

# ANGLICAN JOURNAL

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## O night divine

As the world's 2.8 billion Christians celebrate the Saviour's birth in Bethlehem, we reflect on the meaning of Christmas in contemporary times. See pages 8 and 9.

## 'Draw strength and courage from our faith'

ANDRÉ FORGET  
STAFF WRITER

As Canadians grappled with how to respond to the unprecedented violence that rocked Ottawa and the rest of Canada Oct. 22, the *Anglican Journal* asked leadership within the Anglican Church of Canada to reflect on the role of the church in troubled times.

When asked what the church can do when tragedy strikes, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that the churches' primary



ART BABYCH

(L to R) Rabbi Barry Schlesinger, Imam Samy Metwally and Chaplain General John Fletcher

response must be to call the nation to prayer.

Hours after the tragic news that a Canadian soldier, Cpl. Nathan Cirillo, had been

shot while on honour guard duty at the National War Memorial, Hiltz and Anglican bishops issued statements asking Anglicans to pray for him, for his loved ones, for the men and women of the Canadian Armed Forces and for the military chaplains who minister to them. The bishop of the diocese of Ottawa, John Chapman, urged people to "draw strength and courage from our faith." Archbishop Colin Johnson, metropolitan of the ecclesiastical province of Ontario and diocesan bishop of Toronto, took to Twitter

to call for prayers. Bishop Michael Oulton, of the diocese of Ontario, urged Canadians to "resist the temptation to strike out in anger and vengeance and recommit to the ministry of reconciliation."

Hiltz called for prayers "for the perpetrators of these awful attacks and for their families." The gunman, identified by police as Michael Zehaf-Bibeau, was shot to death after he stormed the centre block of Parliament Hill and wounded a guard. Police said Zehaf-Bibeau had a history

See INTERFAITH, p. 6

## Submissions show 'diversity'

LEIGH ANNE WILLIAMS  
STAFF WRITER

When the deadline for making submissions to the Commission on the Marriage Canon passed at the end of September, 222 individual Anglicans, two dioceses, seven parishes, one theological college, one ecumenical partner and several Anglican organizations had shared their views about the possibility of altering the marriage canon to allow for same-sex marriages.

See MARRIAGE, p. 13

## Anglican Journal Appeal

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# ‘Ecumenism is not a cup of tea; it’s hard work’

ANDRÉ FORGET  
STAFF WRITER

The Very Rev. Hon. Lois Wilson is an outspoken anti-poverty activist, a critic of political oppression and an advocate for the environment. She is also a woman who has spent her career building bridges in Canada and abroad between people of various faiths and none who want to see the advent of a just world.

Ordained to the United Church in 1965 after 15 years as a homemaker, she went on to become the first female president of the Canadian Council of Churches (1976), the first female moderator of the United Church of Canada (1980), was elected as one of the presidents of the World Council of Churches in 1983 and chosen as a senator by Jean Chrétien in 1998. She also served as chancellor of Lakehead University from 1990 to 2000.

After retiring from the senate in 2002, Wilson has continued to pursue ecumenical work, and earlier this year published a new book, *I Want to Be in That Number: Cool Saints I Have Known*. The *Anglican Journal's* André Forget spoke with her about some of her passions and concerns.

Excerpts:

**Where did the idea for your recent book come from?**

When my daughter and I were up on Lake Superior on holiday, I went over to her and said, “I think I want to write something about the mythology of old age.” And she said “No, no, you should write about something you know about. You know the biblical texts—



SASKIA ROWLEY

**The Very Rev. Hon. Lois Wilson welcomes friends and well-wishers at the launch of her new book, held at Toronto’s Emmanuel College.**

why don’t you open that up for people?” So I went home and opened my Bible and discovered that when[ever] a friend had died, for years now I have entered their name and the date of their death opposite the scripture that was used at their funeral. I had no idea why I was doing this, but I had over 45 entries in my Bible, all the way from Genesis to Revelation. It occurred to me that that was their legacy—either they chose the passage or their family did because it was appropriate for them, their faith and what their life was about.

I discovered later that I was really starting to write about the communion of saints that Dietrich Bonhoeffer described, saints being, in my understanding, faithful people in the scriptures.

**You’ve spoken about the importance of the mission of the church rather than its survival. What does mission mean?**

Unless the church is in mission, it doesn’t exist; and by “mission,” I understand in some way (by word and by deed, or however) to be proclaiming the good news of Jesus Christ. It’s about engaging people in their own spiritual quest, and saying what you stand for and in whom you believe—not insisting that others copy you, but making it clear that this is who you are and that you would be glad to engage them in conversation.

**How has change in the world led to change in mission?**

It came alive for me through the World Council of Churches.

The meetings are absolutely stimulating because you meet these people, and you realize that your local congregation is not only part of the larger ecumenical community in Canada, but you’re part of the whole world community as well. And that led me to another understanding of the word “ecumenical,” which comes from the Greek word *oikoumene*, from a psalm that says “the earth is the Lord’s and the fullness thereof, the *oikoumene* and all that dwell therein.” It’s a very broad term, and Christians have very much narrowed it to “some of my best friends are Anglicans.” But it’s got three meanings: one is inter-church; one is interfaith (which is really important in Canada), but the root meaning of it is the whole inhabited world.

**What is your opinion of the ecumenical moment we are living now?**

It’s certainly diminished—in numbers of people committed to it, and also in terms of the budgets that churches allow it. It’s a very strange thing, because you would think as mainline churches diminish in numbers, they would seek to join others for strength, but the opposite is happening. We’re all into survival and let’s keep our own little thing going, and I think that’s death.

**Why do you think there has been this withdrawal?**

I’m not sure when it started. I know now it is certainly connected to the survival instinct. The last thing they are going to do is seek out their neighbours, because

ecumenism is not a cup of tea—I mean, it’s hard work. And who wants that when your roof is collapsing or you can’t repair the furnace? One of the marvellous things we had going in Canada were those inter-church coalitions, that dealt with Latin America and all sorts of issues issues. It’s been picked up by Kairos, but because of lack of resources they are not able to do one-quarter of what we were able to do then. My thesis is that Christians have to be in a state of perpetual conversion, and it certainly reconverted me when I saw what was going on in Latin America.

**I understand you are an avid canoeist.**

Yes! My first canoe trip went [for] three months. My parents took me every summer, and when I was a minister at Thunder Bay in charge of youth work I decided, maybe they [the youth] would like to go canoeing as well, but I said, “Well, you’ll have to do an hour of Bible study every day because I’m not just taking you on a little trip.” I’m still in touch with many of those girls. It changed their lives, as it changed my life. I’ve been taking canoe trips for women over 75 for a while now. It’s a little slower, but we get there.

**Do you see canoeing as a kind of spiritual practice?**

People ask me that, but I did it as a holiday, for heaven’s sake. But I have to admit that the trees heal me.

(See full interview at [anglican-journal.com](http://anglican-journal.com).)

## Committed parishioners establish endowment fund for mission projects



Paul and Heather, ages 69 and 67, feel passionately about outreach projects and the importance of having a clear sense of mission and purpose for their parish church. After consultation with other parishioners and the wardens, they have agreed to make a significant gift to the church to establish a permanent endowment fund for mission projects. They envisage the fund will allocate most of the interest earned each year to specific projects in the local community and beyond, selected by a small task force of the parish council.

Paul and Heather also would like to earn more on a portion of their savings, now held in GICs and earning a very modest return, fully taxable. They have decided to make a contribution to General Synod of \$40,000. The Resources for Mission department has prepared a Gift Plus Annuity agreement for them, in cooperation

with a major insurance company. This will provide a guaranteed annual income for the rest of both lives of \$1,712 (\$ 142.66 a month), with a rate of 4.2798 %. 82.51 % of the annual payments (or \$1,412) will be tax free. A donation receipt will be issued for the gift amount of \$10,000. The tax credit earned by making this gift is expected to be \$4,640. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 8.3% from a guaranteed income investment.

The gift of \$10,000 will be paid immediately to their church and invested according to the guidelines prepared by the parish council and their legal counsel. Paul and Heather are delighted they have the capacity and opportunity to make this gift and hope it will generate additional acts of generosity for vitally important ministry.



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# Primate says 2018 Lambeth unlikely

LEIGH ANNE WILLIAMS  
STAFF WRITER

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said he hasn't heard directly from the Archbishop of Canterbury whether the next Lambeth Conference will be postponed, but "it's pretty obvious that in all likelihood it would not be in 2018 because it takes three, four years to plan."

Hiltz responded in an interview with the *Anglican Journal* to media reports that the next Lambeth Conference, for which bishops from across the Anglican Communion usually gather every 10 years and which was expected to be in 2018, may be delayed, perhaps until 2019 or 2020.

In an interview that aired Oct. 5 in a BBC Radio 4 Sunday program, Archbishop of Canterbury Justin Welby said that he was following through with a promise he made when he was installed at Canterbury—to visit all primates in their home countries before consulting with them about the timing of the meeting. "The next Lambeth Conference needs to be called collegially by the primates together with real ownership of the agenda and a real sense of what we are trying to do with such a large effort, such costs," he said. "And so when we meet as primates, which I hope [will be] with reasonable notice... then we will decide together on the details, but the reality is that by then it will be too close to 2018 to have one in 2018."

