

Bishops address concerns about 'lay presidency'



André Forget
STAFF WRITER

The House of Bishops met in Niagara Falls, Ont., in mid-October, and one of the first items on the agenda was the policy of authorized lay ministry adopted by the Evangelical

Lutheran Church in Canada (ELCIC) during its National Convention this summer.

Sometimes called "lay presidency," authorized lay ministry is a dispensation by which—in extraordinary circumstances—lay people can preside over services of the eucharist. While it can hardly be considered part of standard Lutheran practice, the convention voted in July to allow it in heavily circumscribed circumstances.

In an interview with the *Anglican Journal*, ELCIC National Bishop Susan Johnson said that the measures were brought in to meet a serious need.

"We find ourselves with occasional situations where it's difficult and/or impossible to provide regular word and sacrament ministry," she said, explaining that after considering a number of possibilities, including greater use of reserve sacraments and local ordination, authorized lay minis-

See Lay, p. 10

▲ ELCIC says its decision to allow authorized lay people to preside over the eucharist in extraordinary circumstances will address a serious need.

PHOTO: TATJANA SPLICHAL/SHUTTERSTOCK



PHOTO: DHOUI CHANG

Participants share their thoughts during a session at Wycliffe College's pioneering Indigenous Leadership Development Program. (L-R): Jeannie Nungak, Kayi Nakazwe, Aigah Attagutsiak and Leigh M. Kern

Wycliffe launches training program for Indigenous lay, clergy leaders



▲ Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh served as chaplain at the program.

PHOTO: DHOUI CHANG

Tali Folkins
STAFF WRITER

Traditional seminary training has often left Indigenous theology students in a state of "befuddlement"—but a new program at the University of Toronto's Wycliffe College may help break that pattern, the Anglican Church of Canada's national Indigenous bishop says.

Nearly two dozen Indigenous spiritual leaders from across Canada gathered at Wycliffe College this fall for a special one-week training session—the first of what organizers hope will be an annual event. From August 31 to September 4, 22 people—18 as official students and four as observers—took part in Wycliffe's new Indigenous Leadership Development Program, a pilot project aimed at giving Indigenous spiritual leaders a taste of seminary life, while using what organizers say is an Indigenous approach to teaching.

National Indigenous Anglican Bishop

Mark MacDonald, who helped teach the program, says he hopes it will help those who took part to better appreciate their own spiritual gifts.

"My hope, above all, is that they will have a sense of confidence in their own learning and ministry," he says. "That hasn't always been the case. Many of our clergy who have gone to seminary come away with a kind of befuddlement, in the sense that what they learn is oftentimes so focused on what might be called a suburban or urban approach that it's completely irrelevant to where they live and operate."

The cultural differences are "very, very broad and deep," he says. "A typical Indigenous priest will go through more in a year than the average Anglican clergy person would go through in decades...in terms of the tragedies that they encounter, dealing with people in bone-crushing poverty and often in great, I guess what you'd call, soci-

See Learning, p. 2

A church with little political clout? 'Thanks be to God'

“Government aid is a safety net—it is not the kingdom of God.”

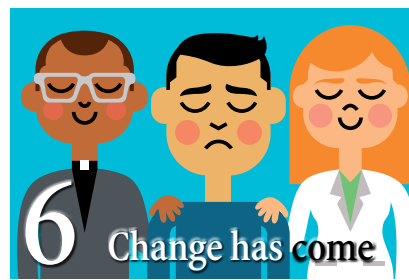
— William T. Cavanaugh, Catholic theologian

André Forget
STAFF WRITER

When the synod of the ecclesiastical province of Ontario met in Toronto October 13-16, its theme was "Reimagining the Church in the Public Square." Convened at St. Paul's Bloor Street, an elegant, old stone edifice built in the 1840s and now dwarfed by office towers housing the headquarters of major companies, the location could not have provided a more fitting illustration of how the Anglican church's role in Canadian public life has changed.

When St. Paul's was being built, the Anglican church wielded an impressive amount of political clout in what was then Upper Canada. Its bishops were influential

See Church, p. 7



CANADA ▶



▲ **Diocesan Indigenous Bishop of Missinipi Adam Halkett administers communion to Judy Oatway during a service at Wycliffe College.**

PHOTO: DHOU CHANG

Learning theology, the Indigenous way

Continued from p. 1
etal despair.” Indigenous clergy also “have to deal with death on a level that is really quite astonishing,” he says, referring to high mortality rates in some Native communities “in virtually all categories.”
As well, MacDonald says, the traditional teaching style in seminaries has been a poor match for the way Indigenous people are used to learning.
“Seminaries tend to be Western-style places of learning,” he says. “I think our folks, particularly in what you might call a sacred context, learn in a very different way and view things from a very different cosmology...What we’re trying to do is merge the two together.”

In the Indigenous learning style, he says, “there’s a sense in which everyone has this knowledge planted at birth, really, and that it’s more a matter of drawing it out rather than putting information in.”
Indigenous leaders, MacDonald says, while perhaps less familiar with some of the more speculative theories they encounter at seminaries, often have an above-average knowledge of spiritual matters in other respects. This may include a strong knowledge of Scripture, he says, plus “a fairly sophisticated spiritual knowledge and approach to the dynamics of how prayer works, of how God interacts with our lives, of how the spirit moves in various ways.”
One goal of the program is to make the leaders better aware of these strengths, so that “they begin to see...that they’re involved in vital ministry, that they have vital experience,” he says. Another goal is to help them recognize gaps in their knowledge.
The program stems from Wycliffe’s experience in sending teachers to and designing courses for Indigenous people in various northern reserves, says the Rev. Julie Golding Page, program director.
“It came out of a conversation between some of our Indigenous bishops and Wycliffe folks and faculty,” Golding Page says. “It was decided that Wycliffe was in a good position to actually offer something—not just to go to reserves, but to give folks



▲ **(L-R): Participants Mavis Anderson, Amos Winter and then-Wycliffe principal, now Episcopal diocese of Dallas bishop, George Sumner**

PHOTO: DHOU CHANG

“We were all students together and we were all teachers together.”

