

ANGELICAN JOURNAL

Since 1875

VOL. 144 NO. 10 DECEMBER 2018



DGLIMAGES/SHUTTERSTOCK

New life for the Christmas spirit

Anglicans share ideas for bringing Jesus back to the season. See pages 6-7.

Germond made metropolitan of Ontario

Tali Folkins
STAFF WRITER

Almost two years to the day after being elected bishop of the diocese of Algoma, Anne Germond has been installed as metropolitan of the ecclesiastical province of Ontario.

Germond, who was elected on the first ballot at a provincial synod in Ottawa October 10, was installed as metropolitan—senior bishop of the province—at Ottawa's Christ Church Cathedral the evening of the following day.

As metropolitan, Germond is the third woman in the Anglican Communion to have the title “archbishop,” and the second in Canada after Archbishop Melissa Skelton, who was made metropolitan of the ecclesiastical province of British Columbia and Yukon last May. She will serve as president of the province's synod and its House of Bishops, chair of its provincial council and bishop of the diocese of Moosonee, while remaining bishop of the diocese of Algoma.



PHOTO: CONTRIBUTED

Archbishop Anne Germond

Germond succeeds Archbishop Colin Johnson, who is also bishop of Toronto and Moosonee. Johnson announced this September his intention to retire as bishop at the end of 2018, and to step down as metropolitan at the provincial synod.

Germond said her first priority would be to call the people of the ecclesiastical province to ponder their identity as children of God, and the centrality of Christ in the church.

“We’re not a people who gather around the archbishop, or who gather around a priest—we gather around Christ, and we gather around Christ’s gospel,”

she said. “I really want us to think about that, and what that looks like as a province, because Christ is our unity and I think that alone will draw us closer together as a people.”

She also, she said, hoped to celebrate and encourage the ministries being undertaken by the dioceses and congregations in the province that are “changing lives in our communities”—work with refugees and homeless people, for example.

“The church is no longer just a building, it’s no longer just a machine for baptism and weddings and funerals, but it’s really becoming a place where lives are transformed,” she said.

Germond was elected bishop of the diocese of Algoma Oct. 14, 2016.

The ecclesiastical province of Ontario covers most of the territory of the political province plus part of western Quebec. It includes the dioceses of Algoma, Huron, Moosonee, Niagara, Ontario, Ottawa and Toronto. ■

A gift of food

PWRDF revives food aid project in South Sudan after \$100,000 donation



PHOTO: CONTRIBUTED

Joelle Kidd
STAFF WRITER

A \$100,000 donation from a Canadian Anglican philanthropist has enabled the Primate's World Relief and Development Fund (PWRDF), the Anglican Church of Canada's relief and development agency, to restart a food distribution project in South Sudan, a country facing severe hunger.

Richard Bird, a retired Enbridge executive who worships at St. Peter's Anglican Church in Calgary, Alta., made the donation last March through the Ptarmigan Foundation, a charitable organization he runs with his family. Because the donation was made to PWRDF's equity with the Canadian Foodgrains Bank, the funds will also receive a four-to-one match by the Canadian government.

Bird requested the funds go toward restarting a food assistance program PWRDF had overseen in South Sudan in late 2017; and in September 2018, the agency began a new series of eight food distributions, which will continue to April 2019. The program will see cereal, beans, lentils, vegetable oil and salt given to families in need.

PWRDF does not often receive donations this large, aside from bequests, communications co-ordinator Janice Biehn said.

Bird said he had already been indirectly involved in providing aid to South Sudan through a number of organizations. He has supported a Canadian NGO that ran an agricultural assistance program in the country, as well as Amnesty International and a school in Kenya attended by many South Sudanese refugees. “I’ve been hearing from them how terrible the situation is there,” he said.

The new country, which gained its independence from Sudan in 2011, has been embroiled in an ongoing civil war since 2013. Armed factions that had previously fought together against Sudan's central government are now fighting against each other and indiscriminately killing civilians.

“It is verging on a genocide,” Bird said.

A September 2018 study by researchers at the London School of Hygiene and

“If I do something through the Primate's Fund, then the money's going to go to the right place.”