Hiltz said that sort of consultation is "okay," but noted that it is a change from the way the meeting has been called in the past. "He may want to style



MARITES N. SISON

Archbishop Fred Hiltz and U.S. Presiding Bishop Katharine Jefferts Schori at the 2008 Lambeth Conference, held in Canterbury, England

it so that it is the Archbishop of Canterbury in consultation with and support of the primates, but historically, it is the Archbishop that convenes a Lambeth Conference, and then people decide whether they will come or not, including some primates."

Although Welby told BBC Radio that he was "never going to say definitely," he did say that "it would be enormously difficult simply to book a place big enough" to host the Lambeth Conference for 2018. "One of the places—the place that they've gone for the last few conferences—is already booked up for 2018. Two or three years is far too little [time] to arrange such a huge operation."

Aside from such logistical challenges, Hiltz observed that the Archbishop hopes to host a Lambeth Conference that is broadly representative of the whole Anglican Communion. "The other piece that seems to be coming out of interviews he is doing in England is that his

ardent hope is that we will get to a point in the Communion that when it's called, everyone will come."

The worldwide Anglican Communion has been divided over issues such as the blessing of same-sex unions and the consecration of bishops in same-sex relationships, and in the past, some bishops have boycotted the conference in protest.

Also, as a part of the BBC interview, Welby said that his tour of all provinces of the Communion, which should be complete by the end of November, has shown him that the Communion is "alive and incredibly vigorous. It is noisy, argumentative, diverse, has churches in 165 countries in 37 provinces. It would be bizarre if there were not tensions in something that was so incredibly diverse." When the Lambeth Conference is called, Welby said primates "will make up their minds at the time" whether to attend.

—with files from André Forget

## 'Church can change world'

ANDRÉ FORGET  
STAFF WRITER

Archbishop Francisco de Assis da Silva, primate of the Episcopal Anglican Church in Brazil and bishop of South-Western Brazil,



da Silva

visited Canada in October to speak to the synod of the diocese of Ontario about the church's role in transforming the world.

Da Silva has a number of connections to the diocese of Ontario. Not only was his home diocese of South-Western Brazil a companion diocese with Ontario during the time of his predecessor, he is also a friend of Ontario's Bishop Michael Oulton, whom he met at the Canterbury course for new bishops. "Despite not having a formal companionship agreement," da Silva said, "we are very, very close dioceses."

When asked why he was asked to speak to synod, da Silva said, "I think that when the bishop invited me, he was looking for a contribution from someone outside the country, and with the experience [of] working with agencies and ecumenical organizations that are working with human rights and environmental issues—to say that as church, we can transform the world."

Transforming the world is a key part of the church's mission. "Every community in our church is challenged to have a clear kind of interaction with the social context..."

# Call for prayers as Canada joins Iraq mission

ANDRÉ FORGET  
STAFF WRITER

In October, as more Canadian troops prepared for deployment to Iraq to join the combat mission against the militant Sunni group known as the Islamic State (ISIS), Archbishop Fred Hiltz urged Anglicans to pray for the people of Syria and Iraq and for the members of the Canadian Armed Forces and their families.

"Once again we are at a moment in history when the world God loves is on high alert," said the primate of the Anglican Church in Canada in a statement. "The world has witnessed horrific crimes against humanity and in the considered opinion of global leaders ISIS poses a very real threat to international security."



CPL. PATRICK BLANCHARD/CAF

Iraqi officials stand in the cargo area of a CC-177 Globemaster III aircraft inspecting military equipment destined for various areas of Iraq.

The statement followed a vote in Parliament on Oct. 7 to join a U.S.-led coalition in airstrikes against ISIS. The vote, which passed 157 to 134, was not uncontroversial. Opposition leader Thomas Mulcair

expressed concern that Canada was committing to a prolonged war with an insufficient plan, and suggested instead that Canada provide support to moderate forces already engaged in fighting ISIS and

increase its humanitarian response.

The question of what to do in response to the violence of ISIS is a troubling one for many Canadians. Even as he recognized that there are many views within the church as to the appropriateness of military actions such as this, Hiltz did not himself take a position. He instead emphasized a pastoral response, saying, "While I am deeply aware of the significant debates among people of faith with respect to 'just war,' it is not my intent at this moment to draw us into that but rather to call us to prayer."

At least 9,347 civilians have been killed and 17,386 others wounded in ISIS attacks during the first eight months of 2014, according to the UN.

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# Take courage

MARITES N. SISON

MANY OF US will likely say 2014 turned out to be another *annus horribilis*. Indeed, it seemed as if we were trapped in an endless cycle of violence and misery. At press time, 2014 was a banner year for bad news, often remembered as single-name locations or pithy hashtags: Gaza, Syria, ISIS, Iraq, Ebola, Malaysia Airlines, Ukraine, Boko Haram and, closer to home, the Moncton tragedy, the fatal hit-and-run in Montreal and of course, the Ottawa shooting.

In times like these, it is easy to shudder in fear or look at “the other” with increasing anger and suspicion. It is tempting to lose one’s faith in humanity, even perhaps to have an overwhelming desire to live in an underground bunker, away from it all. Or tune out “the noise” of the world with the technology of one’s choice. Still, for others, catastrophes can shake one’s faith in a benevolent God.

We ought to do better than that. It is important to remember the injustices and suffering that continue in the world, yes. As a people of hope, however, we can also choose to remember these horrendous events through a different lens and a more life-giving, ultimately more powerful narrative.

There were horrible people who committed unimaginable acts against other people. But there were also others who defied fear and plucked up the courage to do the right thing, sometimes at great cost.

As Cpl. Nathan Cirillo lay dying at the foot of the National War Memorial, there were fellow Canadians who, as the *Globe and Mail* reported, ran “not toward safety, but toward the shots” to help him. As one person applied CPR, another—lawyer Barbara Winters—urged him to hang on. “You are loved. Your family loves you. You’re a good man,” she told him. Simple yet cogent words that offered solace and hope to his family and to us all.

In Syria and Iraq, Muslims

“Do not be afraid; for see—I am bringing you good news of great joy for all people

offered safe havens to Christians being persecuted by ISIS thugs, Christians refused to give up their faith, mothers made dangerous treks to flee violence and save their children, and journalists refused to let the beheadings of fellow journalists intimidate them. In Jerusalem, as Hamas and Israeli troops exchanged fire in Gaza, young Christian, Jewish and Muslim youth from Kids4Peace broke bread together for peace in Israel and Palestine.

While many of us have been swept up in the hysteria over Ebola, doctors, nurses and health workers in West Africa have died and are dying from complications of the disease, along with their patients. Let us remember one person in particular, Dr. Sheik Humarr Khan, who at one point was the only doctor left in Ebola wards in Sierra Leone and whose heroic efforts at saving lives cost him his own.

Love, courage and selflessness are, of course, a part of The Nativity Story: Mary and Joseph’s unconventional marriage, their perilous journey from Nazareth to Bethlehem, the birth of Christ in a filthy stable, the magi who defied Herod, and shortly after, Mary and Joseph’s flight into Egypt.

As we celebrate Christmas and reflect on the year just past, may we remember the words of the angels to the terrified shepherds on the day of Jesus’ birth: “Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord” (Luke 2:10–11).

EMAIL: [editor@national.anglican.ca](mailto:editor@national.anglican.ca)



BEVAN GOLDSWAIN

## OVERLOOKED

I was very glad to see a lengthy article that spoke of the importance of campus chaplaincy across the country [*Focus: campus chaplaincy*, Sept. 2014, pp. 8-9]. Chaplaincy is one of the most important forms of outreach that our church as a whole should be doing to reach out to young people. Sadly, it is greatly neglected by many dioceses that are hotbeds of post-secondary learning. I was glad to see that my friend

and colleague from my former diocese of Saskatoon was given the opportunity to speak on her role as a campus chaplain, and I will agree it is a terribly underfunded chaplaincy. But I was a little shocked that there was no mention of Huron College and its chaplaincy program, run by Canon Bill Cliff. He is the longest-serving, fully funded Anglican college chaplain in the whole country.

**Fr. Quenton Little**  
All Saints Anglican Parish

## SELF-EMPTYING LOVE

The letters to the editor got me thinking, especially the one from Frank and Fern Gue about the *Anglican Journal’s* “leftist” slant [*Leftist newspaper*, Oct. 2014, p. 4] and Craig Farlinger’s, *Faith and politics* [Oct. 2014, p. 4]. Both seem to operate on the supposition that Christian faith is “optional extra” to the “reality” of politics and economics. This is a sterile view of reality. The gospel of Jesus Christ is not practical and it is not divisible. It is the way of the cross, a way of self-emptying love for all people, created in God’s image and likeness. It is so tempting to set up idols in the name of practicality and utility. Capitalism, socialism, democracy and even justice can all become idols when they become an end in themselves. Christ directs us to sell what we have, give to the poor and follow him, which leads to the cross and resurrection. We need to journey together

and encourage one another on this difficult road of transformation.

**Ian Edgar**  
Sparta, Ont.

## RIGHT AND WRONG

I have been an Anglican and a businessman all my adult life and I cannot connect with Frank and Fern Gue’s letter about the Journal being left-wing [*Leftist newspaper*, Oct. 2014, p. 4]. Surely, the church, and its publications, should not engage in right-left issues, but in right-wrong issues. My experience with the Journal is consistent with that principle.