— The Rev. Julie Golding Page, program director, Indigenous Leadership Development Program, Wycliffe College

on reserve a chance to come here and have a little bit of a seminary experience that wouldn’t normally be possible year-round.”
The project, which had been in discussion for some years, was given a serious financial boost last summer when a pair of donors, Jim and Edna Claydon of Toronto, came forward with an offer to fund it as a pilot project for three years.
“They were willing to put forward the money for everyone’s travel, accommodations, food, course fees, field trips,” Golding Page says—a sum that will total about \$100,000 for this year’s session alone. This meant that the course was free for participants; to partner in the program and cover additional costs, their diocese or in some cases, parish, provided \$500.
A key goal was to give participants a chance to learn from Wycliffe faculty and Indigenous teachers, including MacDonald (a Wycliffe alumnus); organizers hoped, however, that it would provide a valuable learning experience for the teachers as well, and that the students would learn much from each other. In the end, Golding Page says, this hope was realized.
“We were all students together and we were all teachers together,” she says.
The theme of this fall’s session was baptism—“how it affects our everyday life, what difference does it make to us if we’re

baptized and really what does that do on our spiritual journey, how can we own that more and live it out?” Golding Page says.
The program attracted a diverse group of people, from the Arctic to Newfoundland to British Columbia: ordained deacons and priests, ordinands and lay people taking leadership roles in their congregations or preparing to do so. It included both First Nations and Inuit people, young and old. “We had one fellow who had just graduated from high school, and we had a few people who were grandmothers and great-grandmothers in their 70s,” she says. “The range of cultures that was represented was huge, and yet there was such a sense of unity in the group.”
One of the students, the Rev. Aigah Attagutsiak, an Inuit woman, was a deacon during the course but became an ordained priest shortly after, on September 21. A highlight of the course, Attagutsiak says, was being able to speak her native language again. Originally from Arctic Bay, Nunavut, on the northern coast of Baffin Island, Attagutsiak has lived in Ottawa for the last 17 years.
Attagutsiak says the experience has helped her overcome her shyness and she came away from the course “knowing much more about baptism, among other things.” ■



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CHRISTMAS
REFLECTION ▶

**In
Jesus' birth,
God declares
an openness
to—indeed, a
desire for—
intimacy with
us.**

— The Rev. Rhonda Waters, associate priest, Christ Church Cathedral, Montreal

You must have been a beautiful baby

By Rhonda Waters

WHEN JESUS WAS born, the angels sang and the star led, not just because he would grow into a great and good man, but because God, Godself, had entered the realm of flesh and blood and bone and brain.

The divide between heaven and earth, God and human, sacred and profane, was shown to be as nothing to God. Being human—even being the most vulnerable and weak sort of a human—was shown to be desirable to God. It can be hard to believe that, when we ourselves so often do not desire it at all, but, nonetheless, there it is. In the beginning, God said creation was good; at Christmas, God proved God meant it.

And so the great mystery of the incarnation, of God becoming human, begins at the same place any of us began—as a baby, needy and helpless and messy and full of potential. For regardless of the hymns and carols, Jesus must have been as fussy and dirty and inconvenient as any baby, because that was the point. God became human in Jesus—real human, not pious fantasy human. Which stayed true throughout Jesus' life: terrible at two, awkward at 13, seeking at 20, driven at 30, mortally wounded at 33. Genuinely, messily, inconveniently human.

Some might wonder why this is such a good thing, wonder if we wouldn't be better off with a God that stays well out of the muck—pure and clean and holy. But honestly, I'd rather have a messy God, a God I can connect to, a God that doesn't disdain my humanity but in fact revels in it. For in the birth of Jesus, all flesh becomes a sign of God's blessing, of God's presence, of God-with-us.

But the connection goes the other way, too. God became human in Jesus not just in order to reach out from heaven and bless the earth but so that we could reach out and bless—or curse or question or partner with—God. In Jesus' birth, God declares an openness to—indeed, a desire for—intimacy with us. Every feeling we have toward one another, we are allowed to direct toward God. Too often, we treat God like our best suit of clothes—to be used only when we'll be on our best behaviour—when what we need to do is bring everything we are—



▲ **“The story of the salvation of the world—of creation's reunion with God and our completion as humans—depends on people like you and me, like Mary and Joseph, saying yes to the invitation to care for God, to work with God, here on earth.”**

ILLUSTRATION:
DAYJAN LESMOND

the good, the bad, the embarrassing—to God. If God can become an exasperating baby who won't let his parents get a good night's sleep for months and months, we get to be the exhausted and overwhelmed parents worried that we're screwing it all up.

What we need is to be vulnerable to God. And babies are good at being vulnerable. When a baby is hungry or uncomfortable or scared, she will let her parents know—because they are the only way she can change the situation. This was true of the baby Jesus, too—which tells us that, in some sense, it is true of God, because remember—the baby Jesus is God.

The great mystery of the incarnation is that, in making Godself radically present to us, God also made Godself vulnerable to us, in need of us. The story of the salvation of the world—of creation's reunion with God and our completion as humans—depends on people like you

and me, like Mary and Joseph, saying yes to the invitation to care for God, to work with God, here on earth.

This is, of course, rather scary. Like Mary and Joseph, we stand in awe of the responsibility and privilege before us, all too aware of the many ways we could, and will, fall short. But do not be afraid. The grace of parenting is that your baby raises you, teaching you as you go how to do and be what you need to do and be. When God became a baby, God took on this task of raising us into the parents, the partners, God needs.

For a child has been born for us, a son given to us...and our lives will never be the same. ■

This reflection was adapted from a Christmas sermon delivered by the Rev. Rhonda Waters, associate priest at Christ Church Cathedral, diocese of Montreal.

CANADA ▶

Advisor sees 'synergy' between church, Trudeau priorities

André Forget
STAFF WRITER

On the same day that Justin Trudeau was sworn in as Canada's 23rd prime minister—November 4—he received a letter from Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and National Bishop Susan Johnson of the Evangelical Lutheran Church in Canada (ELCIC), congratulating him for his victory and welcoming his “approach to governance.”

The letter commended Trudeau's “commitment to work closely with all levels of government on issues such as homelessness, lifting children and seniors out of poverty, improving our welcome of refugees, and refocusing development assistance to the poorest and most vulnerable,” as well as his promise to implement the 94 Calls to Action of the Truth and Reconciliation Commission of Canada (TRC).

“We share the goal to build and strengthen relationships across Canada—with Indigenous and non-Indigenous



▲ **Prime Minister Justin Trudeau, with Algonquin elder and former residential school student Evelyn Commanda Dewache at the TRC event in June**

PHOTO: ART BABYCH

Canadians—grounded in right relationships, compassion and justice,” the letter stated.

While Hiltz and Johnson, like many other church leaders, remained non-partisan throughout the long campaign—focusing instead on the issues they would like to see dealt with, such as poverty, reconciliation and environmental stewardship—the Anglican church's special advisor for government relations, the Rev. Laurette Glasgow, noted that there is “a greater syn-

ergy between the priorities of our church and those of the incoming government” than there has been in recent years.

Glasgow pointed out that the Trudeau government has promised to be more open, which may allow for church groups to exert more influence in Ottawa on the issues in which they are already engaged.

“On refugees, the church has been a major player,” she said, in reference to Trudeau's promise to bring 25,000 Syrian refugees to Canada by year's end, “so we are really sharpening our own tools and trying to improve our own processes to work hand-in-glove with the government on that particular file.” Hiltz has called the development “heartening news.”