—Richard Bird

See South Sudan, p. 11

Please support the Anglican Journal Appeal



4

A reader's Christmas memory

5 A 'living wreath' for Advent



8



Church giving in the digital age

CANADA ▶



▲ **Fathers are relatively underserved by existing support services, says the Rev. John Paul Westin, rector of St. John's Anglican Church, Saint John, N.B.**

PHOTO: BRADEN COLLUM/UNSPLASH.COM

N.B. joint mission reaches out to dads, kids

Project second in world under Anglican-Roman Catholic agreement

Tali Folkins
STAFF WRITER

A play program for fathers and their young children launched in Saint John, N.B., this fall is the second project in the world to have started under an international Anglican-Roman Catholic partnership for mission.

“Dads & Tots,” which began as a pilot project October 13, will see a small group of fathers gather to play with their kids, aged 3-5, Saturday mornings under the guidance of two parenting mentors. The goals of the program are to help fathers—especially, but not necessarily, single ones—from some of the poorest areas of the city build their parenting skills, says the Rev. John Paul Westin, rector of St. John’s Anglican Church (also known as the Stone Church), where the sessions will initially be held. It’s also hoped the program will assist them in making connections with other dads, he says.

The project has its origins in a 2016 summit organized by the International Anglican and Roman Catholic Commission for Unity and Mission (IARCCUM), a group formed in 2001 to foster mission work between the Anglican Communion and the Roman Catholic church. At the 2016 meeting, Archbishop of Canterbury Justin Welby and Pope Francis commissioned 19 pairs of Anglican and Roman Catholic bishops from around the world to undertake collaborative projects for helping people on the margins of society. The first such project, a scholarship program for needy students in Malawi, was launched in September 2017.

Last year, a couple with a family connection to the Stone Church, Fawn Wilson White and her husband, Ken White, approached Westin and Anglican and Roman Catholic leaders in New Brunswick about doing a project under IARCCUM. David



▲ **Studies have linked the parenting styles of fathers to the IQ performance and language development of their children.**

PHOTO: CALEB JONES/UNSPLASH.COM

Edwards, bishop of the Anglican diocese of Fredericton (which covers the entire civil province of New Brunswick) and Robert Harris, Roman Catholic bishop of Saint John, liked the idea. A joint committee of the two dioceses eventually settled on working with fathers and children from the Waterloo Village and South End, two especially impoverished areas of Saint John.

According to a 2017 report by the Human Development Council, an organization concerned with social issues in the city, 45% of the children in Saint John’s Ward 3—which contains the South End—live in poverty, compared to the national average of 17%. Half of all New Brunswick’s children in single-parent families live in poverty, compared to one-tenth of children in families headed by couples.

On Oct. 1, 2018, Edwards and Harris signed a memorandum of understanding, officially launching the project, which has also been endorsed by the Anglican and Roman Catholic co-chairs of IARCCUM.

The committee chose to work with fathers and their children, Westin says, partly because fathers are relatively underserved by existing support services—despite their recognized importance in the lives of children.

“We’ve found that a lot of the problems socially here have to do with absent fathers, and fathers kind of fall between the cracks often in different programs,” he says. “So we just wanted to give them a simple way of getting together and having time to really learn to play with their children... Hopefully the fathers will connect with one another, and maybe will develop friendships as well, and have more of a network of support.”

Research compiled by psychologists Charlie Lewis and Michael Lamb shows relationships between the parenting styles of fathers to the IQ performance and language development of their children, and the level of involvement of fathers in their children’s lives to their likelihood of having a criminal record by age 21.

There’s a need among many underprivileged fathers to learn better how to interact with their children partly because often they themselves never experienced healthy interaction with a father when they were children, Westin says.

For some, he says, “Just knowing how to play with children is kind of a foreign concept because mostly [they] as children were just stuck in front of a TV or some kind of a game... They don’t really know how to connect because they’ve never been taught that,” he says.

As of press time, the pilot project was slated to last six weeks, after which organizers were planning to run four series of Dads & Tots in 2019, starting in January.

Sessions are fairly unstructured, Westin says: participants arrive and are invited to make use of toys and reading material. Then they all make a light lunch together. The program is free, and participants may take part in more than one six-week series if they wish. Present at the sessions, in addition to the two mentors, will be committee member Leslie Allan, a specialist in early childhood development.