**Guy P. French**  
Toronto

## GOLDEN RULE

Re: *The rising tide of anti-Semitism* [Oct. 2014, p. 2]. Anti-Semitism is a vile bigotry, lethal to its victims and destructive to its perpetrators. It is to be condemned. However, anti-Semitism

should be distinguished from discussion of politics of the state of Israel. Despite the fierce opposition of many in Israel and in the Diaspora, the current government is dealing with Palestinians unjustly and is in contempt of several UN resolutions.

People of faith should also reject the rising tide of Islamophobia, which has become as acceptable in our time as anti-Semitism was prior to World War II.

The fanatical fundamentalists who identify as Muslim, Christian or Jewish need to be challenged and their ideas debated, whether they originate in Saudi Arabia, Canada or Israel. Rather than succumb to their poisonous pseudo-religious notions, we would do well to advance the Charter for Compassion, to demonstrate in words and actions that the basis of all religions is the Golden Rule.

**Colin Miles**  
Vancouver

## Anglican leaders reflect on Ottawa shooting

Why not some multi-faith event/s, vigils or media conferences to show solidarity among religious leaders?

—Vivian Harrower

## Ballet tells story of residential school students

It is good to hear that artistic work like this is being produced. I hope I can see this ballet sometime in Victoria. I am also glad to know of a life-giving work by Joseph Boyden. I forced myself to finish his



ON THE WEB  
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*The Orenda* but found the violence, although historical, blocking any growth on my part.

—Karen Fast

## Thank you seems to be the hardest word

I have found just accepting a gift makes me a person who is willing to give more often, although I need to give freely more often.

—Roderic Brawn

Your writing is a statement of today. Many people really don’t know how to accept what is freely offered. If I lived near by, I would offer you a cherry pie (my son’s favourite, right there with pumpkin and apple, of course).

—Sylvia Greenaway

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Canada





# We dare...

FRED HILTZ

**A**MONG THE glories of Canada’s great landscapes are its mountains. I think of Gros Morne in Newfoundland, the highlands of Cape Breton, the Gatineau Hills in Quebec, the Laurentians in northern Ontario and those foothills that take us into the Rockies of British Columbia and the Yukon. About them all, there is a grandeur that moves us to sing of how great God is and how wonderful the works of his hands.

In the scriptures, mountains are



places of encounter with God. Time and again we read of how the presence of the Holy One settles over the mountain and from within the mists that shroud its crest comes a voice—giving a law, as on Mount Sinai; whispering a call, as on Mount Carmel; giving a word of instruction, as to the disciples on the Mount of Transfiguration.

Fond of mountain imagery, the prophet Isaiah writes of that day when “Many peoples shall come and say, ‘Come, let us go up to the mountain of the Lord, to the house of the God of

Jacob; that he may teach us his ways and that we may walk in his paths’ ” (Isaiah 2:3).

Advent is such a time—an invitation to learn anew the ways of the Lord and to live by them.

Elsewhere, the prophet writes, “How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, ‘Your God reigns’ ” (Isaiah 52:7).

Advent is such a time—a season to rejoice in the gospel of salvation and peace embodied in the long-awaited Messiah.

In a world gripped by fear of terrorist activities at home and abroad, we dare to hope. In a year in which the world has witnessed some of the most

atrocious crimes against humanity, we dare to pray. In a time in the history of humanity darkened by so much malice and wickedness in the hearts of some, we dare to light the candles of the Lord and sing once again the carols that tell of his coming.

He shall come down like showers upon the fruitful earth, and love, joy, hope, like flowers, spring in his path to birth. Before him on the mountains shall peace the herald go, and righteousness in fountains from hill to valley flow.

(Hymn 101, *Common Praise*)

**ARCHBISHOP FRED HILTZ** is primate of the Anglican Church of Canada.

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## WALKING TOGETHER

# The future among us

BY MARK MACDONALD

**E**VERY ONE OF us has an interest in the future health of our church. We are, together and individually, working and hoping for a vibrant, united and effective community. Recognizing that we won’t get there by staying the same, a number of possible approaches to our common future have been proposed.

Risking oversimplification, we could say that two interests have governed contemporary approaches to the future: in one, the interest is to recreate the conditions and practices of years past—a time, it is thought, when the church was unified, faithful and influential; in the other, the goal is to create a church that is more responsive, relevant and consequential to the perceived needs of people today—the future is embraced with commitment and enthusiasm. One side aims for the past. The other aims for the future.

The gospel is hostile to both of these approaches. It reveals their puny potential and the vanity of a human-centred attempt to bring health and well-being to the church. The coming reign of God—as announced by Jesus, enacted in his death/resurrection and present among us



through the Holy Spirit—is the only aspiration that the church is allowed to have. Any aspiration short of the reign of God can only be a deception, a vain hope that human effort might, after all, be enough to save us, enough to make the world right.

It may seem that placing the church’s progress and destiny in the reign of God removes it from the realm of possibility; placing the church’s hope out of reach in an impossible ideal. But Jesus tells us that this hope animates the first rays of its reality and, at the same time, initiates our progress toward fulfillment. The reign is not for the church alone—it is for all of creation—but it lives in the church as a spark, lighting our way to the summit of creation and history. It says that our success is never our possession or accomplishment. The reign of God is God’s gift, but we must seek it with all our heart. That is our only livable and real future.

**BISHOP MARK MACDONALD** is national indigenous bishop of the Anglican Church of Canada.

## OPINION

# Why ACNA isn’t an ecumenical partner—yet

BY BRUCE MYERS

**A**RCHBISHOP OF Canterbury Justin Welby recently articulated his understanding of the status of the Anglican Church in North America (ACNA), formed in 2009 by a coalition of a dozen groups that chose to break communion with the Anglican Church of Canada and, in the United States, with The Episcopal Church.

ACNA, said the archbishop in an October interview with the *Church of Ireland Gazette*, “is a separate church. It is not part of the Anglican Communion.” Instead, he described ACNA as “an ecumenical partner.”

The Anglican Church of Canada has a number of ecumenical partners. One, the Evangelical Lutheran Church in Canada, has become a full communion partner with which we enjoy a full and mutual recognition of ministry and sacraments. With others, like the Roman Catholic Church and the United Church of Canada, we’re still on that journey—an admittedly longer one.

To be an ecumenical partner means to repent of our divisions and to understand them as a scandalous contradiction of the will of Christ. It means to fervently desire reconciliation with the churches from which we are separated, and to manifest this desire in prayer, dialogue and action.

To be an ecumenical partner

also means recognizing that the other with whom you are seeking to reconcile demonstrates signs of the Holy Spirit at work, even if you are in disagreement about some significant issues.

It’s far from clear that ACNA yet manifests these qualities of an ecumenical partner. Its repentance is, according to its constitution, limited to “things done and left undone that have contributed to or tolerated the rise of false teaching” in the Anglican churches from which it has chosen to walk apart. It’s still in a legal fight over property with two dioceses in the United States. It seeks recognition as a new North American province of the Anglican Communion without desiring reconciliation with those already existing.

The pain of this separation is very fresh, and a personal reality for many people. Time may not heal all wounds, but the history of the ecumenical movement tells us that it’s often a necessary ingredient in reconciliation among churches.

It took Anglicans and Methodists 150 years before they could recognize their mutual heritage and discuss reunion. It took Roman Catholics and Lutherans 500 years to acknowledge they shared a common understanding of justification. It took Eastern and Oriental Orthodox theologians 1,500 years to see that their consensus about the natures of Christ had gotten lost in translation.

In each case it was distance from the polemics and politics (not to mention excommunications, anathemas and persecutions) of the original division that allowed the separated churches to see their differences in a new, more dispassionate light. So it shouldn’t surprise us if reconciliation between the Anglican Church in North America and the Anglican Church of Canada seems unthinkable less than a decade after our separation. But such reconciliation is possible—and imperative. It may just take some time.

And humility. Repentance walks both sides of the street. For any kind of reconciliation to begin, both the Anglican Church of Canada and the Anglican Church in North America will need to acknowledge that we have both in our own ways contributed to the creation and perpetuation of this sad division, one that compromises the credibility of our witness to the gospel and our fulfilment of God’s mission.

**ARCHDEACON BRUCE MYERS** is the General Synod’s co-ordinator for ecumenical and interfaith relations.

Opinion submissions on religious topics (maximum 500 words) will be considered for publication; send queries to [letters@anglicanjournal.com](mailto:letters@anglicanjournal.com).





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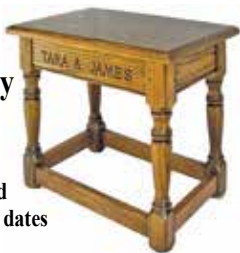
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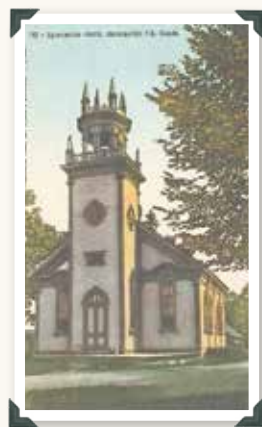
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A restoration project is underway using government grants which must be partially matched by St. George's. Please help us preserve this heritage place of worship.

## CANADA

# Interfaith service held for Ottawa

Continued from p. 1

of violence, drug abuse and mental instability and had a criminal record in Quebec and British Columbia. Court records obtained by CBC described him as a recent convert to Islam. Zehaf-Bibeau's attack came shortly after the hit-and-run killing on Oct. 20 of 53-year-old Warrant Officer Patrice Vincent in St.-Jean-Sur-Richelieu. The RCMP arrested Martin Couture-Rouleau, described by police as an aspiring Islamic State fighter, and identified as the driver of the car in the fatal attack.