Glasgow stressed that while Anglicans may not agree with everything the government says or does, the church will have a greater chance of making a difference if it puts pressure on the government to fulfill the promises it has made, rather than criticizing it for not making other promises. ■

EDITORIAL ▶



Marites N. Sison
EDITOR

YEAR IN AND YEAR OUT, it seems, Canadians get bombarded with the same kind of news about Christmas. By now, these headlines have become as familiar as a Christmas music loop, and they simply switch depending on the state of the nation's economy: *Canadians plan to spend less on gifts this Christmas... Canadians set to spend more on holidays.*

A slight variation to what is also becoming an annual news tradition in the 21st century is a debate about whether Canadians prefer saying "Merry Christmas" or "Happy Holidays." (Since 2011, surveys have shown Canadians to be firmly on the Merry Christmas side.)

For the last two years, however, sociologist Reginald Bibby and the Angus Reid Institute have been sharing a different kind of news about Christmas—although this one hasn't exactly gone mainstream. It is the kind of news that offers a lot of promise and hope for those who pine for a time when Christmas was not an orgy of consumerism, but a simple, yet glorious, celebration of the incarnation of Christ.

In 2013, Bibby and Angus Reid conducted an online survey of 1,508 Canadians and discovered that "at Christmas time, 14% of Canadians who worship fairly regularly will find themselves sharing the pews with another 18% who normally are somewhere else." This suggests, they say, that 32% of Canadians went to church at Christmas in 2013. The survey also showed that Canadians—Christians and non-Christians alike—value "the idea of



PHOTO: 1000 WORDS/SHUTTERSTOCK.COM

Contrary to conventional wisdom—Easter-and-Christmas Christians do not see Christmas merely as a warm, fuzzy family tradition that must be upheld once a year.

Christmas" because it allows them to spend special time with their loved ones.

Bibby and Angus Reid conducted an iteration of the 2013 survey the following year, and much to their surprise, found there was an increase in numbers. In 2014, 18% of regular churchgoers were joined by an even higher number of infrequent adherents (19%).

This was an indication, the survey notes, that "the size of the Christmas pool is growing, not decreasing." The "Christmas Only" attendees outnumbered regular churchgoers in B.C., Ontario, Quebec and the Atlantic, notes the survey.

Other interesting findings: they are just as likely to be male as female. They represent various age groups, an indication that "many younger Canadians have not abandoned religious groups."

The 2014 survey also discovered that "in addition to the predictable features of Christmas: family and friends, fun and faith," Canadians view this season as a "time for personal reflection about where life is and where it is going."

In other words, contrary to conventional wisdom—Easter-and-Christmas Christians (as they are sometimes referred to, and not always kindly, by more observant Christians) do not see Christmas merely as a warm, fuzzy family tradition and cultural heritage that must be upheld once a year. Rather, it is also an occasion to quietly examine one's interior life. While this may not necessarily translate into nominal adherents all of a sudden becoming devout, regular churchgoers, it does point to a desire to live a life with meaning. It is a good place to start.

The results of this survey offer a challenge and an opportunity for churches, notes Bibby. "This is hardly a time for leaders to respond by chastising people for packing worship places only once a year," he says. "In sharp contrast to such debilitating morbidity, the presence of the much-maligned Christmas crowd should serve as a reminder of the existence of remarkable opportunity and need—and the urgency for life-giving responses on the part of the nation's religious groups."

From everyone at the *Anglican Journal*, we wish you a Merry Christmas. We would like to also take this occasion to thank you for helping us celebrate our 140th anniversary with your generous donation to the annual Anglican Journal Appeal. ■

email: editor@anglicanjournal.com

LETTERS ▶

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

Young Anglicans can't stand 'otherworldly' service

I enjoyed very much the article about St. Christopher's Church rebooting the traditional liturgy, which has been with us for so long (*New words for the old service*, Nov. 2015, p. 13).

I find much of it [liturgy] so irrelevant for us today, and I don't know why the church has dragged its feet over making changes.

Also, why can't we enjoy the Morning Prayer service, which we had most of the time when I was growing up? (The Communion Service was something special, once a month.) Today it is hardly used. I think we are losing our young people very fast. They will not accept an otherworldly service such as ours. The new, unstructured churches are attracting them. I understand that, in the U.S., these churches are booming—one in Ohio has five services each Sunday, I am told.

Kay Paget
Kingston, Ont.

Primate's contribution

A strong commitment to ecumenism has been one of Archbishop Fred Hiltz's great strengths and one of his most valuable contributions to our church, even before he became our primate (*Hiltz looks to more ecumenical co-operation in wake of full communion agreement*, Oct. 21, 2015, anglican-journal.com).

On the issue of going wider ecumenically, let's hope that such will be the case for the Anglican Church of Canada and the United Church of Canada, going forward.

Rod Gillis
Halifax

A merry mixed wedding

The article *Padres join forces for interfaith wedding* (Nov. 2015, p.10) triggered many memories of weddings

I participated in at the RCMP Chapel in Regina. I was an honorary chaplain there for 35 years and was involved in many weddings.

A cadet wanted to get married the weekend of her graduation and she thought there would be a problem because she wanted me involved—the wedding would have to be in French since her fiancé didn't speak English; I didn't speak French.

She perceived another hitch, as her boyfriend was Muslim.

"No problem," I said. I arranged for a friend who was a United Church minister to preside in French. Interestingly, he was from India.

At the conclusion of the service the groom was surprised when I said a blessing in Arabic, which had been taught to me by an Egyptian friend. The bride, by the way, was Presbyterian.

The Rev. Allan Higgs (ret.)
Regina



Picture Your Faith

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COME AND SEE ►

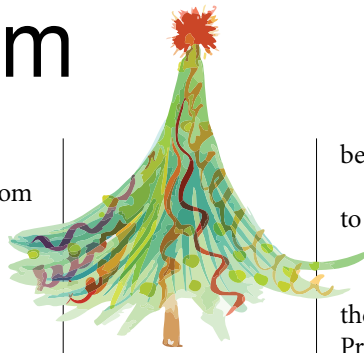


Making room

By Fred J. Hiltz

A COUPLE OF weeks ago I made room for the Advent wreath on our dining room table. Soon I will make room for a crèche in my study and then for the Christmas tree. Those tasks are a sign of the Advent call to make room in our hearts for Christ, and all those for whom he would have us show his boundless compassion.

This year the world has been gripped by the global refugee crisis, especially in the migration of thousands upon thousands fleeing from Syria. Desperate for freedom and peace, they take great risks enduring treacherous voyages across the Mediterranean Sea. Political leaders throughout Europe struggle with how to make room for them. While we have seen some magnificent gestures of welcome, we have also heard some leaders speak of having surpassed their capacity to receive any more. In some places, in fact, huge fences have



ALEXANDRA DZH/SHUTTERSTOCK

been erected to stop the flow of migration.

