time a child gets killed in the airstrikes.

There is no doubt that the situation in Syria is complicated. There are too many players involved. The U.N. and some world leaders have been trying to negotiate a political solution and the European Union has imposed sanctions on top Syrian officials, all to no avail. Western powers, including the U.S., acknowledge there is “no appetite” for a military intervention, and with reason. Putting the U.S. in direct confrontation with its Cold War rival Russia will only exacerbate the situation.

Many of the world’s political and religious leaders believe the only viable option is for Syrian President Bashir al-Assad to go, and for Russia and Iran to stop proping up his regime. A coalition government could then be set up to rebuild the nation and address threats to its national security, in particular, ISIS. “His [Assad’s] stepping aside would be the most heroic thing to do in his life and the best decision he’d ever taken,” said Archbishop of Canterbury Justin Welby.

Assad, however, is digging in his heels. The citizens of the world need to send Assad and his allies a strong but peaceful message that he has to go and the carnage has to end. There’s no guarantee it will work. But we will all have failed Syria if we do nothing. ■

Email: tsison@national.anglican.ca

LETTERS ▶



IMAGE: MARYLIA/SHUTTERSTOCK

‘A marvelous opportunity’ to learn how to love

I have just finished reading *Homosexuality and Christian Faith: Questions of Conscience for the Churches*. As the mother of a gay son, I quote from the Afterword: “We can treat this controversy, not as a sign of the church’s decadence or its disobedience, but as a marvelous opportunity to learn to love as Jesus commanded us to love.”

Sheila Hawkins
Midland, Ont.

Changing marriage

I have a compromise solution for the same-sex marriage dispute. There are two elements to marriage. The first is the relationship between two persons, upon which the current debate is centred. The second, upon which it was originally founded, is procreation or the creation of life.

My suggestion is that the traditional form of marriage be altered to provide two forms, one specifically recognizing the creation of life, and one not. To equate heterosexual with homosexual marriage is to eliminate procreation as a factor, and by implication, of importance.

Michael Jarvis
Victoria

Would photocopies work?

I can understand that many of the hymns in *Common Praise* sound alien to Indigenous Anglicans.

Coming from Switzerland, a republic for hundreds of years, all these references to “King of Kings” and “golden crowns” don’t make sense to me. “Father, Almighty God, Creator” is what I feel



hymn books might be way down the line of priorities.

We could start with photocopying a few hymns created by Indigenous Anglicans and take it from there.

Lisbeth Mousseau
Nepean, Ont.

comfortable with.

The melodies are familiar, since they come from the European culture. But that is not the case for Indigenous Anglicans.

With the struggle for funds overall, new

Picture Your Faith

Do you have photographs that illustrate “Compassion”? We invite you to share them by sending to *Picture Your Faith*, our monthly online feature. Deadline for submissions is December 30.

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

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COME AND SEE ▶



The Lampedusa Cross

By Fred J. Hiltz

AT THE HEART of Christmas is The Child, that “holy infant, so tender and mild,” the Son of God, cradled in the loving arms of Mary and guarded by the loving watch of Joseph. In Luke’s gospel, this is the image of The Holy Family: safe and secure in a manger behind an inn in Bethlehem. Shepherds adore The Child and angels sing. In Matthew’s gospel, this is the image of The Holy Family: unsafe and on the run. Magi gift The Child, and angels warn of Herod’s plot to find and destroy him. Joseph abides by the instruction to “take the Child and his mother and flee to Egypt” (2:13) and to remain there until it is safe to return. When they can, they settle in Nazareth, in the region of Galilee.

As we prepare to celebrate the birth of this Holy Child whom we know as Lord of Life and Prince of Peace, we remain ever-mindful of the millions of refugees who are fleeing the rage of their oppressors. They carry little more than their children. Sadly, some of them have to leave their elderly behind. All of them bear the scars of trauma through the atrocities they have witnessed, including the relentless



▲ The Lampedusa Cross, carved by an Italian carpenter in memory of drowned migrants

PHOTO: FRED HILTZ

bombings of their cities, the merciless targeting of hospitals and the blocking of convoys carrying humanitarian aid. Most of them know they will never return. Many of those seeking refuge in other countries have boarded vessels and made treacherous voyages across the Mediterranean Sea, enduring overcrowded conditions and the danger of sinking. Many have survived shipwreck. So many others have not.

The wreckage of these boats has washed up on the shores of the Italian Island of Lampedusa. It is a destination point for those seeking refuge in Europe. Moved by the immense suffering and the great hope against all odds of those who have taken this voyage, local carpenter Francesco Tuccio started picking up pieces of wood from this debris and making crosses. They are absolutely amazing. They are not evenly proportioned and bear many colours and many nail holes. They are neither fine nor finished. They are

rough, ragged, weather-beaten and worn. Each is a sacred piece of work, crafted out of a heart of mercy and love for those who are so vulnerable and valiant, so strong in their hope for a better future. Francesco has made hundreds of these crosses, which are finding their way around the world.

The formal description of this Lampedusa Cross reminds us that it is “a sign of the plight of refugees...and the call to the church to respond with the death-defying compassion of Christ.”

This Christmas, let us pray for all refugees—those on the run and those in camps, those on the high seas and those at border crossings. Let us give thanks for all nations that have enabled their resettlement. Let us rejoice in all those who open their hearts and hands to welcome and accompany them in a new life.

I commend all of you who have done this very thing this year. Thank you for the love, generosity and friendship you have shown in the name of him whose birth we celebrate and whose own refuge we remember, Jesus our Lord. ■

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

WALKING TOGETHER ▶



The second coming of Christ

By Mark MacDonald

IN MANY CIRCLES of our church, outside of the liturgy itself you don’t hear much about the second coming of Christ. It is a major article of our faith, with the same status as the birth of Christ or the Resurrection. To our ancestors in the faith, the proclamation that Christ is coming again was not just a doctrine to believe, it was a source of constant hope and great inspiration. Certainly, not everyone has forgotten, but the return of Christ does not flavour our preaching and teaching in the way it used to among our ancestors of faith.

Perhaps we have lost sight of it in the comforts of our time. Perhaps it is too fearful an idea. For some, it might appear too fanciful. In any case, its disappearance should make us wonder.

For the poor, marginalized and threatened, knowing that Christ is coming again—and, as Scripture insists, soon or perhaps quickly—has always been a cherished hope, perhaps even an experience—some claim they experience the first movements of Christ’s second coming, here and now. We can see it in the Eucharist; we know it in justice and peace. These realities should also make us wonder, since the most damaging and dangerous reason for not holding fast and close the second coming is that we are too comfortable and too powerful in this life to look for another.

Christ our hope, regardless of our state in life, tells us 1) to work for the good, as if each day is our last, and 2) to let hope for a new day, when all will be made right, guide all of our actions in life. ■

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

LETTERS ▶



Unhappy with coverage

I wasn’t happy with the *Anglican Journal’s* coverage of General Synod. The L’Arche Spirit Movers dancers, who took part in the opening Eucharist, weren’t even mentioned. These dancers are members of the L’Arche Daybreak community and practised for weeks to get ready for the service.

The girl in the wheelchair who was the first to appear is Rebecca. Rebecca has cerebral palsy and had had a seizure that day. Yet, she insisted that she come and take part in the liturgical dance, along with my daughter Lesley and her friends.

Barbara White
Scarborough, Ont.

L’Arche Daybreak members perform a liturgical dance at General Synod 2016.

PHOTOS: ART BABYCH



From the Web

Pray for Syria

Thank you for the appeal (*Pray for war-ravaged Aleppo, asks primate*, Sept. 29, 2016, anglicanjournal.com).

It is really our prayer, as Christians, that a peace agreement might be reached in Syria. What is happening now is disheartening. May the God of peace and love bring sanity in Aleppo.

Ishanesu S. Gusha

Christian guilt won’t work

St. Augustine may be of some help when analyzing what is posted with deliberation, perhaps especially in cases where the [commentator] is not concealed by anonymity (*We are what we post*, Sept. 26, 2016, anglicanjournal.com).

When one is looking at social media information emitted from people who respond immediately, reactively, and

especially anonymously, then St. Augustine must yield to more modern insights about media as an extension of one’s nervous system, as noted by Marshall McLuhan, for example. One tweets or posts almost as one thinks a random private thought or is moved to internal expression with no need for a public mask or social filter.