The project is starting small, with six fathers. But it can be increased in size if necessary, Westin says. A donor has already stepped forward to pay the modest cost of the pilot project, he says, and fundraising is anticipated to cover costs in 2019. ■

Bible Readings

Jan. 2019

DAY READING	DAY READING
<input type="checkbox"/> 1 Joshua 24:1-15	<input type="checkbox"/> 17 Isaiah 62:1-12
<input type="checkbox"/> 2 Joshua 24:16-28	<input type="checkbox"/> 18 Luke 9:18-27
<input type="checkbox"/> 3 Isaiah 60:1-12	<input type="checkbox"/> 19 John 2:1-12
<input type="checkbox"/> 4 Isaiah 60:13-22	<input type="checkbox"/> 20 1 Cor. 12:1-13
<input type="checkbox"/> 5 Psalm 72:1-19	<input type="checkbox"/> 21 1 Cor. 12:14-31a
<input type="checkbox"/> 6 Matthew 2:1-12	<input type="checkbox"/> 22 Ephesians 2:11-22
<input type="checkbox"/> 7 Isaiah 42:1-13	<input type="checkbox"/> 23 Ephesians 3:1-21
<input type="checkbox"/> 8 Isaiah 42:14-25	<input type="checkbox"/> 24 Isaiah 65:15b-25
<input type="checkbox"/> 9 Isaiah 43:1-13	<input type="checkbox"/> 25 Galatians 2:11-24
<input type="checkbox"/> 10 Isaiah 43:14-28	<input type="checkbox"/> 26 Ezekiel 37:15-28
<input type="checkbox"/> 11 Matthew 2:13-23	<input type="checkbox"/> 27 Luke 4:14-30
<input type="checkbox"/> 12 Psalm 29:1-11	<input type="checkbox"/> 28 Nehemiah 8:1-18
<input type="checkbox"/> 13 Luke 3:15-38	<input type="checkbox"/> 29 1 Cor. 12:31b-13:13
<input type="checkbox"/> 14 Luke 6:20-31	<input type="checkbox"/> 30 Jeremiah 1:1-19
<input type="checkbox"/> 15 Hosea 2:14-23	<input type="checkbox"/> 31 Psalm 71:1-24
<input type="checkbox"/> 16 Isaiah 61:1-11	

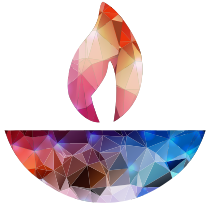
SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: MICHELE BERGAMI/UNSPLASH.COM

EMPOWERING & EMPOWERED WOMEN

Throughout the Old Testament, stories of women exemplify themes of strength, resilience, love and caring. In this year’s PWRDF Advent Resource, we connect these stories to our partners’ work, as well as light the way to two women of the New Testament, Elizabeth and Mary.

Visit pwrdf.org/advent2018 to subscribe and you’ll receive a reflection in your inbox each day of Advent, or you can download the entire resource.

PWRDF
The Primate's World Relief and Development Fund
The Anglican Church of Canada



PRAYER ►

“All of us are called to be more than just our brain... We all have dignity and worth simply because we’re here.

—Kalyn Falk



Prayer beyond words

PHOTO: ANDRESSA VOLTOLINI/UNSPLASH.COM

Body prayer, Falk says, is any way of using the body to pray, from meditative breathing to labyrinth walking. She describes the practice as simply “putting a visual or concrete experience to prayer.” While some people assume the practice involves choreography or dance technique, Falk says, “Really all you need to do body prayer is...a body.”

Winnipeg Anglican teaches ‘liturgy of body’

Joelle Kidd
STAFF WRITER

Kalyn Falk doesn’t always have thoughts in her mind when she prays—and that, she says, is a good thing.

“I sometimes feel that when you get in all those theological debates and stuff like that, you get further and further from God,” says Falk. Body prayer, she says, puts her in the presence of God, where she can accept that she is “loved by God as an actual experience of that love, rather than as an idea or a thought process.”

Falk is a writer and spiritual director in Winnipeg, Man., where she is a part of saint benedict’s table, a mission of the diocese of Rupert’s Land. In 2016, she published the book *I Am Here: Six Postures of Prayer*, which explores body prayer, a way of connecting with God through physical poses.

Falk says a number of things in her life led her to body prayer. Growing up with a mother who was a nursing administrator and a father who was a psychologist, Falk became used to analyzing her thoughts and feelings. But then, as a child, she discovered dance.

“That was the one time I felt totally free,” she says.

Her dance background and years of experience as a spiritual director have contributed to Falk’s interest in body prayer, but she also credits her youngest son, who has profound autism, and is completely non-verbal, with teaching her the power of physical presence.