Prime Minister Trudeau's commitment to welcome 25,000 Syrian refugees by the end of this year is heartening for them and all who want to make room for them in their communities. Through The Primate's World Relief and Development Fund, our church has a long history of accompanying refugees. Through sponsorship agreements, many of our parishes across the country have welcomed hundreds of refugees and walked steadfastly with them as they settle in Canada. The stories are inspiring.

I pray this Christmas be marked by a resurgence of this ministry of radical hospitality. All this we are called to do in the name of the Holy Child whose mother, Mary, and Joseph held him close as they fled and sought refuge in Egypt from the tyranny of Herod.

Mindful of our Lord's coming in humility to be our Saviour, we are also mindful

of his coming again in glory to judge our manner of living his gospel. Did we feed the hungry, refresh the thirsty, clothe the naked, tend the sick and visit those in prison? Did we welcome the stranger? (Matthew 25).

Pray with me, dear friends, that the room we make for those seeking refuge, and the hope of new beginnings among us, be spacious.

For further information about refugee sponsorship, contact your diocesan office to find out if your diocese holds a Sponsorship Agreement with the Government of Canada and to be connected with your diocesan refugee co-ordinator. The Refugee Sponsorship Training Program (www.rstp.ca) offers resources, information and training on sponsorship for individuals and groups interested in sponsorship. ■

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

WALKING TOGETHER ►



The God who sees me

By Mark MacDonald

And she called the Lord who spoke to her, "You are El-roi," by which she meant, "Have I not gone on seeing after He saw me?"

—Genesis 16:13 (Jewish Publication Society)

J EWS, CHRISTIANS AND Muslims have all called Abraham their father in faith. He is the foundation of so much religious practice and hope that his greatness obscures another very different symbol. Abraham is the primary parent of faith, but outside the realm of normal religious faith and practice is another parent, another figure of hope: Hagar, the maidservant of Sarai (not yet known as Sarah). Sarah was filled with hate when Hagar became pregnant with Ishmael, the first child of Abram (not yet known as Abraham).

Escaping her harsh treatment from Sarai, Hagar found herself pregnant and



RIFKHAS/SHUTTERSTOCK

“God sees, in a special way, those who can't be seen by others.”

alone, threatened from every direction. It is in this moment that she becomes a symbol and theme of some of God's greatest acts of love and mercy: she is the first person in Scripture to witness an appearance by an angel and the first woman whom God addresses. Yet, there is one other distinction of essential importance: she is the only one in Scripture who gives God a name—El-roi, the God who sees me.

Most who read this will be people who choose to dwell within the safety of God's mercy as it is found in the faith and life of Christian community. But Scripture shows a distinct and different path, off the grid of the usual way of grace. God sees, in a special way, those who can't be seen by others; those who have found themselves exiled from human comfort, conscience and community, either by design or circumstance. They have a God who sees them, even beyond the borders of the community of faith. The women at the well, the tax collectors, the woman found in adultery—Jesus dares to say and show that they, like

Hagar, have their special relationship with God. A relationship that may not be known by the community of faith, but is known in the heart of God.

So, this is to animate our hearts, to enliven our proclamation of the Good News, to enlarge our understanding of the community of mercy. The doors of God's world, now coming upon us, are not only open to those we cannot see—perhaps do not want to see—but they are open with a special welcome and privilege, as should be our hearts and churches. But there is a dimension for us: this love and mercy is specifically and directly aimed at us when, as is inevitable, we find ourselves beyond the faith and life that we profess. We, too, who perhaps see ourselves as children of Abraham, find ourselves children of Hagar, children of the Cross, children of the suffering God who sees us. ■

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

LETTERS ►

'Radical revision' of church's traditional missionary theology is needed

It is now clear that Canadian Anglicans sincerely regret the role our church played in the tragedy of the residential school system, which injured so many Aboriginal children and their subsequent social life. I wonder, though, if we are sufficiently aware of the role that our theology played in those events, a theology that, to my knowledge, we have not yet officially repudiated.

The "God" our missionaries thought to obey was the divine lawgiver and judge. They taught that without Jesus of Nazareth, there is no salvation for sinners from the threatening wrath of this righteous "God." They appear not to have understood that Jesus discarded several traditional Jewish images of Yahweh and that in their place he affirmed the unconditional divine loving for everyone. They assumed the traditional church view that all people are born with original sin and that this universal "stain" had to be removed from their students. I suspect that we are not yet entirely free from this traditional missionary theology. If not, we could set to one side our historic creeds, which were thought to justify ac-

tions now seen to be tragically wrong. But perhaps a more radical revision of our theology is needed—one that helps to locate our faith in Jesus, and in the presence of the sacred, within the context of a tiny planet in an ever-expanding universe.

Robert Wild
Saltspring Island, B.C.

Slow to move

Roman Catholics on the Anglican-Roman Catholic Dialogue of Canada make a very strong statement indeed about the weakening of the relationship between the two churches if the Anglican Church of Canada allows same-sex marriage (*Roman Catholics weigh in on marriage canon*, Sept. 2015, p. 6). The Archbishop of Canterbury has also expressed concern over The Episcopal Church's decision to allow same-sex marriage.

It is interesting to note that a number of our clergy are in same-sex relationships, have married outside the Anglican church and are presiding over Anglican parishes and cathedrals.



BILHA GOLAN/SHUTTERSTOCK

I have two questions: is it not hypocritical for the Anglican church to ordain gay persons in a relationship, allow them to preside over parishes, but not allow them to marry in an Anglican church? Secondly, and more importantly, are we not faced with a conflict between unity and justice?

The church hierarchies, particularly the Roman Catholic hierarchy, have been slow to accept scientific realities. It was not until 1992 that the Roman Catholic Church formally acknowledged what Galileo discovered more than 350 years ago—that the Earth moves around the Sun.

And now differing scientific studies on the causes of sexual orientation at least suggest that homosexuality is not a choice. It is an aspect of nature generally. You are either heterosexual or homosexual, just as you are right-handed or left-handed.

It seems to me that to accommodate the views and concerns of the Roman Catholic Church and the Archbishop of Canterbury on the basis of unity over justice for homosexuals is wrong.

Geoffrey Pratt
Kingston, Ont.

The Anglican Journal welcomes letters to the editor. Since not all letters can be published, preference is generally given to shorter correspondence. All letters are subject to editing.

MENTAL ILLNESS

Last of a two-part series

Solace for the soul

Mental illness is now the domain of science. Is there still a role for faith?

Tali Folkins
STAFF WRITER

Religion, say some mental health experts, has at times been a mixed blessing for people of faith struggling with mental illness—but the picture is changing, bringing new hope for the afflicted.

Sr. Dorothy Heiderscheid, chief executive officer of The Southdown Institute, a psychological treatment facility for clergy outside Toronto, says that priests struggling with mental health problems have often faced a barrier to getting help, based on the notion that their faith should be sufficient and that they, therefore, needn't turn to psychology.