When it comes to impulsive social media blurting, even hateful blurting, inoculating the posting anti-community with good old-fashioned Christian guilt is unlikely to produce widespread successful change. The analogy is to rush hour traffic, the aggressive other driver and the blaring horn, wherein deliberation on the value of love is likely overridden by the other driver as non-person and the blaring car horn as reactionary scream.

Rod Gillis

Web Exclusives

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• *National Indigenous bishop joins ‘water protectors’ at Standing Rock*

ANALYSIS ▶

Do we ignore the women at the centre of Advent?

By Paul Knowles

ADVENT—a time for sober reflection, or joyous celebration; a time when the church honours women in the gospel story or ignores them.

Former United Church moderator the Very Rev. Gary Paterson thinks of Advent as “a strange season in the life of the church.”

Has a church traditionally dominated by men created a myopic tradition largely ignoring the female perspective? Might our focus on Advent as distinct from Christmas be a roadblock to evangelism?

Church lectionaries feature readings for each Sunday of Advent. This year there are four segments from Isaiah; four Psalms; Paul, James and Matthew on preparing for the second coming; two readings about John the Baptist; and Joseph and the angel.

One alternative reading is suggested—the Magnificat (Luke 1:46-55), but this optional reading omits the first three words of the passage. Those words are, simply, “And Mary said.” The song is there—the female author is omitted.

Does all of this represent an anti-female bias among those who created the lectionary? Opinions vary.

Paterson says, “I only give John the Baptist one Sunday despite what the lectionary suggests. Mary always gets a Sunday...often Elizabeth gets one, too.”

Canon June Hough, rector of the Church of the Ascension (Anglican), in London, Ont., has no doubt there is a problem: “The women are supporting characters. Even at the temple, we have a Song of Simeon, and Anna is secondary...A strong patriarchal spirit pervades most of how we interpret Scripture.”

But Canon Wendy Fletcher, principal at Renison College at the University of Waterloo, disagrees. “Of course, women as the child-bearers in our world are at the centre of Advent’s meaning... The third Sunday of Advent, which focuses on Mary, her joy, her willingness to give everything for love, is an appropriate balance to Advent’s call... to ‘repent.’”

Bishop Linda Nicholls of the diocese of Huron, notes, “The lectionaries only need one Sunday on John the Baptist—I have not



PHOTO: NANCY BAUER/SHUTTERSTOCK

“The women are supporting characters. Even at the temple, we have a Song of Simeon, and Anna is secondary.”

—Canon June Hough, rector, Church of the Ascension

heard anyone explain the double Sunday emphasis.” Nonetheless, she rejects the suggestion that male decision-makers have de-emphasized the role of women because of “male mystification” around pregnancy.

Current United Church moderator the Rt. Rev. Jordan Cantwell says: “The church is quite afraid of human bodies, and female bodies, in particular. So we do tend to ignore or downplay the very embodied experience of Mary and Elizabeth. That is a mistake.”

Hough adds, “This is not Lent. A woman or man doesn’t celebrate only the moment the child is birthed: there is the heartbeat, watching it move—even with adoption, there is the waiting, getting a room ready...a sense of joy.”

Fr. Murray Watson, professor of theology, Huron University College in London, Ont., and a Roman Catholic priest, takes exception to the idea that there might be a male-dominated focus. “This represents a misrepresentation of the richness of what

Advent means to the Christian church, and relies on stereotypes and caricatures of ‘male thinking’ that are, at best, reductionistic, partial and often incorrect.”

The Rev. Dawn Hutchings, from Holy Cross Lutheran Church in Newmarket, Ont., is unequivocal: “I can’t help wondering why the creators of the Revised Common Lectionary... have failed to remember the stories and names of our foremothers.”

Watson thinks that Advent is often a season of misunderstanding. “The official documents of my own Catholic church say that ‘Advent is... a period for devout and joyful expectation.’ However, I think that this understanding has yet to trickle down to many parishioners.”

Nicholls points to a symbolic change: “Anglicans have shifted from using the colour purple to using royal blue, leaving purple for Lent.”

There is no consensus on whether Christmas carols should be sung during Advent—although Cantwell, for one, asks, “Why the heck not?” Some see this carol controversy as symbolic of a disconnect between the church and society. If the birth of Jesus is the second-most-important story in the Christian canon (Nicholls reminds us that “Christmas is meaningless without Easter”), is Advent a time for evangelism—and is the church succeeding at it?

Paterson suggests, “We are out of step with the cultural activities all around us... and that’s both good and bad. Good, because it presents a counter-cultural voice to the building frenzy of consumerism... The invitation to focus on an inward journey that celebrates life (and yes, pregnancy), and peace and joy and hope and love feels so important. Whether we do that well is another question.”

There is no agreement about how well churches are celebrating the women at the centre of the Advent story, but the consensus is that they should be celebrated.

Somber reflection or joyful celebration? Everyone agrees, there should be both—but the emphasis should be on joy. ■

Paul Knowles is a writer, editor and lyricist who lives with his wife, the Rev. Nancy Knowles, in New Hamburg, Ont.

Advent devotions by Anglican, Lutheran leaders now available

Tali Folkins
STAFF WRITER

Four Advent devotions, written by four leaders of Anglican and Lutheran churches in North America, have been made available to members of all four churches.

The devotions can be found on the Advent 2016 Resources page of the Anglican Church of Canada website, anglican.ca.

On October 12–13, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, met with National Bishop Susan Johnson, of the Evangelical Lutheran Church in Canada (ELCIC); Presiding Bishop Michael Curry, of The Episcopal Church (TEC); and Presiding Bishop Elizabeth Eaton, of the Evangelical Lutheran Church in America (ELCA). The meeting, held at the ELCA office in Chicago, was the four bishops’ latest four-way dialogue, a tradition of informal annual meetings begun in 2010. It was Curry’s first meeting with the group since his installation in November as head of The Episcopal Church.

One highlight of the meeting, Hiltz said, was the bishops’ completion of the Advent devotions—one devotion for every Sunday



PHOTO: WILL NUNNALLY/ELCA

(L-R): Presiding Bishop Michael Curry, of The Episcopal Church; National Bishop Susan Johnson, of the Evangelical Lutheran Church in Canada; Presiding Bishop Elizabeth Eaton, of the Evangelical Lutheran Church in America; and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, at their meeting in Chicago October 12–13.

of Advent. The devotions are on the theme of next year’s 500th anniversary of the Reformation: “Liberated by God’s Grace,” and three of the theme’s subheadings: “salvation not for sale, human beings not for sale and creation not for sale.”

Advent this year began November 27.

The four leaders are also planning to issue a joint letter for Ash Wednesday, March 1, 2017, which will focus on the plight of refugees. “We looked at the Litany of Penitence for Ash Wednesday... the line that

talks about our indifference to cruelty and human suffering, and we talked a bit about the situation in Syria,” Hiltz said in an interview. “Some are saying already that the whole world will have a lot to answer for, in time, for what it has allowed to happen.”

They also discussed the possibility of having “continuing education” by inviting guest speakers at the meetings to update them on shared concerns—Indigenous ministries, for example.

The bishops also agreed they would like to give more consideration to events in the two church’s international entities—the Lutheran World Federation and the Anglican Communion, he said.

They also talked about “the value of having a quiet morning together,” acknowledging that as national leaders, they are constantly on the move.

The four also heard reports on the progress of the two Anglican-Lutheran ecumenical bodies in Canada and the U.S., the Joint Commission for Anglican Lutheran Communion in Canada and the Lutheran-Episcopal Coordinating Committee. ■

CANADA ▶

Christmas in spirit, Advent in tone for church choir concerts



I do see music as something that draws people to a church in a way nothing else can.

—Sandra Bender, choirmaster, Cathedral of the Holy Trinity, diocese of Quebec

By Desmond Devoy

FOR CHOIRS across the country, you can have a concert during the Christmas season—just do not call them Christmas concerts.

“You should know that St. Margaret’s does not put on a Christmas concert,” wrote Ruth Widdicombe, music director for St. Margaret’s Anglican Church in Winnipeg, during an email interview with the *Anglican Journal*. However, she stresses that St. Margaret’s does put on an “Advent Festival,” on the first or second Sunday of Advent, with as many as 10 readings from Scripture, followed by a choral response. There are also Advent hymns and prayers.