Noting police reports that described both Couture-Rouleau and Zehaf-Bibeau as converts to Islam, Hiltz said churches should strengthen ties to other faiths. "I think there is an opportunity for churches to reach out to people of other faith traditions...I think lots of Muslims are feeling pretty vulnerable right now."

Various Muslim groups in Canada have denounced the attacks and expressed their condolences to the families of Cirillo and Vincent.

A funeral service for Cirillo was held Oct. 28 at the diocese of Niagara's Christ's Church Cathedral in Hamilton, Ont. The funeral was held at the cathedral due to its historic and personal ties to Cirillo's regiment, the Argyll and Sutherland Highlanders; the armoury where the regiment is based is down the street from the cathedral, and the regimental chaplain, Major the Rev. Canon Robert Fead, is an Anglican priest with the diocese of Niagara. Cirillo himself also came from an Anglican background. In his homily, Fead called Cirillo "Canada's son" and said "his bravery, his sacrifice, is not in vain."

The bishop of the diocese of Niagara, Michael Bird, whose role in the service involved proclaiming the gospel and offering the blessings and commendation, said he felt humbled by the experience. "It



NATHAN DENETTE/CP

**Kathy Cirillo is comforted at the funeral service for her son, Cpl. Nathan Cirillo, held Oct. 28 at Christ's Church Cathedral in Hamilton, Ont.**

felt like the whole country was watching us and was with us in a way that I don't think I've ever experienced before in my ministry," he said. "It was quite dramatic and powerful. And it was a real privilege."

Meanwhile, when asked how Canada should react to the violence, Hiltz stressed the importance of a thoughtful response. "It is theologically tragic when people are 'radicalized' in such a way as to completely change their outlook, their disposition of heart, their respect for the dignity of human life," Hiltz said. "We need to get at what is it that is moving some young people to be drawn into that kind of a way of being in the world..."

But the primate also spoke optimistically about how Canadians from all walks of life have responded to the situation. "It is a moment, I think, when the country is drawn together around its ideals, its values and its commitment to be a responsible partner in the nations that are allied in the interests of peace."

Ottawa's Christ Church (Anglican) Cathedral responded by helping to organize an interfaith service Oct. 26, which was attended by the city's police chief, Jewish and Muslim leaders, the chaplain general to the Canadian Forces and members of various faith

groups. Padre John Fletcher, chaplain general to the Canadian Forces, led the gathering in prayers, Rabbi Barry Schlesinger of the Agudath Israel Congregation gave a Talmudic reading, Imam Samy Metwally from the Ottawa Main Mosque read from the Qur'an and Canon Catherine Ascah of Christ Church Cathedral read from the Gospel of Matthew.

Reflecting on how other soldiers have responded to the deaths of Cirillo and Vincent, the bishop ordinary to the Canadian Forces, Peter Coffin, emphasized the professionalism of Canadian troops. "[They] know that they stand in danger. In our country it's not really expected, but when something like this happens, they just react with the professionalism that is so characteristic of their work."

However, Coffin was also clear about the grief that soldiers feel when a comrade falls. When asked if this event is likely to change anything about the way the Canadian Forces operate, he said, "People are always aware that this can happen, and I don't think there will be any changes." He added that "our Parliament Hill has always been an open place, and we don't want it to become a fortress."

—With files from Art Babych



**FIND OUT WHAT ARCHBISHOP FRED HILTZ MEANS AT [FREDSAYS.CA](http://FREDSAYS.CA)**

## Archdeacon receives honorary doctorate

The executive archdeacon of the Anglican diocese of New Westminster, Douglas Fenton, has been conferred an honorary doctor of divinity by St. John's College, in the campus of the University of Manitoba.

"A gift he brings to our church is his excellent leadership with congregation development, youth ministry and



WAYNE CHOSE

**Douglas Fenton**

development of leaders within the church," said an official announcement issued by the warden and vice-chancellor of St. John's College, Christopher Trott. "His experience in the wider church gives him a unique worldview...and his willingness to share this makes him stand out as a church leader."

A graduate of St. John's College, Fenton was chaplain and dean of residence at St. John's between 1988 and 1995.

### GIFT FOR LIFE

The Canadian Bible Society

(CBS) has created a Christmas resource to help people explore "the real meaning of the Christmas message" and enhance Bible engagement study.

The Gift for Life, which is being distributed to churches, includes pamphlet-sized scripture selections on joy, hope and love; a card offering a free full Bible from the CBS and a customizable invitation to a Christmas service, among others. For more information, go to [www.thegiftforlife.ca](http://www.thegiftforlife.ca) or call 1-800-465-2425.



**The Primate's World Relief and Development Fund**  
THE ANGLICAN CHURCH OF CANADA





**Hope Air has helped Grace and her father, Wade, travel for her medical treatments in Ottawa.**

CONTRIBUTED

## Foundation gives kids a lift

LEIGH ANNE WILLIAMS  
STAFF WRITER

The Anglican Foundation of Canada has formed a new partnership with Hope Air to help children and youth requiring medical care fly to cities where they need to go for treatments.

Hope Air is a charity that works with airlines in Canada to provide free flights to low-income Canadians who have to travel for medical reasons. Executive director Doug Keller-Hobson said that he was excited to get a call this past summer from Anglican Foundation executive director Judy Rois. Keller-Hobson said he always thought of faith groups as being “a very logical network for us to partner with,” but the foundation was the first religious organization to propose a major partnership.

The foundation is encouraging Anglicans to raise funds that will be given to Hope Air to pay for flights. Although the cost of travel varies greatly depending on locations and distances, Keller-Hobson said the airlines give Hope Air deep discounts. Eligibility is based on need, and clients must be travelling for a treatment or appointment that is covered by provincial health care plans.

Rois said that the partnership helps children, but it also builds up the church’s presence in communities. “It helps us tell the country that the Anglican Church of Canada cares for kids right here in Canada, that we are involved.”

Keller-Hobson said that one of Hope Air’s big challenges is looking for new ways to let people know about the service the charity offers. “This partnership...really gets us right out to the front lines,” he said, noting that priests and people in church communities may know of people in need of this kind of help. “Hopefully, before people have had to make their first journey, they’ve heard about us and call us for help.”

The foundation has already received donations of \$250 (average cost of one flight) from parishes in Nova Scotia and Saskatchewan and from Queen’s College in St. John’s, Nfld.

For more information, please send an email to [foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org).

# End of an era as Anglican House closes

BEATRICE PAEZ

**Saint John, N.B.**—Victims of declining demands for print products and the trend toward making online purchases at more competitive prices, Anglican House, and its neighbour Ten Thousand Villages, announced that it would shut its doors Dec. 13.

Costs for repairing Anglican House’s aging infrastructure—a two-storey heritage property at 116 Princess St., in uptown Saint John—has also cut into its shrinking revenue. After much discussion, says Archdeacon Stuart Allan of the diocese of Fredericton, the Church of England Institute (as Anglican House is formally known) was dissolved.

While Anglican House had been an ever-evolving stomping ground for Anglicans, the faithful and the fair-minded, it had long fought to stay relevant as people’s attention and priorities shifted away from the church. Once a site of dialogue and discourse for issues of the day, it found itself having to compete against rapid forms of communication on the Internet.

“Our resources have dwindled and we are led to believe that God is leading us to consider different and innovative ways to go out into the world to spread the Good News,” Allan said in a written statement. “How that will look will be an ‘Abraham Moment.’”

Efforts to revive the space by partnering with Ten Thousand Villages were undercut by the ailing New Brunswick economy, which has struggled to fully recover from the global recession in 2008 and has seen the out-migration of many of its residents.

There was hope that offering fair-trade goods would attract a diverse following, yet one that reinforced its ministry. “They [Ten Thousand Villages] shared space within the building, which brought an added social conscience message that also reflected the intended ministry of the Anglican House,” said Kevin Richardson, manager of Anglican House and Ten Thousand Villages.

But with a shrinking consumer base, the expansion failed to boost revenues to a sustainable level. “The merchandise [at Ten Thousand Villages] has beauty of craftsmanship, country and people history, [but the] fair share prices” of these goods are often beyond what struggling earners can afford, said Allan.



BEATRICE PAEZ

**Anglican House, located in the uptown area, was built in the mid- to late 1880s, after the Great Fire of Saint John in 1877.**

Efforts were made to cater to other Christian denominations, with Anglican House regularly filling requests for hard-to-find books and adding to its inventory a growing selection of DVDs, CDs, greeting cards and books. But for the most part, nearby parishes were Anglican House’s main clientele, who turned to it as a source for bulletins, candles, wafers, prayer books and more, said Richardson.

The closure of Anglican House “will be felt both locally and regionally,” since it serves the Anglican diocese of Fredericton—all of New Brunswick—said Richardson.

While diversifying may have helped stave off Anglican House’s closure, time has caught up, and the building itself is in disrepair.

Built in the mid- to late 1880s (existing data offers conflicting dates of 1884 and 1889), after the Great Fire of Saint John in 1877, the property retains two original ornate fireplaces, along with the banister leading to the upper level, and intact geometric-and-floral tiling. Less visible signs of its age are leaky ceilings and a roof in need of replacement.

Today, “mending and gluing and ‘making do’ are no longer options,” said Allan.