However, Heiderscheid says, a growing awareness in recent decades of what mental illness is, and of the complex relationship between faith and psychology, has considerably dismantled this block to seeking help. One result of this has been a change in the mindset of clerics coming to Southdown. "Their attitude is different from the days of just being ordered to come," she says. "They come knowing that they've got something to look at, and grateful that they've got a safe environment to do it."

The change is happening in institutions, too, not just attitudes. In Canada, numerous parishes and dioceses have taken up projects intended to raise awareness of mental health issues and support the mentally ill. The diocese of Rupert's Land, for example, has over the past year been involved in a mental health initiative that includes, among other things, a "mental health first aid program" equipping clerics with a protocol to follow when dealing with mentally ill parishioners.

St. Aidan's, a parish in London, Ont., held a year-long focus on mental health that wrapped up this summer with a special healing service for all Londoners. Anglican clergy and other employees who find themselves in mental distress are now supported by the Employee Assistance Program, which allows them access to free, confidential short-term counselling.

Still, the Canadian church may be lag-



◀ An increasing number of secular mental health specialists have been integrating faith perspectives into their professional work. Religion's ability to provide meaning, says one priest, addresses a part of being human beyond the reach of medicine.

IMAGE: MOUKI K. BUTT/
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"I think we bring, as people of faith, a very holistic perspective to healing."

— The Rev. Susan Titterington, psychotherapist and rector, St. Chad's Anglican Church, Winnipeg

ging behind its American cousin. Since 1991, The Episcopal Church has run a national ministry for supporting mentally ill members, the Episcopal Mental Illness Network. This summer, the church's 78th General Convention passed a resolution calling on its dioceses, congregations, schools and other entities to "explore and adopt best practices" for the "inclusion, support and spiritual care" of mentally ill people and their families.

But in the Anglican Church of Canada, there's no common understanding about how the church should view mental illness or exercise ministry around it.

The growing recognition of mental health as a sphere distinct from spirituality does not mean that the two are completely unrelated, Heiderscheid says. "They're intertwined," she says. "If your emotional life is not going well, you need to be integrating that with your spiritual life as well, because your spiritual life is what's going to give you the strength to be honest and face whatever it is you have to face."

The Rev. Susan Titterington, a psychotherapist and rector of St. Chad's Anglican Church in Winnipeg, says that religion is able to address the wellness of the whole person in a way that science cannot, and it may have an important, as yet not fully realized, role to play. "I think we bring, as people of faith, a very holistic perspective to healing," she says. "My question would then be: where is the Christian faith within

that movement [of reintegrating faith and psychology]?"

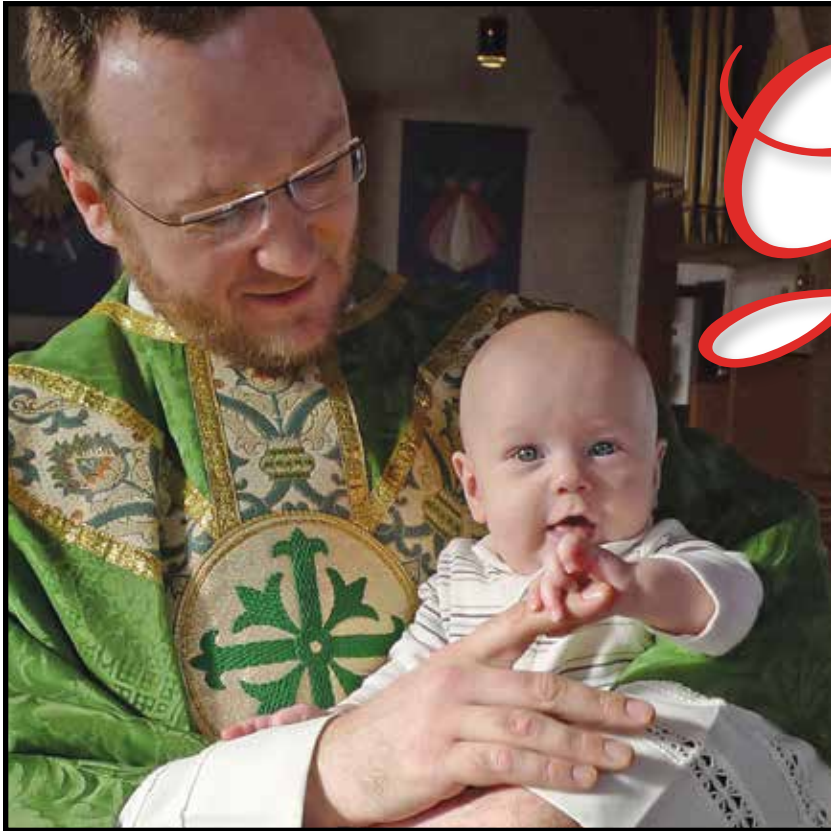
Canon Megan Collings-Moore, chaplain at Renison University College at the University of Waterloo, agrees that religion's ability to provide meaning addresses a part of being human beyond the reach of medicine. For people trying to cope with mental health problems, she says, it can often help to have someone committed to walking with them "into those dark places, and to reminding them that they are a whole person and made in the image of God, and that they are valued even when it all seems like it's falling apart."

The Rev. Claire Miller, an Owen Sound, Ont., priest who has suffered from times of deep clinical depression, says that looking back at how others have supported her through a particularly difficult period has helped her see the work of the Holy Spirit in daily life.

During some of those dark times, she says, she wonders where God is. "It's only later, when I'm feeling better and stronger, that I can see—gosh, you know, there were those two parishioners who came and just took one look at me and said, 'You need to see a doctor,'" she says. "Those kind of people are ministering to me—I can see that after the fact, and how supportive they have been, and how God has been working through them even when I didn't see it myself." ■

Web Exclusives
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Being a priest has never been easy. But today, clerics also face the stress of shrinking congregations and a public that can be indifferent, even hostile, to religion. In a web-only exclusive, the Anglican Journal will look at the mental wellness challenges facing the clergy in an age of spiritual uncertainty.



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CANADA ▶



▲ American theologian William T. Cavanaugh discusses how the church can play a role in the public square in the face of diminished political influence.

PHOTO: ANDRÉ FORGET

Church called to embody compassion

Continued from p. 1
 cabinet ministers, and it had the ear of the most powerful actors in Canadian politics. The picture today is somewhat different. While the synod included speeches by Ontario Premier Kathleen Wynne and former Conservative senator Hugh Segal, the Anglican church is no longer the political force it once was. To address the question of how the church can play a faithful role in the public square in the face of reduced circumstances, the synod invited William T. Cavanaugh, a prominent American Catholic theologian, to speak on how the church can respond to its secular context. The church should not seek to go back to a time when it wielded institutionalized political influence and power, Cavanaugh said. “The church can no longer impose its discipline on society, thanks be to God,” he said. “The law and state [have] liberated the church from the means of coercion and [have] imposed a kind of formal equality of individuals.” However, he said, this does not mean the church should retire quietly to the private sphere or reduce its activity to lobbying the government for some causes. Cavanaugh explained how reforms within Christian theology gave rise to secularization, and charted the ways in which the modern liberal state has taken



▲ Ontario Premier Kathleen Wynne was a guest speaker at the 35th synod of the ecclesiastical province of Ontario.