“No Christmas lessons are read, no Christmas hymns are sung... This is because Advent is not Christmas backwards, but is a time of preparation for the mystery of the incarnation; and because it is such a great mystery, it must be prepared for,”

says Widdicombe. “On Christmas Eve, and only then, does the church sing Christmas carols...lots of wonderful choral Christmas music,” and continues until the Epiphany.

Widdicombe adds that Charpentier’s “Midnight Mass for Christmas,” complete with flutes, strings, organ and soloists, has been performed at St. Margaret’s on Christmas Eve.

Sandra Bender, choirmaster at the Cathedral of the Holy Trinity in Quebec City, agrees that, at her church, there is “never a stand-alone Christmas concert,” but, like St. Margaret’s, the cathedral will host an Advent concert on the third Advent Sunday. (Coincidentally, Bender was a musical assistant at St. Margaret’s in Winnipeg before moving to Quebec several years ago.)

Bender prepares her 12-member choir for the Advent concert with two, two-hour rehearsals, with seven different pieces rehearsed on the Tuesday and Saturday preceding the concert. She gives credit to her choir

in being able to turn things around quickly. “They pull off some rather amazing things,” Bender says.

As for the Advent concert itself, “it’s a service that has no sermon,” the trained opera singer said. “[But] it’s a lot like a concert,” and choosing the music, for her, is a matter of “how Advent-y versus Christmas-y you want to make it,” choosing between choral pieces and hymns. “I’m always looking at the whole experience. It’s like planning a dinner party.”

Bender is also the cathedral’s director of liturgy, so, by her definition, she helps “plan the variable parts of the service.” She chooses hymns, which she says helps, as she seeks to bring Advent lessons and carols back. Now, more performances outside of regular Sunday services have been added, like Ash Wednesday and Good Friday.

Born into a Mennonite family, Bender began conducting church choirs when she was 17 in her native Winnipeg. Christmas was a “special”

time for her as a child, but “finding that [right] music as an adult is difficult,” Bender says. Hearing the music of the Advent choirs when she was younger, “I was captivated by that, the ancient tradition of music...I do see music as something that draws people to a church in a way nothing else can.”

Widdicombe agrees that there is something special about an Advent concert.

“The church is packed for this Advent Festival,” Widdicombe wrote. “The church is dark, with a few candles lit.”

Even though everyone is welcome in the church at any time of year, on Christmas Eve, “many people from the wider community attend these services, even those who would perhaps not call themselves Christians,” says Widdicombe. ■

Desmond Devoy is a newspaper reporter and broadcaster who lives in Smiths Falls, Ont.

IMAGE: GLINSKAJA OLGA/SHUTTERSTOCK



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FEATURE ▶

“We have everything and life is good... when we are out and about, people [say] this is ‘our family’ from Syria.”

—Hiba El Khoury, who, along with her husband and two children, arrived in Canada last January as church-sponsored refugees

A new life for church-sponsored refugees

André Forget
STAFF WRITER

Port Colborne, Ont.

It’s a Friday morning in early September, and The Smokin’ Buddha is still mostly empty when the owner, Kevin Echlin, brings a smiling young man out from the kitchen and introduces us—or rather, re-introduces us. The young man, Bilal Musa Agha, and I have met before, on an unseasonably warm day in early January shortly after he arrived in Canada.

Echlin ushers Agha and me out onto the sunny patio, and I marvel at how much healthier Agha looks.

Back in January, he, his wife, Hiba El Khoury, and their children, Jana and Fares, had just arrived from the northern Lebanese city of Tripoli, where they had been living since fleeing the civil war in Syria in 2013. Tripoli had been a refuge, but not a comfortable one: Bilal had worked 13 hours a day for about \$400 a month.

But now, sitting in the sunshine on the patio of The Smokin’ Buddha—a restaurant serving Southeast Asian cuisine in the city’s Canal District—where he has been cooking since early summer, he seems relaxed, happy.

“My favourite new restaurant,” he says, smiling widely.

It all began back in April, when Echlin was approached by Canon Robert Hurkmans, the rector at St. James and St. Brendan Anglican Church, to see if he had any potential work for a couple of Syrian refugees—Agha and his brother, Abdul, who had come to Port Colborne shortly after Agha settled in.

Hurkmans’ church had sponsored Agha, El Khoury and their children, and was hoping to find them work in the community. Agha had worked as a cook in Lebanon, and Hurkmans, who has been friends with Echlin for years, thought it might be a good fit.

Echlin was eager to help. Years before, he had moved to Japan without knowing the language, and could sympathize with the challenges Agha was facing.

“Knowing that he had a background in culinary [arts], I thought, ‘You know, let’s give it a shot, and even with the language barrier, there’s ways we can work through it,’” he said.

While Abdul moved to St. Catharines, Ont., in June, where he now works as a barber, Agha stayed on.

Echlin acknowledges that in a fast-paced kitchen, the language barrier can create problems—Agha spent the winter and spring attending English as a Second Language classes, but has found it more difficult than his wife and children—but says it just takes a bit of flexibility.

“The crew here has been very accepting,” he says. “It’s nice to have him in, and everyone here is interested. It’s a challenge, and everyone’s up for the challenge.”

It doesn’t hurt that Agha is a fast learner when it comes to cooking. “He’s been absolutely fantastic—you show him one thing, one time, and he’s on it.”

Echlin isn’t the only person who has been willing to help the young Syrian family, though. Shortly after Echlin is called back to the kitchen, Barbara Yakobowski arrives at the restaurant with El Khoury, Jana and Fares.

They have just come from the park, which El Khoury says is their favourite place in town.

When I ask how her family has been received by the community at St. Brendan and St. James, she is enthusiastic.



▲ Bilal Musa Agha (right) cooks alongside chef Tyler Schaefer at The Smokin’ Buddha restaurant.

▶ (L-R): Hiba El Khoury, Jana, Fares and Bilal Musa Agha say they have found family in Port Colborne locals like Barbara Yakobowski (right).

PHOTOS: ANDRÉ FORGET



“All these people are a part of our family, and they visit me and we visit them,” she says. “We have everything and life is good. We don’t have needs at the moment.”

Indeed, the affection between them is palpable. When I ask Yakobowski, who got involved with the family after meeting them at church immediately following their arrival, how they have developed such an organic friendship, she says it “just sort of happened.

“I don’t know that we had a plan,” Yakobowski says. “I think we are very lucky. The relationship we have with our two families is special or different, because they are just so open to being that way.”

El Khoury recalls that at the very beginning, she encouraged Yakobowski not to just come by when the family needed something.

“I told them, I don’t want you to come just to help me, or just to feel, ‘Oh, I should help this family’—no, just come to visit!”

Now, Yakobowski doesn’t even bother to call before visiting—she simply drops by.

Yakobowski jokes that the family have become celebrities in Port Colborne, a town of a little more than 18,000. This is not only because El Khoury, who wears a colourful Syrian headscarf, stands out in ethnically homogenous small-town Ontario; the town is also sympathetic to their story.

“I would say that when we are out and about, people identify that this is ‘our family’ from Syria,” El Khoury says, noting that many shopkeepers refused to charge them during their first days in town.

But when I ask El Khoury if the cultural differences were ever a barrier for her, she laughs.

“We are not that different. When Barb comes to visit me, we are women, and we are human... I love her, what she is, not what she wears or what her culture [is]... I love what she is here, inside,” she says, placing a hand over her heart.

It is an attitude her daughter seems to have as well. Jana, who is days away from starting Grade 4, says she has already made friends at school, and has started playing basketball. And if her father is still struggling to learn English, Jana sounds like she has been speaking it her whole life.

But while Port Colborne has been a supportive community, the family still needs to travel farther afield to meet some of its needs. They go to St. Catharines frequently, to shop for halal food, attend the mosque or visit Agha’s brother and his family. However, when I asked why they had decided to stay in Port Colborne rather than moving to St. Catharines with Abdul, the answer is immediate, and comes from Jana:

“Because we like Barb!” ■

CANADA ▶



▲ St. Paul's began tolling bells October 17, joining an initiative launched in Finland about five days earlier.