Moving to another location was considered, explained Richardson, but

without a suitable alternative, the idea was tabled. “The cold reality is that with growing and cheaper Internet stores and shrinking parish needs, it meant that the ministry seems likely to not become viable going forward,” he said.

The more responsible option as a steward would be to pay off debts by selling inventory rather than incurring another year’s worth of losses, he added.

More than just a store fit to stimulate the curiosities of the faithful, Anglican House opened itself up to the community at large. From artisans to academics to adult learners, its ministries extended beyond the spiritual.

Its warm staff has welcomed many. Only months ago, it offered a studio space—complete with looms and knotty bits of yarn—where local artisans worked on their craft. And several years back, it hosted Read Saint John, an adult literacy program that has since moved its location.

Further back in time, the rear end of the building was once used as an auditorium for meetings, teas, lectures and discussions, according to a 1980s archival document. “Many a decision affecting the life of the Diocese took place in the back auditorium by the Executive of the Synod,” according to the document.

Around 1986, it was decided that the Anglican synod office would relocate to Fredericton, and in turn, the bookstore would be enlarged to accommodate growing displays as demand for resources increased.

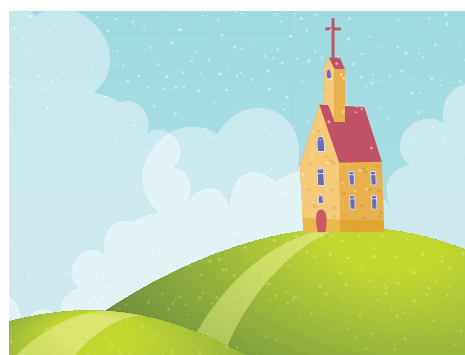
Apart from its merchandise, Anglican House also had a lending library known as the Diocesan Resource Centre, with over 1,000 items—DVDs, ministry kits, Sunday school curriculum—available for loan. Richardson said there are ongoing discussions within the diocese about where the resource centre might be located.

Meanwhile, Ten Thousand Villages will continue to have a presence, albeit limited to a festival in Petitcodiac and another in Saint John.

Allan said Anglican House’s values would carry over into the future. “We feel a real sense of loss, but we take the ideals and hopes and the fruit of many of those over the past generations into a new place where God may be leading us.”

**BEATRICE PAEZ** is a journalist based in Saint John, N.B.

## Conference to highlight ‘God’s mission’ in Canada



CONTRIBUTED

**Participants will be equipped to start “new missional endeavours,” say organizers.**

The annual Vital Church Planting Conference will take place Jan. 29 to 31, 2015, in Toronto, with the theme, “Charting our waters: God’s mission in the Canadian context.”

The 2015 conference will include speakers from across Canada who lead Fresh Expressions of church, church plants and new ministries. Speakers will be assembled in a TED-style talk format and workshop, a new format for the conference. There will also be interactive and practical training on “missional listening, discern-

ment and planning so that leaders can bring teams of lay people who might not normally attend a midweek conference,” said Ryan Sim, one of the organizers. “They’ll leave feeling equipped and encouraged to start new missional endeavours in their own context.”

The conference is sponsored by the diocese of Toronto, Fresh Expressions Canada and the Wycliffe College Institute of Evangelism.

For more information, go to <http://vitalchurchplanting.com/>.





LISA BARRY

Healing is about “taking care of your spirit and your soul,” says the Rev. Canon Ginny Doctor.

## Priest chronicles recovery in video blog

ANDRÉ FORGET  
STAFF WRITER

On July 19, the Rev. Canon Virginia (Ginny) Doctor, indigenous ministries co-ordinator for the Anglican Church of Canada, began to have difficulty breathing after suffering from flu-like symptoms for a week. She was taken to hospital in Hagersville, Ont., not far from where she lives, and slipped into a coma that would last two weeks.

This would turn out to be the beginning of a difficult but surprising journey, one that opened up a new and unexpected avenue for ministry to the Anglican minister, who has served the church in a variety of capacities for decades.

When Doctor emerged from her coma last August, she was told that she had suffered a perforated bladder and undergone a very difficult surgery. “There were

one or two people who said I was an hour from death,” she said later. “If I hadn’t gone in when I did, I could be six feet under.”

Doctor’s recovery to health has been the ongoing focus of a new project by Anglican Video called *Ginny’s Journey*. Taking the form of a video blog, *Ginny’s Journey* documents her thoughts and feelings as she goes through the recovery process, sharing what she has learned and her thoughts on the importance of prayer, hope and community support.

Speaking in one episode of how the experience has shaped her understanding of humility, Doctor notes that “when you have to depend on others, there is a humbling factor there. I began to see people in a different light.” At another point, she shares her thoughts on the medical system itself. “One thing about our medical system I think we haven’t quite

figured out...[is] holistic healing. It’s not just about taking care of your physical needs; it’s about taking care of your spirit and your soul.”

The series is being produced by Lisa Barry, senior producer at Anglican Video. When asked what she hopes the impact of the project will be, Barry said she would like to see it build connections among people in similar situations. “I’m hoping that it spurs enough response that people who are in a similar situation could connect online...so people who aren’t getting support could connect online and get support.”

Before taking up the position of indigenous ministries co-ordinator, Doctor—who is a Mohawk from the Six Nations—served as a missionary of The Episcopal Church to the diocese of Alaska. She has been working for the Anglican Church of Canada since 2011.

## Film brings Vatican museums to the public

ANDRÉ FORGET  
STAFF WRITER

In 1506, a farmer found a statue in his vineyard in Rome. The statue turned out to be an ancient Roman depiction of the horrifying death of the mythical Trojan priest Laocoön and his two sons, and on the advice of his art advisers, Pope Julius II immediately purchased it and set it up for display within the Vatican. As the foundation of the Vatican Museums collection, *Laocoön and His Sons* would become the basis for one of the most magnificent and influential collections of art in the world, and go on to inspire some of the finest works of Western art.

*The Vatican Museums 3D*, which is much more exciting than its name would



**FILM REVIEW**  
**THE VATICAN MUSEUMS 3D**  
Directed by Antonio Paolucci  
Released October 2, 2014  
70 minutes  
RATED General

suggest, begins with an examination of this sculpture before proceeding to explore many of the other prominent pieces in the collection, such as Michelangelo’s *Pieta* and Sistine Chapel, Raphael’s *The School of Athens* and *Delivery of St. Peter*, Caravag-

gio’s *Entombment of Christ*, Salvador Dalí’s *Crocifissione* and other famous works of religious art.

Providing context for all of this is Professor Antonio Paolucci, director of the Vatican Museums, who speaks with authority both about the history and significance of particular pieces and also about the mission of the museums themselves—that is, to display the great art of the Christian tradition. This has been a part of the museums’ mandate since the 18th century, when Popes Clement XIV and Pius VI became some of the first European rulers to open their collections to the public. As a film, *The Vatican Museums 3D* continues in this tradition of making art available to everyone.

## FOCUS: THE NATIVITY



FOCAL POINT

Christmas traditionally is a time for sharing and giving.

## A meaningful feast in the company of new friends

*The Anglican Journal asked readers to tell us about things they have done that have made Christmas more meaningful. Check out A meaningful Christmas at anglicanjournal.com, for more stories.*

Christmas 2013 was everything we could have hoped for. Under the tree were treats for everyone. The turkey and trimmings were prepared with care. Our table was filled with the chatter and

laughter of beautiful young people.

But the young people were not our own children and grandchildren. They were students from several African countries attending McGill University.

We had been delivering winter coats and jackets from our church community to the International Student Centre when we met Nellie, a vivacious young lady from Kenya. When we invited her to our

home for Christmas, she asked if she could bring some friends who were also in a program for African scholars. Soon, we had invited 12 for Christmas dinner!

Many of our friends offered to help. The students were from Kenya, Ghana and Rwanda, in touch with their families only through Skype and email. “My mother says thank you! She couldn’t believe you were having us all in your home,” one of them told us.

Amid laughter and storytelling, we learned about one another. When we asked God to bless our food and our time together, the students nodded in delight. This was part of their tradition as well.

The evening went too quickly. With hugs, and our hearts filled with gratitude, we decided it had been one of our best Christmases ever!

—Sue Winn  
Anglican diocese of Montreal

## A powerful lesson in Christmas

DIANA SWIFT

It was 8 p.m. on December 22, the day after Toronto’s catastrophic 2013 ice storm. Outside, the ice-sheathed branches glinted spectrally in the night. Inside, I was recuperating with my golden retriever, Phoenix, after hosting my niece’s 40th birthday bash the night before. Suddenly an explosive boom set the ground atremble. A meteor?

My big Edwardian house shuddered like a leaf. The lights went out; the furnace went off. A mammoth tree across the street had dropped a limb the diameter of a hog’s head onto the hydro lines.

That night, the worst winter in two decades set in. The temperature fell. The wind was up. The pipes froze. For the next nine days I would freeze in the dark: no heat, no light, no water, unable to leave lest a hydro person came by to restore power. The sole source of heat and cooking was the living room fireplace. Water was bought in increasingly scarce plastic jugs. I quickly realized how much of this precious commodity I wasted during a normal day.

December 24 arrived, and with it the saddening realization that there would be no family Christmas dinner, the makings of which were straining the walls of my fridge: seafood appetizers, wild mushrooms for soup, a free-range turkey and my signature lemon Bavarian cream.