PHOTO: TAYMOSS

over many of the functions, such as welfare, education and health care, that the church once oversaw. Cavanaugh argued that government aid, while helpful, “immunizes the wealthier classes from the messy and potentially life-altering encounter with actual people who suffer.” The church, he said, is uniquely positioned to minister to individuals in a way that embodies Christ’s radical but very human compassion. “Addressing our social problems begins with getting our story right: our ultimate goal is not to be independent of one another, but neither is it for an impersonal bureaucracy to take care of those people for us,” Cavanaugh said. “Our goal is to be members of one another, to suffer and rejoice together. Government aid is a safety net—it is not the kingdom of God.” Following the lecture, a panel discussion delved deeper into some of Cavanaugh’s points. “The church’s role in the public spaces...is also to be in the halls of power,” said the Rev. Laurette Glasgow, the church’s special advisor for government relations. “But it can be in a new way, and I think that’s where we have to reimagine ourselves... There are times where...you have to say, ‘this is wrong,’ and the church can speak to that from a moral position.” ■

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◀ Anglicans and Catholics partner to help refugees



◀ Arctic Indigenous conference spurs hope, fear



◀ Hiltz looks to more ecumenical co-operation in wake of full communion agreement



◀ Lifelines by Michelle Hauser: Stories of Jesus

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CANADA ▶

“The church is not going to be the same 50 years from now—it’s going to look completely different from what it looks right now. And so is the monastic life.

— Canon Sr. Constance Joanna Gefvert, vocations co-ordinator, Sisterhood of St. John the Divine

Anglican convent targets young ‘seekers’

Tali Folkins
STAFF WRITER

“Something new is bubbling—the Spirit has got a cauldron going, and stuff is bubbling up!” says a beaming Canon Sr. Constance Joanna Gefvert, vocations co-ordinator at the Sisterhood of St. John the Divine (SSJD), when asked about the new monastic movement and its relation to her convent’s latest project.

As the Archbishop of Canterbury’s youth-targeting Community of St. Anselm gears up this fall, SSJD is planning a program of its own aimed at introducing young women to the monastic life—but with a difference.

Beginning next September, the sisterhood plans to host up to 10 young women a year at its convent in north Toronto. Like the 36 young men and women of the Community of St. Anselm, participants in SSJD’s Companions on the Way program will spend 12 months praying, studying and doing mission work.

And like many recently founded spiritual communities, the Companions program, Gefvert says, will be inspired by new monasticism, a less formal approach to spiritual community that evolved in the late 20th century. “The church is not going to be the same 50 years from now—it’s going to look completely different from what it looks like now. And so is the monastic life. These kinds of experiments are ways of trying to fall in with the Spirit,” she says.

What will make the program unique is that its participants will form a community-within-a-community at the convent. It will be “a provisional one...in the sense that people may be part of it for a period of time in their life,” Gefvert says.

There are communities that exist for young people in some dioceses around the country, and within other denominations,



▲ (L-R): Sr. Sue Elwyn and Canon Sr. Constance Joanna Gefvert say the new monastic program launched by the SSJD will be inspired by a less formal approach to spiritual community.

PHOTO: TALI FOLKINS

she says. “But ours will be the only one that I know of where we’re intentionally developing a new monastic-style community within an established community.”

New monasticism first arose, Gefvert says, out of a realization that spiritual community would need to change in order to respond to the modern world—a world completely different from the one in which monasticism began. Many in the movement look back to a statement by German theologian Dietrich Bonhoeffer as expressing its core principle; in a 1935 letter, Bonhoeffer wrote that the church would be renewed only by “a new type of monasticism which has nothing in common with the old but a complete lack of compromise in a life lived in accordance with the Sermon on the Mount in the discipleship of Christ.”

Says Gefvert’s fellow SSJD sister, Sue Elwyn, “All of it is coming from a sense that the old church is really useful for certain people and not useful at all for many others. And how do we live a Christian life and present Christianity, evangelize, in ways that all people can find something attractive?”

The program, which is free of charge, will target a broad range of young women. Elwyn notes that there are millennials

who are part of meditation groups and other spiritual practices. “They may not be completely convinced of all the phrases of the Apostles’ Creed and be able to say they believe all that and be baptized. But they would be welcome as seekers or semi-seekers.” They also don’t have to be Anglican.

The only real requirement beyond those of sex and age—the program is open to women age 22-40—is that would-be companions intend to be followers of Jesus, Elwyn says.

Women are already free to live temporarily at the convent, without taking vows, by participating in its “Alongsider” program. But Alongsiders come one or two at a time, and live in the same wing as the convent’s 19 sisters. Companions, on the other hand, will all arrive together and live in their own space, with a common area of their own, in the convent’s guest house. They’ll join the sisters for prayer and will have classes in spiritual formation, the monastic tradition and discernment. The women will also be given work assignments—some of them likely at the convent itself and at the nearby hospital run by the sisters, but most of it outside in community ministries. They’ll also have time for their own silent prayer and spiritual reading.

“We want to make sure that we actually develop them as a community...So they don’t just think they’re coming in and we’re absorbing them,” Gefvert says.

At the heart of the Companions program will be prayer. Prayer, the sisters say, is a skill that has to be learned, and the spiritual resources the Companions will take away from the program will really come out of their prayer. Historically, say Gefvert and Elwyn, renewal in the church has often issued from the monasteries, because of the centrality of prayer to the monastic life. ■