PHOTO: DEBORAH KRAFT

By Harvey Shepherd

The cherished bells of St. Paul's Anglican Church in Thunder Bay, Ont., tolled for eight days in October, mourning thousands killed by bombing and other strife in Aleppo, Syria's largest city. Tolling church bells, long a sign of mourning, was intended to remind people of the bombing of homes and hospitals and the suffering of innocent civilians in Aleppo, said the rector, Archdeacon Deborah Kraft. The bells were tolled by one of the parish bell ringers at 5 p.m. for four minutes October 17 until United Nations Day, October 24. St. Paul's began tolling the bells after an initiative went viral on the web, when it launched in Finland about five days earlier. Thunder Bay has a significant community of people of Finnish origin and a parish family heard about the Bells for Aleppo campaign from a family member now living in Finland. The Evangelical Lutheran Parish of Kallio in Helsinki began tolling its bells October 12 and the initiative was taken up by over 250 churches in several countries around the world, but especially in Scandinavia and Western Europe. A few Canadian parishes were among those to join in. "Funeral bells are usually tolled when a coffin is escorted out of the church," says The Lutheran World Federation website.



▲ Tolling church bells, long a sign of mourning, serves to remind people of the suffering of innocent civilians in Aleppo, says Archdeacon Deborah Kraft, rector of St. Paul's Anglican Church.

PHOTO: ROBERT SERVAIS

"Now, funeral bells are ringing as a reminder for people to respect and remember those who have had their lives taken in Aleppo. "The bells are a demand to end the ongoing killing in besieged Aleppo, as well as an outcry against the devastating impact on the population and infrastructure caused by the bombings on the 3,000-year-old city?" Dr. Teemu Laajasalo, vicar of the Kallio Parish, said, "There is no moral argument that can justify the bombing of humanitarian aid or that of churches. In particular, there are no grounds for the destruction of the lives of civilians, including many children." The 10 bells of St. Paul's are something of a pride and joy for the parish. Weighing

7,200 pounds, they were shipped from New York by rail in 1910, a couple of years after the church was built. Parishioners think St. Paul's might be the only church between Winnipeg and Toronto to feature bells in its tower, tied to giant keys, and manually played by volunteer ringers. Kraft noted that the bells are rung annually for the International Day of Peace (September 21)—in conjunction with Thunder Bay's sister city of Gifu City, Japan. Along with many Anglican churches in Canada, the parish tolled its bells for missing and murdered Indigenous women last year and they are tolled for people with fetal alcohol spectrum disorder. They are also rung before services, weddings and funerals. St. Paul's is active in a local inter-church coalition seeking to bring a family of Syrian refugees to Thunder Bay. Archdeacon Paul Feheley, principal secretary to the primate of the Anglican Church and national director of the Anglican Fellowship of Prayer, said the initiative is an important revival of an old tradition. "What church bells did historically was draw the whole community together around events of common interest. That's what's happening here." ■ Harvey Shepherd is a freelance journalist.

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WORLD ▶

Election of gay bishop spurs complaint to Canterbury

André Forget
STAFF WRITER

Three clergy in the diocese of Toronto have sent a letter to Archbishop of Canterbury Justin Welby to register dissent and request an “intervention” following the election of Canon Kevin Robertson, a gay man currently living with his partner, to the episcopate in September. Welby, however, has no jurisdiction in Canada; all 38 member churches of the Anglican Communion are autonomous.

The letter, signed by Canon Murray Henderson (St. Matthew’s Riverdale), the Rev. Catherine Sider-Hamilton (St. Matthew’s Riverdale) and Canon Dean Mercer (Anglican Church of St. Paul, L’Amoreaux), argues that the election was “irregular” and “out of order insofar as its slate included a candidate whose lifestyle is contrary to the teaching of the historic and universal church on chastity and marriage.”

They also claim that Robertson’s inclusion was “contrary to the present doctrine and discipline of the Anglican Church of Canada,” and that he was therefore “not duly qualified for the office of bishop.”

The letter adds that despite developments at this summer’s General Synod, where steps were taken to change Canon XXI (marriage in the church) to allow for the marriage of same-sex couples, the definition of “Christian marriage [as being]



▲ Lambeth Palace has no jurisdiction over the Anglican Church of Canada, but three priests have asked the Archbishop of Canterbury to intervene, following the election of a gay bishop.

PHOTO: PETE SPIRO/SHUTTERSTOCK

between one man and one woman” still stands. Same-sex marriage will be brought to General Synod for final consideration in 2019.

When asked what they hoped the letter to Welby would accomplish, given that he has no formal authority outside of the Church of England, Mercer said they are simply looking for a second opinion.

He said he would also like to receive “a little recognition” for those in the church who disagree with the direction their church is going in. When it was pointed out that no priest is required to marry a couple against the dictates of their conscience, Mercer

argued that allowing bishops to be in same-sex relationships “makes a mockery of the priest who is teaching [conservative sexual ethics], and undermines completely their authority in the church.”

Both Mercer and Sider-Hamilton serve at churches that will be under Robertson’s episcopal oversight following his installation in January.

The *Anglican Journal* contacted Lambeth Palace regarding the letter, but so far has not received a response. Within Welby’s own jurisdiction in the Church of England, gay bishops in same-sex relationships are allowed to serve as long as the relationship remains platonic. When asked what he thought about this arrangement, Mercer said he didn’t consider celibate same-sex relationships as “active” relationships.

The signatories said they made their complaints known in advance to the diocese’s nominations committee, the diocesan chancellor, and Archbishop Colin Johnson, diocesan bishop of Toronto and Moosonee, and metropolitan of the ecclesiastical province of Ontario, and protested again from the floor of the electoral synod itself. Johnson has responded by noting that Robertson is a priest in good standing with the diocese, and that he didn’t see any impediment to his election.

Neither Robertson nor Johnson was willing to comment on the letter when contacted by the Journal. ■

CANADA ▶

Theology of Money report criticizes capitalist economics

Continued from p. 1

tion, says the Rev. Maggie Helwig, a priest in the diocese of Toronto and member of the task force.

Using biblical texts, early church teachings, contemporary theology and political theory, Helwig’s essay, *Non nobis, Domine* (Not to us, Lord) provides the main substance of the report, a result of two years of research, reflection and study.

Helwig makes the case that the current economic system and the value it places on money are antithetical to authentic Christianity, and should be seen as a kind of “structural sin.”

The essay takes its title from Psalm 115, which attacks the idolatrous worship of images made of silver and gold, “the work of human hands,” and argues that the money economy, as it is practised today, is a similar form of idolatry.

Citing stories like God’s feeding of the children of Israel with manna in Exodus 16, to the early church practice of holding goods in common described in Acts 2, Helwig points out that the Bible consistently teaches that Christians are called to be satisfied with what they need, and to share with those who have less—an argument she believes is backed up by the Bible’s frequent denunciations of lending money on interest.

She notes, however, “This vision of ‘enough’ is not only very different from the ever-spiralling growth of the money economy, it is actually hostile to it. If we are satisfied with simple, basic human lives of good work and mutual care, we will ‘fail’ according to the terms of our economy.”

Furthermore, Helwig argues, because the capitalist economic system sees no intrinsic value in human life, it is completely indifferent to the suffering of those who find themselves unable to succeed on its terms. “The inability of the market



▲ The Rev. Maggie Helwig is rector of the Anglican Church of Saint Stephen-in-the-Fields, diocese of Toronto.

PHOTO: ANDRÉ FORGET

alone to ensure adequate human lives for the majority of the population is increasingly clear, as the gap between rich and poor, both globally and within nations, increases,” she says, quoting a report from Oxfam, an international confederation of groups working to fight poverty, that shows inequality as having grown dramatically over the past 30 years.

“These statistics speak of human lives stripped down to the voracious needs of an economic system’s implacable internal logic,” she adds.

Helwig’s essay acknowledges, however, that living outside the market is not feasible. This is not only because, in a globalized world, the market “restricts the agency of persons and societies who may wish to live differently,” but also because the money economy has fundamentally shaped the way people think about themselves and the world around them.

As Helwig puts it, “We are embedded in a global money economy from which we simply cannot remove ourselves... nor are we able to create major rapid change to this system.”

Instead of trying to escape the world, Helwig argues that Christians should instead attempt to embrace “the healing and reordering of desire” and “return to a fuller understanding and practice of the ‘works of mercy.’”

Practically, this can be done through small actions, like living less wasteful lives and being satisfied with fewer possessions, and more systemic changes, like “declining to participate in interest-based investment profits, or at least investing in credit unions that support community initiatives.”

Helwig also believes Christians should have a voice in the political arena, pushing for more redistributive economic policies and resisting trade agreements that “have been proven to limit the ability of persons

and societies to make choices for the local common good.”