Alone on Christmas Eve, I huddled by the hearth, as sooty as a chimney sweep from two days of tending fire, and cooked eggs and peas in the inky shadow of the extinguished Christmas tree. The batteries ran down; the candles ran out. The only light was from the dying flames.

But in retrospect, that lonely night became my most memorable Christmas Eve since, at age 10, I carolled in an epic



JASHETA ‘JESSIE’ GOVINDARAJAN / WWW.FLICKR.COM/PHOTOS/JG-8/

The ice storm of 2013 left 48,000 Torontonians without power and ruined the best laid plans for Christmas. But for one Anglican, it gave a gift beyond measure.



IMMANUEL BRÄNDINO

The author and her dog, Phoenix, braved the cold for nine days.

snowstorm outside a nursing home. At a loss for what to do, I began to sing, which I rarely do. I sang every verse of every carol I could remember from childhood, waxing confident

as I went along. I sang the 23rd Psalm and “O God, Our Help in Ages Past” and, in honour of Mary, my favourite canticle, “The Magnificat.” I pondered on the billions of people who

have celebrated this holy time over two millennia.

And for the first time in decades, there was no feverish last-minute wrapping, cleaning, cooking, ironing, flower arranging and table setting for a complicated dinner. It was spiritual liberation.

As the wind chill dropped the temperature to minus 20 degrees Celsius and the logs became embers, a truth dawned: adversity and deprivation can help you to empathize with the sufferings of others. At the risk of sounding pious, I can say that my thoughts that holy night turned to those being killed and dispossessed by conflicts in Syria, the Central African Republic and South Sudan; to those in the Philippines who had lost family and homes to Typhoon Haiyan just weeks after a major earthquake. They became more than TV news stories, easily pushed

aside by the pressures of yuletide hospitality. How puny was my deprivation compared with theirs.

Stepping carefully onto the treacherous road, I looked out over the Don Valley under phosphorescent stars and recalled the stirring words of St. Luke that never fail to move me: “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid” (*King James Version*, St. Luke 2:9).

Behind me, the icy willow switches chimed in the wind. I felt reverential and at peace. It was the gift of Christmas.

DIANA SWIFT is a frequent contributing writer for the *Anglican Journal*.

## The stark reality of Jesus’ birth

WILLIAM PORTMAN

A few years ago, an English bishop suggested adding a bucket of fresh manure to the traditional Christmas decorations in churches, to remind people what the first Christmas was really like. Predictably, there were cries of protest that this would ruin the “beauty” of the season.

The “beauty” of course shows in stained glass and Christmas cards and Sunday school pageants: radiant mother dressed all in blue, gazing adoringly at her baby boy sleeping angelically in a box of straw...solid, upright husband standing guard over his new family...the friendly animals looking on in wonder.

A pretty picture, sentimentally enhanced by the great star overhead, shepherds and wise men—just like those manger scenes we set up in church. Beautiful, yes, but look again.

There’s not much beauty being a young mother, near her time, riding a balky donkey, then delivering in a smelly cave because nobody had room for a pregnant girl whose first-born had a cattle feeding trough for his first cradle.

Neither is there much lovely in a 21st-century Iraqi refugee mother, living with 20 others in a refugee tent, who delivered her baby with no medical help, wrapping the child in a shirt literally off someone’s back; nor a Palestinian family in Gaza displaced from their ancestral land by an expansionist state.

There’s nothing romantic in Matthew’s account of the massacre of the children of Bethlehem, nothing much sentimental in the gospel’s portrayal of the Holy Family becoming refugees in Egypt to escape a murderous King Herod, or the lot of Coptic Christians in today’s Egypt who must pay protection money to Islamic overlords if they want to live.

None of this would seem out of place in today’s Middle East with its seemingly endless cycle of hatred and suspicion, violence and revenge—an especially dangerous situation for Christian communities in the Middle East and parts of Asia as they become more and more the target of fundamentalist Islamic violence. The Christmas story becomes very contemporary when we think of the millions of people uprooted by war, the homeless or poor in our own country, the many who through flood or famine will die of starvation—



WAITING FOR THE WORLD/FLICKR.COM

The idyllic manger tableau doesn’t reflect the first Christmas in Bethlehem, argues the author.

some on Christmas day itself.

The Incarnation, the earthly life of Jesus, took place in the heart of those realities. The son of God entered this world not in glory and comfort as a guest of the upper classes, but as the child of a peasant couple, born in a barn behind a fourth-rate hotel, in a third-rate town, in a second-rate country that was a backwater of the Roman Empire. Christmas is God coming to live among us as an ordinary person with no special privileges. Were this not so, it would not be real, and we would not be celebrating it as the source of our hope all these centuries later.

Christmas points us beyond the baby to the man Jesus. His self-emptying of glory to become incarnate, to become human, was only the beginning: it carries through Good Friday and Easter, the cross and resurrection, showing the same love for humankind. It promised victory of light over darkness, of good over evil, and the vision of what the world could be like.

We need to be alert to receive the life-giving, liberating good news of Christmas: that the love of God—God’s own son—came into the world “for us [everyone] and for our salvation in body, mind, and spirit.”

Maybe the idea of manure in church isn’t such a bad idea—the aroma might remind people that Jesus gave his life to clearing up the mess men and women had made, and are still making.

It is ironic that the lands where originated the world’s best-ever plan for peace on earth, goodwill among people, is today the scene of so much suffering and hatred.

It reminds us that there are two sides to Christmas—the stark reality and the hope it brings: that the crib and the cross were both made of wood.

THE REV. WILLIAM PORTMAN is a retired priest of the Qu’Appelle diocese and a former book review editor for the *Anglican Journal*.





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“Out of the frying pan—into the fire,” by Karen Burns

# Turning a new leaf

The Bible has a number of passages about new beginnings, including Isaiah 43:19: “Behold, I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”

Do you have photographs that illustrate “New Beginnings”? We invite you to share them by sending one or more photographs to **Picture Your Faith**, our monthly feature. Deadline for submissions is Thursday, Dec. 18. Photos should be high resolution (at least 2500 x1674 and 300 dpi) and sent by email to

pictureyourfaith@gmail.com.

The goal of **Picture Your Faith** is to tell stories of faith through photographs, and each month the Journal will invite submissions based on a particular theme. Pictures chosen will be showcased in an online photo gallery and occasionally in the newspaper. The photo gallery can be viewed at <http://bit.ly/1wDLDCa>.



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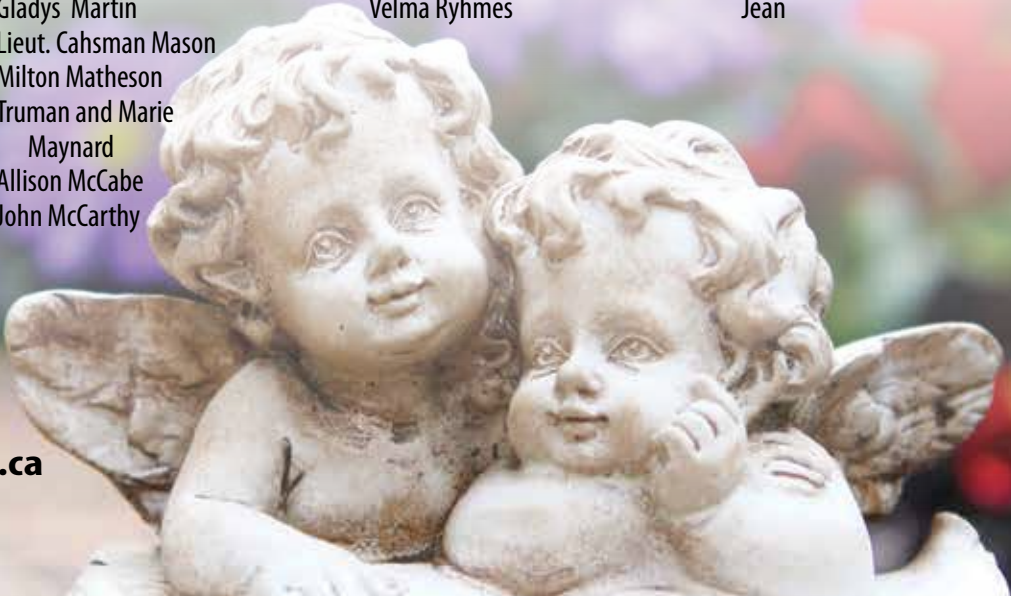


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# Jesus through a Muslim lens

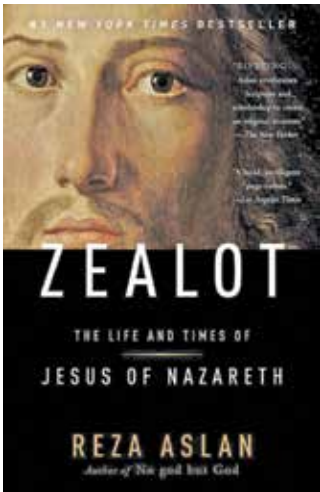
BY WAYNE A. HOLST

How credible is a book about the historical Jesus written by a Muslim? About as credible as many Christian titles when one considers the wide range of what is available today. *Zealot* by Reza Aslan (just out in a paperback edition) is a worthy narrative by an excellent storyteller whose work should appeal to Jew, Christian and Muslim alike. So why has there been such controversy since its first appearance a year ago? This begs some explanation.