“I have a 20-year relationship with somebody that I can’t talk to...my very presence is all I can give to my son. It’s



PHOTO: CONTRIBUTED

Part of a series based on Psalm 139: 23 (“Search me, God, and know my heart; test me and know my anxious thoughts”), this posture signifies allowing God to enter one’s heart.



▲ In her book *I Am Here: Six Postures of Prayer*, writer and spiritual director Kalyn Falk explores connecting with God through physical movement.

PHOTO: CONTRIBUTED

not how I talk to him or how I help him understand the world. It is that I am here...and my presence is a comfort. And that’s how God has met me as well.”

Falk chronicled her relationship with her son in a 2013 book, *Mother of the Year and Other Elusive Awards: Misadventures in Autism*.

Body prayer, as a concept, can encompass any way of using the body to pray, from meditative breathing to labyrinth walking. Falk describes the practice as simply “putting a visual or concrete experience to prayer.” While some people assume the practice involves choreography or dance technique, she says, “Really all you need to do body prayer is...a body.”

However, as Falk led workshops and retreats that incorporated body prayer, she realized people desired a structure within which they could practice. Having come to the Anglican church later in life, she realized the appeal of liturgy. “There are prayers that, no matter whether you feel them or not, you just say them. So, I wanted to develop a liturgy of body.”

During a year-long stint as the

artist in residence at saint benedict’s table, Falk developed the six postures of prayer that form the basis of her book. The postures centre on the head, heart and body, and are grouped in sets of two: expansion and contraction, reaching and receiving, standing steadfast and surrendering. For those beginning to explore body prayer, the postures offer a starting point and framework that can be easily adapted.

There is often a lot of shame surrounding the body, Falk says, and using one’s body in worship can make some feel vulnerable and exposed. However, she says, “All of us are called to be more than just our brain. No one has taught me that more than my son... We all have dignity and worth simply because we’re here.”

Falk says she is often asked why the body is important, a question that she sees already answered in the Christian faith. “We have an incarnate faith. We celebrate the birth and death of God. We celebrate the Eucharist on a weekly basis,” she says. “Clearly the body is important—it’s telling us that it’s not to be ignored.” ■

FROM THE PUBLISHER ▶



“ This birth should have made no difference at all, but it has made all the difference in the world. —Bishop William G. Cliff

‘The tremendous gift of a God who shows up’

By William G. Cliff

THE 2,000-YEAR-OLD birth of a refugee child in Bethlehem should have made no difference at all. There was no one expecting this child to be born except his mother and embarrassed father. Israel was entirely the wrong end of the Roman empire to be truly important. It was the sort of province one got sent to as a form of punishment. Rome, the centre of things, was far away, and the powerful and rich slept comfortably in their beds, confident that nothing would upset the empire they had worked hard to build. In a conquered Israel, the birth of this baby should have made no difference. There may be grandiose claims about his ancestry, but his mother, who found herself pregnant before she should have been, was a nobody. His father, too, was a nobody: a carpenter and a generation older than he should have been.

They had come from a village that no one cared about, and they had travelled to a city whose glory had departed in spite of once having been the home of King David. Babies do not wait for auspicious times or places to be born—they arrive when they arrive—and this one was born in an even more insignificant place than usual: a barn, because as it usually happens, the powerful make edicts, and the poor are moved about against their will and at someone else’s convenience. In the crush of people obeying an edict about tax from the most powerful, there was no room for a proper place to be born. They made do with what they had. This birth should have made no difference at all; but it has made all the difference in the world.

Even the announcement of the birth was wrong. Foreigners and poor folks are the wrong people in the wrong places. Foreign astrologers were not the kind of respectable people good folk usually received on the birth of a child. The rabble of shepherds who crowded the door and craned their necks to see the baby were an unusual group to be heralds of a new kingdom—but there they were. Jostling and whispering and



▲ Guided by a star, the magi come to see the holy child in Bethlehem.

JACKY BROWN/ SHUTTERSTOCK

telling stories of angels and choirs, mangers and signs, the shepherds made the whole thing that much more absurd.

We believe that the Roman world, which was dark and cold, suddenly became warmer because the least and the lost of the Roman Empire were sent a message that night. The message was delivered in entirely the wrong place to make an impression on the powerful, but instead it came as the very best of news to those who had very little good news in life. The poor and the disenfranchised heard this message, and it came as a message of light and hope in a dark and uncertain time. The birth of this child, on this particular night, would eventually become a message to the whole world: in the midst of fear and alienation, the poverty and the indifference of the powerful, the hunger and the yearning for better things, God showed up in a manger in Bethlehem.