Finally, Helwig encourages Anglicans to see the salvation offered by Christ as also being salvation from the collective sin caused by participating in the market. “We believe that we are saved from this matrix of sin,” she writes. “We believe that we are transformed by an act of free offering on the part of God, an act that entirely defies all the principles underlying the modern economy.”

The origins of the report go back to the 2010-2013 triennium, when the Occupy Wall Street movement drew attention to rising economic equality in Western nations. General Synod, the church’s governing body, asked the faith, worship, and ministry committee to find a way to engage with the questions raised by the Occupy movement, and specifically to reflect on “the meaning of money.”

A task force, chaired by the Rev. Jeff Metcalfe, of the diocese of Quebec, was set up to discuss what a Christian approach to money might look like. In addition to Metcalfe and Helwig, members included Joshua Paetkau, of the diocese of Rupert’s Land; Bishop Michael Oulton, of the diocese of Ontario; Monica Patten, then-director of General Synod’s Resources for Mission; the Rev. Jeff Pym, of the Evangelical Lutheran Church in Canada’s Eastern Synod; and Elin Goulden, parish outreach facilitator for the York-Credit Valley area in the diocese of Toronto.

The report also includes extensive supplementary materials, including a discussion guide that outlines how clergy and lay leaders might help their parishes engage and respond to the work of the task force, and a collection of liturgical resources for those who wish to meditate on the task force’s findings as part of their regular worship. ■

A copy of the report, “On the Theology of Money,” is available online at bit.ly/2enAweg

FEATURE ►



IMAGE: ANALI/SHUTTERSTOCK

‘I was sick, and you visited me’

—Mt. 25:36

Parish nurses bring prayer back to health care

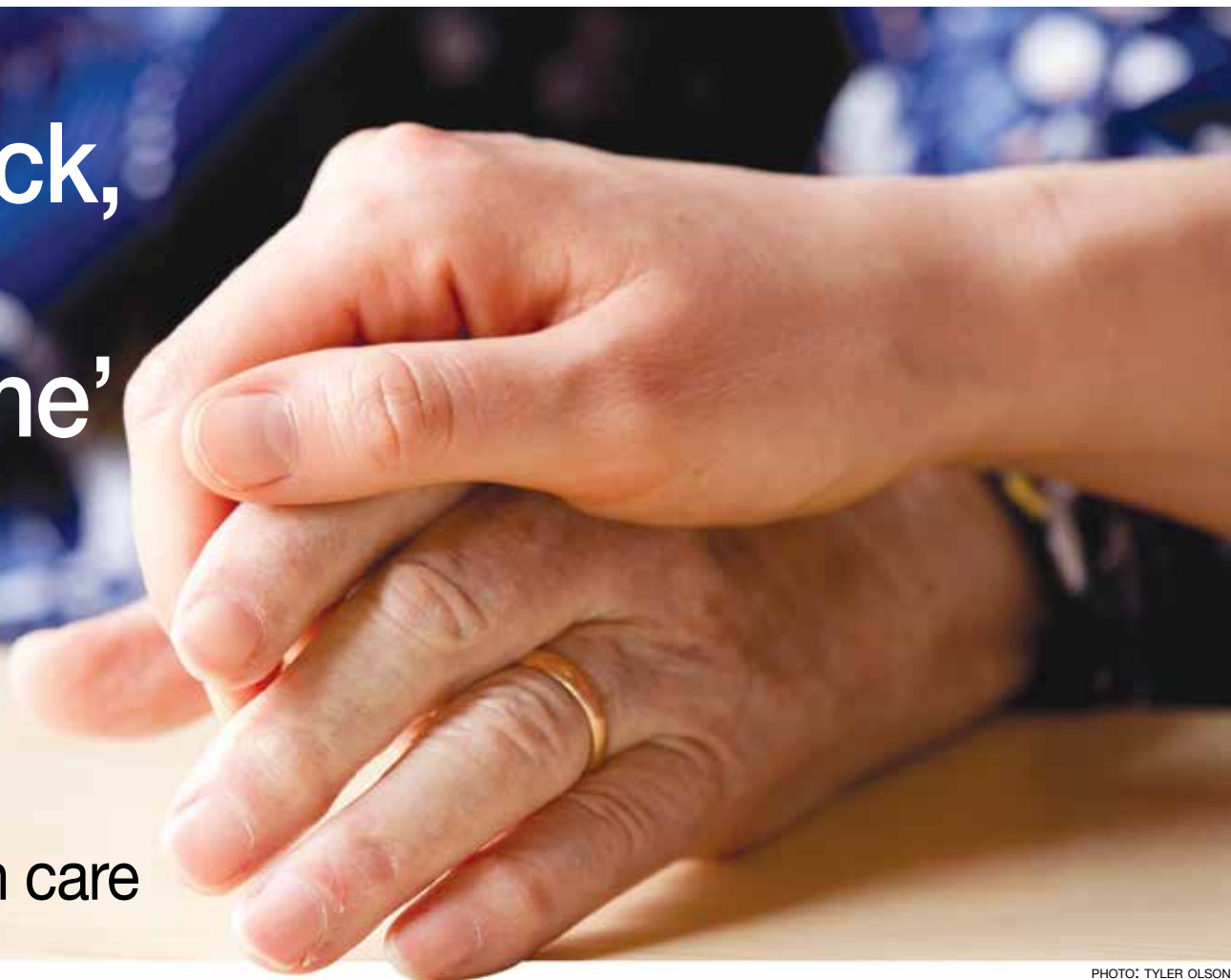


PHOTO: TYLER OLSON

“We are spiritual beings as well as physical and emotional, so if our spiritual self is disconnected in some way, then that’s going to affect the rest of our health.”

—Elsie Millerd, parish nurse, Church of St. John the Evangelist, Kitchener, Ont.

Tali Folkins
STAFF WRITER

It takes a while for Amy* to come to the door of her apartment, and when she finally does, it seems she isn’t up for a visit.

“Did you get my message?” she asks Nancy Truscott, parish nurse at St. Paul’s Bloor Street, who has come to see her. “I’m not well today.”

Amy is 69 now, and has suffered from depression since her teens. Once she worked as a nurse; when her mother developed dementia, she devoted herself to taking care of her. But Amy eventually began to suffer from burnout, and was unable to continue. Her mother now lives in a hospital, waiting for a chance to get accepted into a long-term care home. Today, Amy lives alone; to take care of a cat, she says, would be too much for her.

She has arthritis, and uses a walker to get around her apartment. She used to attend services at an Anglican church, but now rarely gets outside. When she moved into her current apartment earlier this fall, her social worker asked Truscott to continue supporting Amy with visits.

At Amy’s door, Truscott proposes just a 10-minute visit, and Amy relents, letting us in. We take our seats in a tiny living room illuminated only by a window.

When Truscott presents Amy with a shawl, she smiles and says thank you. But it’s clear she’s having a rough day. Her doctor has recently taken her off an anti-anxiety medication, and she’s been having trouble sleeping.

Truscott has brought Amy some take-out chicken, and offers her a hot beverage, but Amy declines. Suddenly her face crumples with grief. “I’m really depressed,” she says, straining to speak through her tears.

Truscott listens, and they talk for a little while. Truscott passes along thoughts from well-wishers.

Every few minutes Amy starts to cry again. “I’m awfully sick, Nancy,” she says. “I don’t know what to do anymore.”

Truscott has brought the most church recent bulletin, and offers to read a Bible passage, but Amy declines. She can’t concentrate, she says.

She does join hands with Truscott when Truscott offers to pray for her. She asks God to show Amy the way forward. Amy joins



▲ Nancy Truscott, parish nurse at St. Paul’s Bloor Street, Toronto

PHOTO: TALI FOLKINS



▲ Elsie Millerd, parish nurse at the Church of St. John the Evangelist, Kitchener, Ont.

PHOTO: HURON CHURCH NEWS

Truscott at the end in a murmured “amen.”

“I think you’ll get better, Amy,” Truscott says gently. “You’re a fighter. You really are.”

Truscott, who worked for Toronto Central Community Care Access Centre for 34 years before retiring last year, has also been working part-time as parish nurse at St. Paul’s Bloor Street since 2005. She serves as lead staff member for the church’s health ministry, which includes, among other things, programs on dealing with grief, depression, separation, divorce and cancer.