January 2016 Bible Readings

Day Reading

- | | | |
|-------------------------------------|----|----------------------------|
| <input type="checkbox"/> | 01 | Isaiah 40.21-31 |
| <input type="checkbox"/> | 02 | Ephesians 1.1-14 |
| <input checked="" type="checkbox"/> | 03 | John 1.1-18 |
| <input type="checkbox"/> | 04 | Isaiah 60.1-22 |
| <input type="checkbox"/> | 05 | Psalms 72.1-19 |
| <input type="checkbox"/> | 06 | Matthew 2.1-12 |
| <input type="checkbox"/> | 07 | Isaiah 43.1-13 |
| <input type="checkbox"/> | 08 | Isaiah 43.14-28 |
| <input type="checkbox"/> | 09 | Luke 3.1-22 |
| <input checked="" type="checkbox"/> | 10 | Psalms 2.1-11 |
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| <input type="checkbox"/> | 12 | Isaiah 61.1-11 |
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| <input type="checkbox"/> | 14 | Psalms 96.1-13 |
| <input type="checkbox"/> | 15 | John 2.1-12 |
| <input type="checkbox"/> | 16 | 1 Corinthians 12.1-13 |
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| <input type="checkbox"/> | 18 | Matthew 16.1-20 |
| <input type="checkbox"/> | 19 | Ephesians 2.11-22 |
| <input type="checkbox"/> | 20 | Ephesians 4.1-16 |
| <input type="checkbox"/> | 21 | Ezekiel 37.15-28 |
| <input type="checkbox"/> | 22 | Nehemiah 8.1-12 |
| <input type="checkbox"/> | 23 | Psalms 19.1-14 |
| <input checked="" type="checkbox"/> | 24 | Luke 4.14-30 |
| <input type="checkbox"/> | 25 | Acts 9.1-19a |
| <input type="checkbox"/> | 26 | 1 Corinthians 12.31b-13.13 |
| <input type="checkbox"/> | 27 | 1 Kings 3.1-15 |
| <input type="checkbox"/> | 28 | 1 Kings 3.16-28 |
| <input type="checkbox"/> | 29 | Jeremiah 1.1-10 |
| <input type="checkbox"/> | 30 | Jeremiah 1.11-19 |
| <input checked="" type="checkbox"/> | 31 | Psalms 71.1-11 |

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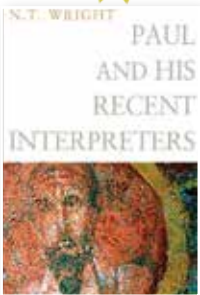
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HOUSE OF BISHOPS ▶

“We are concerned that parliamentary procedure may not be the most helpful way to discern the mind of the Church, or of the Spirit.”

— Communiqué from the House of Bishops concerning the report of the Commission on the Marriage Canon

Special meeting to discuss impact of proposed canon change

André Forget
STAFF WRITER

At their autumn meeting in Niagara Falls, Ont., members of the House of Bishops agreed to convene a special meeting February 23-26 to discuss the report of the Commission on the Marriage Canon.

In a communiqué released October 26, the bishops said this meeting would “pay particular attention to the theology of marriage, the nature of episcopacy, and the synod’s legislative process” and “wrestle with how to honour our roles as guardians of the Church’s faith and discipline and signs of unity both locally and universally.”

The question of legislative process—how General Synod 2016 will approach the divisive issue on whether or not to allow same-sex marriage—has raised some anxiety among bishops, and was brought up in

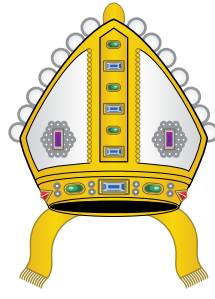


IMAGE: CHEVRON TANGO

the communiqué.

“We are concerned that parliamentary procedure may not be the most helpful way to discern the mind of the Church, or of the Spirit, in this matter,” it stated. “We would ask those in charge of designing the process whereby the draft resolution comes to the floor...to consider ways in which trust and understanding can be deepened and promoted.”

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said that no concrete recommendations have yet been made as to how this might happen, but many bishops pointed to the more conversational, less adversarial process used at General Synod 2010 as a helpful model.

“Across the board, everybody says, no matter where they are on the theological

spectrum: ‘that was a good process, that was a good synod, it was a good outcome,’ and we all emerged from that synod with a much greater sense of peace with one another even in the face of our real differences,” Hiltz noted.

Whether or not a similar process will be possible in 2016 remains to be seen—General Synod 2010 was not faced with a resolution on which it had to vote, and this will not be the case next summer—but through its communiqué, the House of Bishops has put its support behind efforts to craft a less antagonistic approach.

As Bishop Barbara Andrews of the Anglican Parishes of the Central Interior noted, “it is going to cause deep pain to everybody in the church if it goes to a vote. Because we never win with yes/no votes on important things like this.” ■

Bishops pledge to implement healing and reconciliation Calls to Action

Tali Folkins
STAFF WRITER

Anglican Church of Canada bishops will be meeting in the near future to discuss implementing the Truth and Reconciliation Commission’s 94 Calls to Action, National Indigenous Bishop Mark MacDonald said following a House of Bishops meeting in October.

The Calls to Action, released with the final report of the commission last June, is a list of concrete measures that commissioners hope will serve as a “roadmap” toward reconciliation and renewal after the suffering caused by the Indian residential school system.

At the end of their fall meeting, the bishops released a statement saying they “embraced” the calls, and acknowledged “the efforts of the staff of the General Synod to put in place a plan for how the



▲ Anglicans take part in Walk for Reconciliation.

PHOTO: ANDRÉ FORGET

Church will respond.” The statement did not include details on the church’s response.

“It’s important as we go forward...that the bishops are now on public record as saying ‘we are supporting these Calls to Action.’ We will speak about them in our dioceses; we will do what we can to be agents and ambassadors for [these] calls,” said Archbishop Fred Hiltz, primate of the Anglican Church of Canada.

MacDonald said the bishops agreed to reconvene “sooner rather than later” to talk about the concrete measures they would take to respond to these calls.

“There was a request from the bishops that we attend to this as a matter of primary importance at a meeting in the future,” he says. “In my experience, that shows a high level of commitment, engagement and interest, because time on

the agenda is precious, and they’re asking for a major portion of time to be devoted to this.”

In general, MacDonald said, the church’s response to the 94 calls is likely to vary from diocese to diocese, depending, among other factors, on the size of its Indigenous population.

MacDonald said he was pleased by the House of Bishops’ statement embracing the calls as a group, because the process of reconciliation, he underscored, should really involve the entire church—not just, for example, dioceses that hosted residential schools.

“I’m really glad that it was done, because I’m almost certain that some Anglicans would look at it and say, ‘That doesn’t include me,’” he said. “And really, what the bishops were trying to say was that it includes all of us.” ■

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HOUSE OF BISHOPS ▶

“It has exposed a few of our fundamental differences... [But] I don’t think those differences are serious enough to fracture the relationship.”

— Bishop Donald Phillips, diocese of Rupert’s Land

Lay presidency ‘not an option’ for Anglicans

Continued from p. 1

try was seen to be the “best compromise.” She underscored that this “is not going to be a normative practice—we see this certainly as being in extreme situations.”

While the Anglican Church of Canada is facing many of the same pressures (dwindling congregations, budgetary constraints, a shortage of priests) that led the ELCIC to adopt these measures, it does not see lay presidency as an option.

“For a lot of Anglicans, this is a no-go,” said Archbishop Fred Hiltz, primate of the Canadian church. “It’s just not in keeping with our understanding of sacrament and ordained ministry.”

Archbishop Gregory Kerr-Wilson, metropolitan of the ecclesiastical province of Rupert’s Land, agreed, saying it was a “departure from what we would see as the small ‘c’ catholic order of the church.”