The prophets of old often spoke of light breaking out in darkness and salvation appearing when and where it was unexpected. Christmas is the story of when and how God showed up. The light was kindled in the darkness and the message from the highest (the angels) to the lowest (the shepherds) announced God’s gracious turn to the creatures fashioned from clay.

The God who had walked with human-kind in the garden would now walk again with them in the person of Jesus.

The world is still dark and uncertain—more now, it seems, than then. The rich and powerful still sleep comfortably in their beds, confident that nothing will challenge their empire. The dispossessed are still migrating across deserts, seeking safety from murderous tyrants. The contradictions of the ancient Roman Empire have only been amplified. Hunger and plenty, war and peace, rich and poor, oppression and ambivalence, slavery and indulgence are all still part of the world, 20 centuries after this little boy was born. Women who find themselves homeless and worried about the future still seek a safe place to lay their children down. Fathers still dream about finding a way to a promised land.

These are the contradictions that need to be faced. We believe that this birth long ago has changed everything. It seems, however, that so little has in fact changed. The message of the angels still contains hope for us, because in the midst of the terrible mess humans have made, God shows up. The fact that God showed up and has never deserted us since is the reason we can begin to once again address those contradictions. Jesus walks with us still, proclaiming a message of good news to the world through us—that God is not distant, or ambivalent about the creation or the terrible darkness we have manufactured for ourselves with our greed and our hatred and our indifference to the suffering of one another. Rather, those contradictions are why God shows up. We are the reason why Christ came. That is the greatest gift, to celebrate the tremendous gift of a God who shows up. We may be the wrong people, in the wrong place. We may even be nobodies—but that is who the good news is for. Christ was born in the wrong place, to the wrong people at the wrong time—and that has made all the difference. ■

Bishop William G. Cliff is bishop of the diocese of Brandon and chair of the Anglican Journal Co-ordinating Committee.

A Christmas memory from one of our readers

I was 11 years old and my teacher asked me to read part of the nativity story in church at our school Christmas concert. The church was 800 years old and candlelit. The tree was full of very 1970s coloured lights and looked magical!

My parents didn’t know anything about my role, as my teacher wanted it to be a surprise for them.

I was asked to read from the pulpit. When I climbed the pulpit stairs, much to my dad’s shock, I stood looking at 100



GARETH HAPPER/ UNSPLASH.COM

people below me. At that moment I knew that the story of that special baby who had been born in such extraordinary circumstances was precious, it was my treasure. I knew that telling that story and making it real was something that God wanted me to do. My vocation was born.

It took a long time, through life’s twists and turns, but this July I was ordained as an Anglican minister, and people from that same church (our family

church) were there with me. That call on my life never went away. I have led and preached in the same church as an adult. I was married there. I have also read the nativity story from that pulpit again! It’s a very special place indeed.

That Christmas was memorable, as it was the start of a whole new journey with God and my parents got the surprise of their lives! Lol

The Rev. Karen Wilson
Dorset, England

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875. Anglican Journal is the national news magazine of the Anglican Church of Canada. It has an independent editorial policy and is published by the Anglican Journal Co-ordinating Committee.

EDITOR: (vacant)
ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: Tali Folkins
Joelle Kidd
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross
Fe Bautista
Marlina Farales

ADVERTISING MANAGER: Larry Gee
PUBLISHER: The Anglican Journal Co-ordinating Committee
The Anglican Journal is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada for our publishing activities.
LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal,
80 Hayden St., Toronto, ON M4Y 3G2

CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources: mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

ADVERTISING:
Larry Gee
593 Balmy Beach Rd.,
Owen Sound, ON
N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:
25th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by Anglican Journal or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc. PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible): E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 or 1-866-924-9192, ext. 259/245; or (fax) 416-925-8811; or Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas. Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X CIRCULATION: 117,500

We acknowledge the financial support of the Government of Canada.

Funded by the Government of Canada



COME AND SEE ▶



Living branches

By Fred Hiltz

A RECENT VISIT to the Church of the Redeemer in downtown Toronto brought back the memory of a visit I made there on the First Sunday of Advent some years ago. What I remember so distinctly is that there was no Advent wreath of the kind I was accustomed to seeing. You know of what I speak—an evergreen wreath in which we nestle four candles, three blue and one pink, with a larger white one in the centre to be kindled on Christmas Eve in celebration of the Nativity of Our Lord Jesus.