No one knows how many Nancy Truscotts there are in Canada. Parish nurses exist across many denominations and no count is kept even within denominations, says Elsie Millerd, parish nurse at the Church of St. John the Evangelist in Kitchener, Ont., and former chair of the education committee of the Canadian Association for Parish Nursing Ministry (CAPNM). There might be roughly 200 of them in this country, she says, possibly a couple dozen of whom might be Anglican. But parish nursing, she says, has been quietly growing since it first came to Canada a quarter-century ago.

At the heart of it, Millerd says, is a “holistic” approach to well-being—a desire to look at the whole person, providing not just health care as it is commonly understood, but spiritual care as well. “We are spiritual beings as well as physical and emotional, so if our spiritual self is disconnected in some way, then that’s going to affect the rest of our health,” Millerd says. “And also if our physical health is suffering, then that’s going to affect all the other parts of us. We’re just integrated.”

Prayer, for example, can affect physical health by promoting feelings of calm and hope; many scientific studies have shown that people who feel hopeful are likely to heal faster, she says.

But prayer has another purpose apart from any benefits it may bring to physical health: helping the patient find God. For Christians, she says, this can also be an important aspect of true palliative care.

“Our hope is in God, right? And our hope may not always be for total physical healing. That may not be possible,” she says. “And I just watch one person after the other who dies. But that’s part of who we are, too—our healing may be just in that peaceful death, in coming to a peace with God, so

that we can accept what’s happening in our life.”

In North America, parish nursing traces its immediate origins to the Rev. Granger Westberg, an American Lutheran pastor. Westberg spent much of his life trying to integrate health care with spiritual care, and began organizing parish nurse programs in the 1980s. More fundamentally, Millerd says, parish nursing is really only reclaiming a traditional task of the church; the forebears of today’s nurses were nuns.

Parish nursing appears to have spread to Canada at some point in the 1990s, Millerd says. The CAPNM, which, among other things, sets standards and core competencies for parish nurses, was founded in 1998.

Parish nurses are required to take a special course on top of their regular nursing training. Few parishes can afford to hire full-time nurses, so generally, parish nursing work is part-time; Millerd is paid for eight hours of work per week, and donates a few extra hours of work in addition.

Much of her own work, Millerd says, is with the elderly—parishioners suffering from dementia, for example. But the work can be quite varied, she adds. It could include helping young families in the church develop healthy eating habits for their children, hosting mental health events at the church and supporting people undergoing cancer treatment.

Another important part of the work is advocacy—helping parishioners navigate their way through the health-care system and making sure their needs are understood by secular doctors and nurses. Parish nurses can also serve as organizers of “circles of care” around parishioners who are unwell, she says, by mobilizing other members of the parish to take part in visiting them and otherwise helping them in their need.

As Truscott’s visit, which has stretched to about 20 minutes, comes to an end, Amy remains despondent. “I don’t think I’ll ever go back to being myself again,” she says through tears.

I ask her if Truscott’s visiting her makes a difference. “It makes a big difference. It’s something to look forward to, because most of the time I’m sick,” she says.

She starts to cry again when I ask her specifically about the prayer. “It just makes a difference. That’s all. It’s uplifting.” ■

*To protect her privacy, the Journal has avoided using Amy’s real name in this article.

WORLD ▶

Trauma and the healing power of faith

Continued from p. 1

tried to make a hole in the house's wall. Suddenly a shot rang out, from the direction of a Belgian army unit that had been patrolling nearby. (Rwanda had gained its independence from Belgium the previous year, but the government continued to have close ties with Belgium.) The mob scattered, and for the moment, the family was safe. Gatera's parents didn't wait long to see what would happen next. They packed up the family and headed south for the relative safety of Burundi.

The family survived the massacres of Tutsi Rwandans that swept the country in late 1963 and 1964—part of a long history of ethnic strife that would culminate in the 1994 genocide, which claimed somewhere between half a million and a million lives. But it was survival with a price. As they made their way south, the Tutsi family was stopped several times by Hutu villagers who abused and tortured them, Gatera says. His father, he says, would later die as a result of the injuries he suffered at their hands. The new home the family made in Burundi was in a harsh savannah. The family lived on the verge of starvation.

Life is different for Gatera now. The father of a family of four children, he's an Anglican priest on the verge of completing a doctorate of ministry degree from St. Stephen's College in Edmonton, funded by the Anglican Church of Canada's global relations office. Since 2010, Gatera has also served as executive director of YEGO Rwanda, a foundation for helping Rwandan youth that he co-founded with his wife, Athanasie.

The focus of Gatera's studies is to show how a scientific understanding of the brain can be combined with spiritual care to promote healing from psychological trauma. Gatera says he himself has recovered from the psychological wounds of his earlier life—but his healing took many years, because trauma has effects on the brain that take time and energy to reverse. "It remains encoded in the body," he says. "If you don't attend to it, there are so many complications. It affects the memory, all the parts of the brain, even the co-ordination.

"You cannot concentrate, you have fear, you are not happy, you have no joy, you feel like life has no meaning, you are angry—sometimes at yourself, sometimes at other people—you lose trust in people.

"I was feeling the world is hostile, it's bad. You cannot imagine such a situation."

Gatera says the starting point in his



▲ YEGO Rwanda youth perform a dance during a Christmas party hosted by the organization. The group's founders believe in the power of music and dance to help in recovery from trauma.

PHOTO: CONTRIBUTED

healing process was what he calls his conversion to Christianity, at age 15. Though he had been raised an Anglican, he says he had not been exposed to the idea of being born again in Christ until he attended a Christian youth camp in Burundi. It was only then, he says, that he accepted Christ as his saviour. He was transformed.

One effect of trauma, Gatera says, is to create a pattern in the brain of fearful responses to external events. But his new faith, he says, provided him with the sense of safety that is essential for breaking this pattern. "When one is overwhelmed by trauma, then the brain is like a machine that registers, 'Oh, somebody's in danger,'" he says. "But when I was in the situation where I said, 'OK, I'm now born again, I'm now Christian, God loves me, God cares for me, I have passed my burden to him—that was a way of talking and having a dialogue with my brain, saying, 'Look, brain, things have changed. I'm not at risk, I'm now good, the situation has improved, now God is in charge.'"

Another essential ingredient to his own recovery was his going to church and joining a community of believers.

But it took 13 years, he says, for him to feel he was truly healed—to be no longer consumed by bitterness or experiencing trauma-induced nightmares, and able to hope for the future.

After completing high school and spending some time doing odd jobs, Gatera felt a call to ministry. He was trained as a pastor in Uganda, and eventually served as warden and part-time lecturer at Uganda Christian University.

Only a few years after Gatera began to feel that he had healed, he was afflicted with more tragedy. He was lucky enough to be still in Burundi during the Rwandan genocide of 1994, but most of his relatives were not. In the frenzy of killing that swept the country from April to July of that year, Gatera says he lost more than 100 members

of his extended family.

After the genocide, Gatera returned to his homeland, where he served for four and a half years as provincial secretary for the Anglican Church of Rwanda.

Gatera says his studies in Canada, and his eventual co-founding of YEGO, sprang from a desire he felt at this point to work with young Rwandans who had been traumatized by the genocide. YEGO stands for "Youth Empowered for Goals and Opportunities." (The word also means "yes" in Kinyarwanda, Rwanda's official language.) YEGO aims to help vulnerable young Rwandans on four levels: promoting their healing from trauma; empowering them to earn a living; reconciling Hutu and Tutsi youth with one another; and offering support to those struggling with HIV/AIDS. According to the United Nations, roughly 200,000 Rwandans were living with HIV in 2014. About 70,000 children age 17 or under were orphaned as a result of AIDS. As many as half a million Rwandan girls and women were raped during the genocide, sometimes by HIV-infected men.

YEGO offers a range of services: counselling, training, visiting orphans, sponsoring school studies, and more. Gatera's doctoral dissertation looks at how spiritual or pastoral care can work together with psychological counselling to promote healing from trauma, and one of the goals of YEGO is to combine these practices.

Gatera also believes in the power of music and dance to help in recovery from trauma, and YEGO holds a music and dance afternoon every Sunday that attracts 25 to 30 youth.

Andrea Mann, director of global relations for the Anglican Church of Canada, says she's both inspired by Gatera's personal journey as a survivor of childhood trauma, and hopeful about the potential of YEGO. Its emphasis on healing and reconciliation, Mann says, sets it apart from many of the NGOs now at work in the country, for whom the country's physical infrastructure is more of a priority.