Aslan is an American Muslim whose family has secular Iranian roots; as a young boy, he experienced Jesus as Saviour and Lord at an evangelical Bible camp in California. While a university student, he went through a crisis of faith and was helped by Christian mentors to revisit and reclaim his Islamic faith. He could no longer affirm a Jesus by means of a claim to the inerrant scriptures through which he had entered Christianity. Nevertheless, he continued to explore the meaning of Jesus for his own life and, 20 years later, he has “become a more genuinely committed disciple of Jesus of Nazareth than [he] ever was of Jesus Christ.”

“My hope,” Aslan says in his introduction, “is to spread the good news of the Jesus of history with the same fervor I once applied to the story of Christ.”

Reading this book brings the realization that we all look at Jesus through our own eyes and experience, whether we are ordinary lay people or biblical scholars. There are many ways



**ZEALOT**  
**The Life and Times of Jesus of Nazareth**  
By Reza Aslan  
Random House Trade  
Paperbacks, 2014  
ISBN 978-0-8129-8148-3  
296 pages

of seeing and interpreting him. Reading the reviews of Aslan’s book makes it clear that many would agree or disagree with him depending on the school of thought they presently accept.

What also becomes clear from a reading of the text is that the author is a talented raconteur—if not a biblical historian—whose work is a helpful introduction to the Jesus of history, if it is not all that innovative or original.

The book is divided into three parts of about one-third each. The first describes the tumultuous times into which Jesus was born. The second, according to Aslan, tells of how he became a person hated by his Roman overlords and

the priestly temple establishment. The third presents the author’s version of how the early church began to reshape the Jesus of history into the Christ of faith. In other words, this is Aslan’s version of how a human became God, or how a humble Jew from hinterland Galilee evolved into a Spirit of universal significance.

The value of this book is not to be found in its biblical scholarship or in its fine qualities as a prose narrative. What makes it special is that it is written by a Western Muslim who—during a period of doubt—was encouraged by Christians to reassess his Islamic roots. He ultimately reconverted to the faith of his ancestors with a new sense of belonging. Yet, he could not forget about Jesus. For some decades, as a religious scholar, he has studied Jesus’ Jewish antecedents and the New Testament record, following those mentors who spoke most meaningfully to him.

Aslan portrays Jesus as a teacher and a political revolutionary who ended up on the wrong side of the Jewish and Roman establishment. For some, his death ended it. For others, it provided the basis for a new faith that began to proclaim him as Lord and Saviour. For still others, Jesus became a prophet of great importance.

Here is a book that could open a pathway to an exciting, three-way interfaith dialogue in local church, synagogue or mosque.

**WAYNE A. HOLST** teaches religion and culture at the University of Calgary and helps to co-ordinate adult spiritual development at St. David’s United Church in Calgary.

## Former archdeacon’s assets frozen

LEIGH ANNE WILLIAMS  
STAFF WRITER

As a part of a \$350,000 lawsuit filed by the diocese of Brandon against its former executive Archdeacon Noah Njegovan in March, a Brandon court has granted the diocese’s request to extend a temporary freeze of Njegovan’s assets until the case is settled.

According to the diocese’s statement of claim, Njegovan was employed as the executive archdeacon, responsible for the diocese’s bookkeeping, including payroll and preparation of budgets and financial statements, from 2009 to 2012 when some financial irregularities were found.

The claim alleges that he used a corporate credit card with a limit of \$2,500 for his

own purposes, then paid the bill from the diocese’s deposit account, which was not subject to the detailed accounting of its general account, and intercepted bills from the mail to hide the transactions. These allegations have not been proven and no statement of defence has yet been filed.


Bishop James Njegovan has refrained from involvement in or comment on the case because Noah Njegovan is his son.

When contacted, Archdeacon Tom Stradwick said the diocese has no comment on the case while the forensic audit of its finances is still ongoing. But he did confirm that details of a report in the *Winnipeg Free Press* about Njegovan’s alleged spending of more than \$202,286 were

in keeping with allegations in new documents filed with the court by the diocese. The newspaper reported that expenses included \$90,175 in cash advances, \$46,660 spent on meal and bar bills, \$13,277 on hotels, \$8,107 on fuel and travel and \$6,791 on three trips to Las Vegas. Another \$31,488 was spent on purchases including clothing, a Netflix subscription and massages.

The lawsuit claims damages of \$250,000 for fraud, breach of trust, breach of contract and fraudulent misrepresentation. The claim also lists punitive and exemplary damages of \$100,000.

Njegovan’s lawyer, Robert Harrison, told the *Anglican Journal* that neither he nor his client wished to comment.



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<input type="checkbox"/> 11 Mark 1.1-13 ★	<input type="checkbox"/> 27 Psalm 111.1-10
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FOTOGRAFIA FELICI

## Face-to-face

Diocese of Calgary Bishop Gregory Kerr-Wilson met Pope Francis following a papal audience at St. Peter's Square in Rome late June. Kerr-Wilson was attending a week-long course at the Anglican Centre in Rome, an organization established to help improve relations between the Anglican Communion and the Roman Catholic Church.

# Canadian heads to Communion office

ANDRÉ FORGET  
STAFF WRITER

In March 2015, Canadian ecumenist the Rev. Canon John Gibaut will step into a new role as the director of Unity, Faith and Order of the Anglican Communion.

Gibaut is currently serving as director of the World Council of Churches (WCC) Commission on Faith and Order, and has spent the past seven years doing ecumenical work in Geneva. He succeeds current director the Rev. Canon Alyson Barnett-Cowan, also a Canadian, who has been in the position since 2009.

The department of Unity, Faith and Order is responsible for promoting and participating in dialogue with other denominations and expressions of Christianity, and in recent



Gibaut

years it has also come to deal with some of the internal tensions within the Anglican Communion.

Gibaut spoke to the *Anglican Journal* about the importance of dialogue in the life of the church, stressing the relationship between communion and unity. "This is the witness that the world needs. Communion is a gift by which the church lives, but at the same time, it is the gift that God calls it to offer to a divided and wounded humanity," he said. "You and I can disagree sharply on an issue...but still, I am in communion with you. That is the witness that the world needs today."

## End-of-life questions

ANDRÉ FORGET  
STAFF WRITER

On Oct. 15, the Supreme Court of Canada heard a case that could change how end-of-life issues are dealt with by Canada's legal system by legalizing physician-assisted dying. In the same week, a task force formed by the Anglican Church of Canada met for the first time to discuss end-of-life issues and consider theological and pastoral responses to the changing legal and social realities.

The case, *Carter v. Canada* (which was filed by the British Columbia Civil Liberties Association, or BCCLA), is named for Kathleen Carter, who died in Switzerland in 2010 after being unable to obtain an assisted death in Canada. It argues that laws prohibiting a patient's right to assisted death are unconstitutional.

Speaking about how this case is different from the 1993 case of Sue Rodriguez, who also sought to change Canada's assisted dying laws, BCCLA litigation director Grace Pastine explained that there has been a "sea change" in public opinion since then. "A number of countries around the world now have legalized or decriminalized physician assisted dying, and we now have the benefits of decades of health research," she said in an interview.

The Rev. Canon Dr. Ian Ritchie, a member of the task force, spoke to the *Anglican Journal* about how the task force is engaging with these issues. Ritchie, a priest from the diocese of Ontario who has taught ethics at the university level, noted that when it comes to assisted dying, there are a number of myths and misconceptions.

"About 30 years ago was the peak of the period in which the practice in hospitals was to make heroic efforts to keep the patient alive, no matter what," he explained. "But increasingly, medical practice on the ground has moved away from that. So the sorts of circumstances that really generate a need or relevancy or even a discussion of doctor-assisted suicide or euthanasia have gotten less and less."

Ritchie suggested that while the issue is being presented as an important and controversial one, it has less of an effect than people would imagine.

The task force's work is based more on providing resources to priests, chaplains and medical professionals to help explain and make sense of end-of-life issues.

However, the question of whether these resources will need to deal directly with the legal reality of assisted dying is still an open one.

# Marriage canon revision to be decided in 2016

Continued from p. 1

"I think it is fair to say that the views expressed in the submissions reflect the diversity of opinion within the church as to whether or not the marriage canon should be amended," commission chair Canon (lay) Robert Falby told the *Anglican Journal*. "I'm pleased that so many people, both lay and cleric, made the effort to make a submission."

The Anglican Church of Canada began considering the question of changing the church's Canon 21 on marriage after a resolution passed at the last meeting of its General Synod (the church's governing body) in July 2013. Resolution C003 asked the Council of General Synod (CoGS)—which governs the church between the triennial meetings of General Synod—to prepare and present a motion to change Canon 21 "to allow the marriage of same-sex couples in the same way as opposite-sex couples." It also asked that this motion include "a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience."

The resolution also sought a broad consultation about the preparation of the motion.

Falby said members of the commission are reviewing and studying the submissions as they prepare to deliver a status report to CoGS at its Nov. 13 to 16 meeting.

He encouraged all Angli-



**"I am pleased that so many people, both lay and cleric, made the effort to make a submission."**

—Canon (lay) Robert Falby  
Chair, Commission on the Marriage Canon

cans to read the submissions, which were received between April 28 and Sept. 30, 2014, and posted on the website of the Anglican Church of Canada. "The decision is really up to the people who are delegates to General Synod in 2016," he said. "It's not an issue the marriage commission decides, and people need to understand what the members of the church have to say on the issue."