Instead of that sort of arrangement, the sanctuary—which in that church is wide open with the altar in the midst—was adorned with four massive wooden spools, the kind used by power companies for coiling wire and cable. Each spool was decorated with some evergreen, out of which an enormous candle rose up like a tower. At the beginning of the liturgy, the first candle was lit with prayers appropriate to the first Sunday in this holy season of waiting and watching for the Messiah. It was a lovely liturgical moment, but for all that, I thought



▲ The primate reflects on an Advent wreath like no other.

PHOTO: OXIE99/SHUTTERSTOCK

those great candles seemed rather far apart from one another.

But that perception was dramatically changed as the Offertory hymn was sung and the entire congregation began moving forward to gather around the altar for The Great Thanksgiving and Holy Communion. Filling in all the spaces between those great wooden spools, the people became like living branches, joining candle to candle. Little children played musical instruments and some danced around that sacred circle with Christ present in bread and wine, in our very midst. It was a living wreath, alive with anticipation of the lessons and carols, the prayers and promises of this holy season.

It was an amazing sign of our call to be an Advent People—a people whose hearts are turned with the prophets of old, with John the Baptist and with Mary and Joseph to the coming of Christ; a people called to embody the very hope and joy, peace and justice, that attends his gospel for the world.

It was an Advent wreath the like of which I had never seen, the like of which I will never forget.

With this remembrance come my prayers for a holy Advent and a joyous Christmas. ■

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

WALKING TOGETHER ▶



A taste of the future

By Mark MacDonald

IT HAS BEEN said that the churches of the Christian West, our Anglican Church included, have tried to establish the meaning and practice of the Eucharist by looking to the past, back at the teaching and practice of Jesus and the apostles. Much ink and, so very sadly, much blood have been spilt in the debate about how and what Jesus did and intended. In this view, the Eucharist is an enactment and experience of what Jesus did long ago.

It has also been said that the Eastern church has avoided the controversies of the



PHOTO: ARASH ASGHARI/UNSPLASH.COM

West by looking instead to the future. The focus here is on the Book of Revelation and the teaching of the early church elders on what Christ will bring in the Second Coming. The Eucharist's meaning and practice are shaped by the marriage supper

of the lamb in the world to come. The Eucharist is an enactment and experience of what Jesus will do in the future.

What happened in the past teaches, inspires and guides us, but there is much truth to be discovered and displayed in the future God has promised us in Jesus. The Eucharist is the first moment of the New Creation, a new heaven and a new earth. It is more than a positive expression of our hope. It transforms what we see and do in the here and now. God's future is breaking into time, our church community, through this ceremony that Jesus gave us. As a foretaste of the world to come, it calls us to live God's future now, in peace, in justice, in love. In a world like ours, there is no more urgent task. ■

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

LETTERS

Story of priest's past struggles with alcoholism appreciated

I am writing in appreciation for the article in the *Anglican Journal* about the Rev. Matthew Martin's struggles with alcohol, "Clergy should show their wounds, says priest who opened up about past alcoholism" (Oct. 2018, p. 1). As we priests show our vulnerability, so we will help give others the courage to show theirs. None of us is perfect. Jesus came for the imperfect. He also suffered himself, allowing himself to be vulnerable, so that we may know that he is with us in our vulnerability.

I write as one who struggles with addiction. My father suffered from alcoholism to cover his pain. I take part in Al-Anon meetings, which are of great benefit to me.

Thank you, Matthew Martin, for sharing. Thank you, *Anglican Journal*, for printing. We clergy are not perfect.

John Serjeantson
Cowansville, Que.

Views of scientists wanted

A section report ("Christianity and Social Order") of the 1988 Lambeth Conference



PHOTO: GOLDSTOCK/SHUTTERSTOCK

stated that "Science and Christianity need to see themselves...as allies." The report went on to commend "principled interpretation of facts"—a wish that must surely resonate with us today.

While we all depend on "science" in many ways, the partnership commended is not, I think, as visible in the *Journal* as it might be. Could concerned, conscientious scientists write on key issues? Could you have a regular report from this frontier?

(Dr.) Frank Thompson
Parry Sound, Ont.

Reader would not read digital-only Journal

I attend the Church of the Ascension in Hamilton, Ont., and I am a "cradle" Anglican. (I am now 61 years old, and I am NOT computer literate.)