The Rev. Gordon Oaks, a United Church minister and former chancellor of St. Stephen's, was one of YEGO's founders, and has helped raise funds for the organization. Oaks says he's amazed at what Gatera's organization has been able to do with the modest amount of money raised so far.

"It's small, but it's sort of saying you change the world one person at a time," he says. ■

WORLD ▶



▲ Stephen Toope: Surprised by the offer

PHOTO: MUNK SCHOOL OF GLOBAL AFFAIRS

Canadian Anglican to head Cambridge University

Tali Folkins
STAFF WRITER

A Canadian Anglican has been chosen to head one of the world's most prestigious universities.

Stephen Toope, who has served on a number of high-profile church bodies, was recently nominated as vice-chancellor of the University of Cambridge, according to *U of T News*. Assuming the appointment will be approved by the university's governing body, Toope will begin in his new role Oct. 1, 2017. He will be the 346th vice-chancellor in the university's 800-year history, and is believed to be the first non-Briton to serve in the position.

Toope, who is currently director of the University of Toronto's Munk School of Global Affairs, said he was completely sur-

prised when he received the offer, unaware the university had even been searching for someone to fill the post. A Cambridge alumnus—he completed a PhD there in 1987—Toope told *U of T News* he was excited to be returning as an administrator.

Toope has also served on a number of church and secular bodies. He was a member of a task force on the church's future in an increasingly secular world led by then-primate Archbishop Michael Peers. He advised the diocese of New Westminster on canon law when it was considering blessing same-sex unions, and also served as chair of The Primate's World Relief and Development Fund (PWRDF) committee. He was fact-finder for the Maher Arar commission, and helped create the Royal Commission on Aboriginal Peoples in Canada. He was

named an officer of the Order of Canada in 2015. Toope's father was a priest, and his mother served for a time as secretary of their parish. ■





PHOTO: COURTESY OF ANGLICAN CENTRE IN ROME

Pope Francis and Archbishop of Canterbury Justin Welby sign a common declaration reaffirming their commitment to foster closer ties between their churches.

Anglicans, Roman Catholics ‘undeterred’ by differences

Continued from p. 1

The declaration was issued during a visit to Rome by Welby and a delegation of Anglican primates and bishops to celebrate the 50th anniversary of the Anglican Centre in Rome.

Established in 1966 by Pope Paul VI and then-Archbishop of Canterbury Michael Ramsey, the Anglican Centre was one of a series of initiatives intended to draw the two churches closer together.

Welby and Francis highlighted the progress that has been made in the intervening decades, and praised bodies such as the Anglican-Roman Catholic International Commission (ARCIC) for bringing theologians from both denominations together to examine the issues that have historically divided the two churches.

While they conceded that “serious obstacles” to full unity remain—including the “perennial question about how authority is exercised in the Christian community”—they stressed that “much progress has been made concerning many areas that have kept us apart.”

The declaration also affirmed that their differences neither “prevent us from recognizing one another as brothers and sisters in Christ” nor “lead to a lessening of our ecumenical endeavours.”

Among these, Welby and Francis

highlighted the importance of their two churches expressing their shared faith by speaking with a united voice on pressing social issues, such as environmental degradation, poverty and religiously motivated violence.

“The world must see us witnessing to this common faith in Jesus by acting together,” the declaration says. “Our Christian faith leads us to recognize the inestimable worth of every human life, and to honour it in acts of mercy by bringing education, healthcare, food, clean water and shelter and always seeking to resolve conflict and build peace.”

The declaration, delivered at the Basilica of San Gregorio al Celio, was part of a service in which 19 pairs of Anglican and Roman Catholic bishops selected by the International Anglican Roman Catholic Commission for Unity and Mission (IARCCUM) were “sent out” to work together on mission in their native countries.

Representing Canada were Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Bishop Dennis Drainville, of the diocese of Quebec.

Drainville was paired with the Catholic Bishop of Victoria Gary Gordon to work together on ecumenical ministry in Canada. ■

Diocese of Algoma elects first woman bishop

André Forget
 STAFF WRITER

When the diocese of Algoma gathered for an electoral synod October 14, Archdeacon Anne Germond’s name was not on the ballot; nor was she featured among the official candidates for the position on the diocesan website.

PEOPLE

In fact, as synod began, Germond—who was elected 11th bishop of Algoma, the first woman in the diocese to hold that title—had not planned on standing for election. Though she had been approached to let her name stand, she had decided against it. Her husband, Colin, has been struggling with lymphoma for several years, and she wanted to spend as much time with her family as she could.

Besides, she said, she was happy to continue serving the growing Anglican Church of the Ascension in New Sudbury, Ont.

But as the synod approached, she was asked if, as the diocesan canons allowed, she was nominated from the floor, she would allow her name to stand. She agreed. On the sixth ballot, she was elected.

When the results were announced, Germond said she felt “overwhelmed” and shocked that synod had put so



PHOTO: CONTRIBUTED

Surprise candidate Anne Germond is new bishop.

much trust in her.

Unlike many bishops, who come to their positions through traditional channels such as academia, Germond’s knowledge of the church comes from the bottom up.

During her years at Anglican Church of the Epiphany, she held just about every role imaginable, from Sunday school superintendent to parish council member to warden.

When Germond took up the incumbency at Ascension, she had not yet even been ordained to the priesthood—then-Bishop of Algoma Ron Ferris had offered her the position as a short-term lay incumbency while she finished her bachelor of theology studies at Thorneloe University, in Sudbury, Ont.

After she became a priest in 2002, the community asked her to stay on as rector. In the 16 years since she took up the post, the church has grown in size and structure. ■

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• ACC chair sets out vision for the Communion

CANADA ▶

Avant-garde vespers service renews ancient tradition

André Forget
STAFF WRITER

For centuries, the organ was the foundation for Anglican and Lutheran liturgical music, and in Europe’s



▲ The service was a meditation on summer past.

PHOTO: CONTRIBUTED

great Gothic churches and cathedrals, some of the greatest composers in the Western tradition held daytime jobs writing music that would be played at

services, rather than concerts.

Now, two young organists are hoping to inject new life into this tradition, starting at a vespers

service held October 21.

The “Electro-acoustic Vespers,” composed by Joel Peters and Adrian Foster and based on the vespers service found in *Evangelical Lutheran Worship*, features new musical settings for hymns like “The Magnificat” and the “Phos Hilaron.” But it also includes a practice becoming increasingly common in the composition of classical music—the incorporation of electronic elements to enhance and change the sounds created by acoustic instruments.

“It is very important...not to get stuck in that kind of mode of just performing music that has already been written,” said Foster, who recently ended his tenure as assistant organist at the Anglican Christ Church Cathedral in Montreal to pursue a doctorate

of music at McGill University. “It’s also a conscious effort to keep this kind of ancient tradition, but infuse it with this new, modern sound.”

This is not the first time Peters and Foster have worked together. In 2015, they presented a concert at St. John’s Lutheran Church, Montreal called “In Nomine Lucis” that put new organ electronics pieces composed by contemporary musicians alongside classical pieces by the English Renaissance composer William Byrd.

But Peters said the new project is much more ambitious. In addition to composing their own music, Peters and Foster have rooted the electronic elements of the composition in the actual community at St. John’s. “We had both composed smaller things here and there, but not anything to

this scale or this unified,” he said. As Peters explained, the service was a meditation on the summer that has just passed, and much of the electronic component comprised snatches of sound recorded in and around the building over the past few months. Amidst the new music, worshippers heard everything from birds singing in a nearby park to readings and choral performances from regular services at the church.

The Rev. Erick Dyck, the pastor at St. John’s, said this was very much in keeping with the spirit of what a vespers service is supposed to be.

Dyck noted that vespers is a service of “review and preview,” one that looks back on the day that has passed, and looks forward to the day that is to come. ■

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TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master’s and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology, consciously reflective of the liturgy and

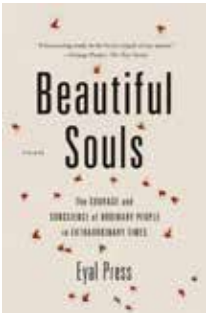
the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

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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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BOOK
REVIEW ▶



BEAUTIFUL SOULS:
The Courage and Conscience of Ordinary People in Extraordinary Times

By Eyal Press
Picador, 2013
208 pages
ISBN 978-1250024084

Unlikely heroes

By Michael Lapointe

RECENT HISTORY is full of moments when an individual's moral convictions have been at odds with the expectations of that individual's community.