Individual parishioners from 25 of the 30 dioceses across the country expressed their views, which spanned the spectrum of opinion on the matter. Responses from several parishes varied in forms ranging from a one-page poll with each parishioner listing his or her signature as for or against the resolution, to lengthy statements that were subject to straw votes and approval by parish councils. The com-

mission also asked for three submissions from experts who have specialized knowledge of particular aspects of the issue.

Archdeacon Alan Perry, who has his master's degree in canon law from Cardiff University, and Bishop Stephen Andrews of the diocese of Algoma, who is a theologian, both considered the question of whether the resolution proposed would contravene the Solemn Declaration, a document adopted by General Synod at its first meeting in 1893 and part of the constitutional framework for the Anglican Church of Canada.

Lawyers at the firm of Hicks Morley offered a legal opinion on whether a provision in an amended marriage canon—which would allow clerics to refuse to participate in or authorize marriages that are contrary to their religious beliefs—would be susceptible to a challenge under Canadian constitutional law, the Charter of Rights and Freedoms.

The commission will receive some submissions from members of the Anglican Council of Indigenous Peoples, who were invited specifically to address the issue.

Falby said the commission will then consider the submissions and issues such as the Solemn Declaration and biblical justification as it prepares a final report for CoGS and works toward the wording of a motion that CoGS will present to General Synod in 2016.

All submissions to the commission can be read at: <http://www.anglican.ca/about/ccc/cogs/cmc/submissions/>.



# A lifetime of giving

LEIGH ANNE WILLIAMS  
STAFF WRITER

For much of her 75 years, Mary Teya has been a voice for the church and for people in her home community of Fort McPherson, N.W.T., and far beyond.

Teya grew up in a large Gwich'in family and spent her early years learning traditional ways and skills from her parents, who, for most of the year, lived out on the land at a fishing camp about 50 miles up the Peel River from Fort McPherson. Her parents and grandparents taught traditional values such as respect for all people, especially elders. They also devoted time to teaching their children about God. "When we were alone or if another family or two was staying with us, [my dad] would take on the Sunday services, and he prayed with us and sang hymns with us and taught us from the Bible."



CONTRIBUTED

**Mary Teya, a deacon at St. Matthew's Anglican Church, diocese of the Arctic, has been a pioneer in civic and church ministry in her community.**

When she was nine years old, Teya and her younger sister went to a residential school in Aklavik, N.W.T. Though she encountered some prejudice among the staff, Teya also found some positive role models at the school. "I saw so many of the staff that were

really strong in their faith...and I used to think, 'One day, I want to be like them.' "

Unfortunately, there were also bullies at the school, and though she wanted to continue studying, she spent the summer when she was 15 convincing her father to let her leave

school and go back out on the land with her family.

Teya married when she was 18, and she and her husband lived on the land until 1968 when they moved into Fort McPherson and she began working as a housekeeper in a residence for nurses. She interpreted between Gwich'in and English for the doctors and nurses. Eventually, she became a liaison with the community, and after some training at Fort Smith became a community health representative, which she continued to do until she retired in 1996. She also helped with interpreting in many other meetings and contexts over the years, including at the local Truth and Reconciliation Commission hearings. She's a member of the elders' council, locally and regionally.

Teya has been a volunteer with the community radio station for many years as well. She has hosted a health awareness program and an entertainment program that included information about what was going on in the community to help

people stay in touch, especially when they were out on the land. Another program told "old time stories and legends."

Throughout those years, Teya was also busy with a non-stipendiary ministry in the church. She and Hannah Alexie became lay leaders, and in 2000 were ordained as deacons. They now serve as a part of a ministry team with lay leaders Joanne Snowshoe and Rebecca Blake in a growing congregation at St. Matthew's Anglican Church.

Arctic diocesan Bishop David Parsons described Teya as a soft-spoken, gentle woman who is also "super strong" and "highly respected," not only in Fort McPherson but in places such as Aklavik and Tuktoyuktuk, where she travels to do weddings and funerals.

Blake credits Teya for blazing a path in ministry. "She has opened it up for someone like myself, a younger person, female, to walk in her footsteps," she said. "She has taught me invaluable things that I could never learn anywhere else."

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# Churches on front line against Ebola outbreak

ANDRÉ FORGET  
STAFF WRITER

As the fight against Ebola virus disease (EVD) in West Africa continues, the Anglican church has been heavily involved in providing both spiritual solace and material aid.

The Rev. Canon Llewellyn B. Rogers-Wright, of the Anglican diocese of Freetown in Sierra Leone, told the *Anglican Journal* that his diocese “has been using a three-prong approach in its response...namely: prayer, prevention and care.”

This response has included joining other religious leaders in organizing prayer meetings, using the pulpit as a way of educating the public about EVD, and distributing hygienic supplies such as buckets, bowls and soap to to encourage the washing of hands.

For many, the virus has hit very close to home. One of the senior priests in the diocese, the Rev. Canon Jenner C.B. Buck, lost his wife to the disease. She was a medical doctor who, like many others working in health care, succumbed to the very



MARLON LOPEZ/UN NEWS

Health workers clad in protective gear in Monrovia, capital of Liberia, which has been worst hit by the Ebola outbreak in West Africa. At press time, the virus has caused at least 4,960 deaths.

disease she was working to cure. As of Oct. 22, the World Health Organization (WHO) listed 244 health-care workers as having died of EVD.

Fortunately, Buck and the rest of his family were all declared uninfected.

But the disease impacts far more than simply the individuals who contract it and their families. While it has caused at least 4,960 deaths according to WHO, it has also done massive damage to the delivery of all kinds of other health services.

WHO spokesperson Nyka Alexander, a Canadian, was on

the ground in Sierra Leone for most of September. She said that “because of the fear of Ebola—and it’s a justified fear—health services have essentially shut down.” Patients who “would normally be going in with symptoms of malaria to get treatment, or women who need

to give birth in a health centre, are afraid to go,” she said.

Compounding the problem, she added, is the reality that “there is in fact a dearth of hospitals, and that is one of the problems to begin with, because there are so few health facilities—and the health facilities that existed are rather poor and understaffed.”

This is one of the reasons why the Freetown diocese has donated land to the Ola During Children’s Hospital in order to create a holding centre for children suffering from Ebola. Adjacent to the bishop’s court, it will ensure that people seeking regular medical attention can access clinics without risking infection.

When asked how the Anglican Communion could be of help, Rogers-Wright said that Anglicans in Western Africa would like churches to “be in solidarity with us and continue to lift us up in prayers.” He added, “we could welcome whatever physical help can be given us, especially in procuring funds/supplies to alleviate the hardship of our people.”

## YOUTH VIEW

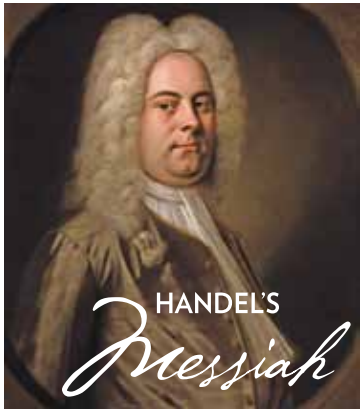
# Faith across generations

ANDREW STEPHENS-RENNIE

**T**O THIS DAY I can still picture myself climbing the stairs of Toronto’s Roy Thomson Hall toward the balcony. It was in the highest heights of that concert hall that I encountered *The Messiah* for the first time. By the time I was seven or eight years old, it had become family tradition to yearly immerse ourselves in George Frideric Handel’s masterpiece.

I haven’t been to Roy Thomson Hall in years, yet still can find myself lost in the sights and sounds and emotions of those December nights. Perhaps because of this, when I open my ears to *The Messiah* each and every Advent, my being returns to a thousand memories from the advent of my youth.

I’m grateful for these memories, for all that they contain and for all that they’ve come to mean in my own journey of discipleship. I’m grateful not only for the muscle memory these experiences formed but also for my parents’ dedication



ATTRIBUTED TO BALTHASAR DENNER - NATIONAL PORTRAIT GALLERY, LONDON: NPG 1976

Handel’s famous oratorio: an Advent tradition

to bringing me, knowing that I would fall asleep each and every time.

While this is just one snippet of my childhood, it speaks to the ways in which my family constantly and continually invited me into the Christian story that has now become my own.

Without my family and their multiple, gentle but intentional invitations into this story, I don’t know that I would still be a Christ-follower. A family’s posture toward faith and faith formation is central to the faith lives of the next generation.

My work with and amongst young people has demonstrated to me how important

an authentic, lived and reflective family faith is to developing faith-filled young people. Intellectually, I’ve known this for years. And yet, as a new parent, I feel this challenge in my bones. My wife and I find it both thrilling and frightening to have the primary responsibility to invite our young son into Christian discipleship, just as my parents did with me.

There are days I’d like to outsource the work to Sunday school teachers, clergy and other members of my parish community. And yet, while they’re all important resources, I know that they don’t spend the bulk of each week with my son—or the rest of the parish’s children.

This Advent, as I find myself absorbed in Handel’s *Messiah*; as I re-enter the story of Israel’s expectation, as I resonate with Mary and Joseph’s eager anticipation, I’m also reminded of my own role in this story, and of God’s invitation to all of us, from generation to generation.

**ANDREW STEPHENS-RENNIE** is assistant to the Rector for Evangelism and Christian Formation at Christ Church Cathedral, Vancouver, and a former member of the youth initiatives team of the Anglican Church of Canada.

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