It is an issue of special concern to Kerr-Wilson. If authorized lay ministry is practised anywhere, it will likely be in his jurisdiction—the geographically massive province of Rupert’s Land, which includes many remote communities and many Lutheran congregations. He said he discourages Anglicans from participating in services where a lay person is presiding at the eucharist, and is in the process



▲ ELCIC National Bishop Susan Johnson says authorized lay ministry is “not going to be a normative practice.”

PHOTO: MICHAEL HUDSON/
GENERAL SYNOD COMMUNICATIONS

of drafting a pastoral letter addressing the issue. But he also stressed the importance of maintaining a good relationship with Lutherans. (The Anglican Church of Canada and the ELCIC have been in full communion since 2001.)

“What we want to do is make sure that first and foremost we are talking to the Lutheran bishops and the Lutheran churches about where we are at,” Kerr-Wilson said.

Hiltz discussed the matter of authorized lay ministry at the recent meeting of Canadian and American Anglican and Evangelical Lutheran leaders. As the Evangelical Lutheran Church in America (ELCA) had already adopted a similar policy, then-Presiding Bishop Katharine Jefferts Schori of The Episcopal Church (TEC) and Presiding Bishop Elizabeth Eaton of the ELCA were able to share their experiences of working through the issue.

“What we were hearing...was that notwithstanding Anglican angst over this, this issue has not been detrimental to the full communion relationship between TEC and the ELCA,” Hiltz said.

Across the country there are more than 80 joint Anglican and Lutheran parishes and ministries. But it is not in these places that authorized lay ministry would likely be a problem.

“We’re not overly concerned about it,” said Bishop Barbara Andrews of the Anglican Parishes of the Central Interior, where Anglicans and Lutherans in small communities are exploring ecumenical shared ministry. “We run our ecumenical shared ministries according to a handbook, and that would mean that we would always have a United Church, a Lutheran or an Anglican in the parish, and they must be from ordered ministry.”

While the practical likelihood of authorized lay ministry impacting Anglican practice remains to be seen, it is a reminder that there are real differences between Anglican and Lutheran sacramental theology.

“It has exposed a few of our fundamental differences...in the way we look at the sacraments and even at ordained ministry,” said Bishop Donald Phillips of the diocese of Rupert’s Land. “[But] I don’t think those differences are serious enough to fracture the relationship.”

Hiltz echoed the sentiment. “The nature of full communion is that this is not a merger; this is not the creation of one new church with a new, blended polity and ethos and all that,” he said. “It’s still about two autonomous churches that feel called by God to be in a relationship with one another.” ■

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PEOPLE ▶

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Brandon elects college rector as new bishop

André Forget
STAFF WRITER

On October 31, the synod of the diocese of Brandon elected Canon William Cliff, rector of the Collegiate Chapel of St. John the Evangelist at Huron University College in the diocese of Huron, as its seventh diocesan bishop.

Cliff said he was “surprised, but...very grateful” to have been chosen, and that his priorities include the “recruitment and training of clergy” and providing “support and love” for the Indigenous Anglicans in the largely Aboriginal northern regions of the diocese.

A native of Wyoming, Ont., in the diocese of Huron, Cliff has been rector at Huron University College in London, Ont.,



▲ William Cliff:
The singing
bishop-elect

PHOTO: KATIE NIGHTINGALE-TAYLOR

for almost 14 years.

“I have loved my time at the university. I have loved the students—they are my life and my joy—and it is a deeply pastoral ministry, and I am hoping that will translate into a deeply pastoral ministry as a bishop,” he said.

Cliff’s involvement with the diocese of Brandon grew out of his work in youth ministry, particularly the Ask and Imagine program and Canadian Lutheran and Anglican Youth (CLAY). Through these initiatives, he met and became friends with Anglicans from Brandon, and when outgoing Bishop Jim Njegovan announced his retirement earlier this year, they encouraged him to stand for election.

He noted that the dioceses of Brandon

and Huron have a lot in common, insofar as both have similar geography and a large number of small, distant communities, and the challenges that go along with that.

To many Anglicans, Cliff is best-known as one of the Three Cantors, a vocal trio that has been active since 1997 and that also includes Archdeacon David Pickett and Dean Peter Wall, both of the diocese of Niagara. Cliff said he hoped the group, which has played hundreds of concerts across Canada and sold thousands of records, will be able to continue, but acknowledged that this might not be possible.

As for his own episcopal ministry, Cliff said he doesn’t want to create any elaborate plans before he has a better sense of how things are on the ground. ■



PHOTO: ART BABYCH
The Rev. William
“Bill” Portman

Priest remembered for twin passions for ministry, journalism

Tali Folkins
STAFF WRITER

The Rev. William “Bill” Portman died on October 26, after struggling with a number of health problems. He was 85.

Bishop of Qu’Appelle Robert Hardwick says people will remember

Portman as someone who changed their lives through his twin passions for Christian ministry and journalism. “I think because of his good communication, his love of telling stories, he communicated the gospel well,” Hardwick says.

Apart from serving the church,

both as parish priest and administrator for the diocese, Portman also worked in print and broadcast media. He was book review editor for the *Anglican Journal*, from 1990–2004 and editor of the diocesan newspaper, the *Qu’Appelle Crusader*, from 1963–1972, and then of the

Saskatchewan Anglican, covering the three dioceses of Saskatchewan, from 1973–1982. In 1983, he was appointed executive secretary for the diocese of Qu’Appelle. He retired from this position in 1995, but he continued to play supporting roles in a number of churches in the Regina area. ■

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on p. 2



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—2 Corinthians 9:15 (KJV)

Supplement Section to the Anglican Journal • DEC. 2015 • VOL 1, ISSUE 4



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Item 028



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Page 1





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Item 068-a (two goats)



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A gift of
\$25

Nutrition and income for refugees

Your gift helps a refugee group to produce 500 jars of peanut butter to provide nutrition and income to refugee families in Kenya.

Item 098

Every dollar is matched by THREE dollars from the Department of Foreign Affairs, Trade and Development Canada (DFATD).



A gift of
\$300

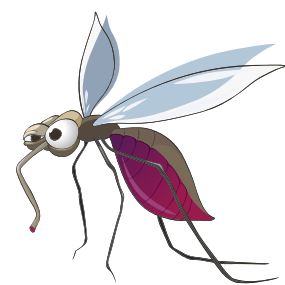
Help a refugee build a home

When refugees arrive at camps like the Kakuma Refugee Camp in Kenya, they are given a tent to live in. With help from PWRDF, many build their own homes in the camps.

Your gift finishes a home for a family in the refugee camp. **Item 092**

Protect a family from malaria

Through the transmitting of disease, including malaria, mosquitoes are responsible for the deaths of more people each year than any animal in the world. Treated mosquito nets are an effective and economical way to protect families in the developing world from contracting mosquito-borne diseases.



A gift of
\$50

Your gift of \$50 will protect five families from mosquito-borne diseases.

Item 094-a

A gift of
\$10

Your gift of \$10 will provide a net to protect a family.

Item 094-b