It is less full, however, of examples where ordinary people exercise incredible acts of moral courage in the face of overwhelming odds, particularly in situations where the vast majority of others remain silent.

Beautiful Souls: The Courage and Conscience of Ordinary People in Extraordinary Times by Eyal Press is a profile of four people separated by time and place, but united in their resolve to resist evil, challenge injustice and stand apart from the crowd.

It's a book about individual courage in times of unimaginable violence, like the story of Paul Grüninger, the Swiss state police

commander who defies orders by providing "special permission" for hundreds of Jewish refugees fleeing Austria to remain in Switzerland in 1938, or Aleksandar Jevtić, the Serb who made the instinctual, split-second decision to save scores of Croatian detainees from brutal mistreatment in 1991. "For both Grüninger and Jevtić," Press writes, "what changed was the state of the world around them, not their ideas about it."

But *Beautiful Souls* is also a book about cultural and political defiance in situations "where circumstances don't change much, but an individual's ideas and assumptions do."

Avner Wishnitzer, the once loyal Israel Defense Forces soldier-turned-peace-activist makes the agonizing decision to (very publicly) refuse to serve in the occupation of Palestinian territories in 2003, seeing it as a systemic violation of the group's basic

humanity. "Saying no to the [Israeli] army—exercising moral courage—was 'ten times harder'" than the physical courage required to serve in a special forces unit, Wishnitzer tells Press, "because virtually no one approved." Resistance to the status quo required breaking his loyalty to an institution lying at the very core of his identity and history.

Press's final account is the story of Leyla Wydler, a Houston-based financial adviser, whose anonymous letter to the Securities and Exchange Commission in 2003 becomes the first in a long series of steps involved in revealing a multi-billion dollar Ponzi scheme and bringing down a financial empire. It's an example of "another kind of resistance that is arguably no easier and no less important" than those forms exercised by Press's first three subjects, and Wydler's story is illustrative of the personal costs involved in raising your voice at a

time when it's just so much easier to keep your mouth shut.

Well aware of the consequences of their defiance within their communities, whether those be military, cultural or financial, these individuals did so with a level of humility few of us can understand—and would do so again without hesitation.

Press combines narrative journalism with a wide range of psychological and philosophical literature to explore "the mystery of what impels people to do something risky and transgressive when thrust in a morally compromising situation: stop, say no, resist."

Beautiful Souls is required reading for anyone curious to better understand the limits and potential of their own convictions. ■

Michael Lapointe is a freelance writer based in Toronto.

CLASSIFIEDS

BOOK

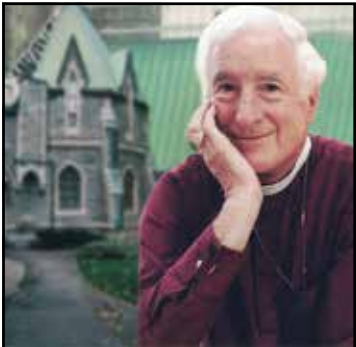
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BOOK



It Happened at the Cathedral: Letters of Bishop RF Shepherd, from 1948 to 2012, edited and illustrated by his daughter Mary Shepherd, is now in print. This unforgettable collection of letters, spanning more than 60 years of service to the Anglican Church of Canada, in Hamilton, Winnipeg, Edmonton, Montreal and Victoria, (and also several years in London, England as a curate and in Borrego Springs, California, during his retirement years), chronicles his remarkable experiences.

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

BOOK

Graphically written with some humor, *From the Bottom of my Heart* describes Jamaican family life and society in the early 1950s. Dr. Colin Forbes experienced racism while he attended college in the USA. The book describes student life at McGill pre-med, life as a porter on the CPR and his experiences in medical school. Dr. Forbes later had an internship at St. Mary's Hospital in Montreal, where he met and married nurse Morrison. Posted to West Germany with the Royal Canadian Dragoons, Dr. Forbes was a captain in the RCAMC. Dr. Forbes and his wife had five children. This descriptive memoir tells of life in post-independent Tanganyika, then Nigeria, and service with the McGill teaching team at the new Medical School in Nairobi, Kenya. He then moved to a private pediatric practice and taught for 45 years. Dr. Forbes was actively involved in international health with the Christian Medical Commission of the World Council of Churches. He was a consultant to mission hospitals in Asia, Africa and mission boards in Europe and America. He describes the difficulties he had with some traditional and local medical personnel and institutions. Dr. Forbes and his family returned to Canada after 48 years and worked in an indigenous community on Walpole Island as well as working in walk-in clinics. The final part of the book describes the challenges of re-settlement in Canada and eventually retirement.

Available from: Chapters/Indigo website, \$27.00. Author's website: forhpm.wixsite.com/forbes

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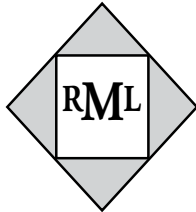
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Bible Readings
January 2017

DAY READING

- ☐ 01 Galatians 3.26-4.7
☐ 02 Genesis 1.1-19
☐ 03 Genesis 1.20-2.4a
☐ 04 Genesis 2.4b-25
☐ 05 Genesis 3.1-15
☐ 06 Matthew 2.1-12
☐ 07 Matthew 3.1-17
☐ 08 Isaiah 42.1-13
☐ 09 Isaiah 42.14-25
☐ 10 Acts 10.30-48
☐ 11 Matthew 2.13-23
☐ 12 Psalm 29.1-11
☐ 13 Psalm 40.1-17
☐ 14 Isaiah 49.1-13
☐ 15 Isaiah 49.14-26
☐ 16 1 Corinthians 1.1-17
☐ 17 Psalm 27.1-14
☐ 18 Matthew 16.1-20
☐ 19 Revelation 1.1-20
☐ 20 Revelation 2.1-17
☐ 21 Isaiah 8.21-9.7
☐ 22 Matthew 4.12-25
☐ 23 Revelation 21.1-21
☐ 24 Revelation 21.22-22.5
☐ 25 Galatians 1.11-24
☐ 26 Micah 6.1-16
☐ 27 Psalm 15.1-5
☐ 28 1 Corinthians 1.18-31
☐ 29 Matthew 5.1-12
☐ 30 Isaiah 58.1-14
☐ 31 Psalm 112.1-10



Merry Christmas and Happy Holidays



by Sea

- Circle Hawaii**
Holland America • ms Zaandam
April 26, 2017 • 19 Days
 - Baltic Odyssey**
Holland America • ms Zuiderdam
May 16, 2017 • 26 or 14 Days
 - Norway, Land of the Midnight Sun**
Hurtigruten • ms Nordnorge
May 24, 2017 • 16 Days
 - Alaska, Denali and the Yukon**
Holland America • ms Volendam
August 11, 2017 • 13 Days
 - The Dalmatian Coast**
Cruise and Land Journey • ms Equator
September 23, 2017 • 15 Days
- and more....

by Land

- Arabian Treasures, U.A.E and Oman**
March 6, 2017 • 12 Days
 - Vimy Ridge Memorial**
100 Years Since the Great Battle
April 1, 2017 • 11 Days
 - Luther's Germany**
500 Years of the Reformation
April 30 & September 17, 2017 • 13 Days
 - Best of Ireland, North and South**
May 19, June 9, Sept. 1 & 22, 2017 • 16 Days
 - Baltic Adventure**
Lithuania, Latvia and Estonia
May 22, 2017 • 15 Days
 - A Taste of Wales**
June 10, 2017 • 12 Days
 - Hiking the Scottish Highlands**
June 14, 2017 • 13 Days
 - Mongolia, Nomads of the Steppes**
July 8, 2017 • 16 Days
- and more....

by River

- Venice and the Lagoon Islands**
Bologna, Verona and Lake Garda
May 7, 2017 • 11 Days
 - Waterways of the Netherlands**
Including Keukenhof Gardens
Amsterdam Roundtrip
May 8, 2017 • 9 Days
 - The Loire Royal Legacy**
Paris, Nantes and the Loire Valley
May 16, 2017 • 14 Days
 - Romantic Danube**
Prague to Budapest
May 20, 2017 • 12 Days
 - French Savoir Vivre**
Paris to Lyon
September 4, 2017 • 11 Days
- and more....



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