I receive both the *Anglican Journal* and the *Niagara Anglican*, and read them thoroughly. I look forward to their arrival in the post. (I even cut out some of the photos and keep them.)

I have already sent in my annual donation for 2018. (I send in annually \$110.00.)

If the *Anglican Journal* and the *Niagara Anglican* no longer publish in print format but go digital-only, I will no longer be reading them. Also, I will discontinue financial contributions.

I hope that the newspapers continue to arrive in the mail. I also hope that there will continue to be an independent editorial policy. (I don't think you will continue to be an award-winning paper, without one.)

I would be willing to pay for a subscription.

(Mrs.) Abby Mulvihill
Hamilton, Ont.

Church should stop doing marriages

A solution to the same-sex marriage problem is for the Anglican church to discontinue all marriage services—no more marriages.

David A. Sinclair
Vancouver, B.C.

The Anglican Journal welcomes letters to the editor.

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

BRINGING CHRISTMAS HOME...

New family traditions for highlighting the meaning of the season

Joelle Kidd
STAFF WRITER

There is no shortage of family traditions at Christmas time, whether it be trimming the tree or making a special holiday treat. But amid the hustle and bustle, families may want to create new traditions that emphasize the season's spiritual depth, say some Anglican specialists in children's ministry.

Kate Newman, co-ordinator of children's, youth and family ministries at Christ Church Cathedral in Victoria, B.C., notes that Christmas is not always a peaceful time for families.

"It's so easy to rush your way through the holidays, and there's so much pressure for it to be this really big, decorative, exciting time," she says. Children may be excited about it, but they may also be struggling with anxiety, as many today are, she adds.

For Newman, moments of peace are "the gift of the season." She suggests families find traditions centred on peace and simple spirituality.

For example, she says, families could **spend an evening with the lights off**, using only candles or fire, relaxing and reading. Another

activity could be **family nature walks** in which parents and kids look for different types of birds.

Celebrating **St. Stephen's Day**, December 26, is another simple yet meaningful tradition. "We're really blessed as...Anglicans to be able to extend our Christmas season [to] more than one day," Newman points out.

The extra day can make a difference for families that find scheduling tricky around the holidays—if mom or dad live in different houses, for example, or if a lot of family visiting is involved.

Newman suggests taking time for a special St. Stephen's Day breakfast—"You know, omelettes with some of the turkey, or just waffles. Something really simple."

For those who want a hands-on activity, she says, **making ice lights** is an activity that is both contemplative and creative. First, fill a plastic container three-quarters full of water, then insert a smaller plastic container into the centre, filled with enough water to weigh it down as it sits in the larger container. Put the containers in the freezer (or outside, if it's cold enough) until frozen solid. When the plastic is removed, a tea light can be placed in the ice vessel.



VADYM ANDRUSHCHENKO/SHUTTERSTOCK

A stocking for "gifts" to Jesus, says Keating, can help shift the focus from Christmas presents to the presence of Christ.

Families can bring the candles out to the garden or another special place, light them and share their hopes for peace for the coming year.

Catherine Keating, deacon at St. John's York Mills Anglican Church in Toronto and co-founder of the Toronto Children's Ministry Leadership Conference, and St. John's children's ministry director Alison Juurinen suggest starting a family tradition based on Advent.

"Advent is about anticipation and waiting," Keating points out, adding, "I think kids have a hard time waiting—the kid in all of us has a hard time waiting!" Parents can create activities for children that connect to "what we're really worshipping and remembering and waiting for."

Keating says families can shift the focus from Christmas presents to the presence of Christ. "This is

the real presence we're waiting for—Jesus living in and through us," she says.

Keating suggests **putting up a stocking with Jesus' name on it** that will be filled throughout Advent with "gifts" for Jesus. Throughout the Advent weeks, family members can write down instances when they see each other performing acts of hope, peace, joy and love—the themes represented by candles on the traditional Advent wreath.

On Christmas morning, the family together empties the stocking and reads over the "gifts" inside. "There are always opportunities to catch yourself or catch somebody else being Jesus in the world, and I think celebrating that is really, really important," says Keating.

Christmas is also a good time for families to start traditions of helping others, Keating says, giving examples like **volunteering as a**

family, buying gifts for those in need or donating necessities like toiletries to local shelters.

As team leader for Messy Church Canada, a charity that helps churches provide a church format to families outside the tradition of regular Sunday worship, Sue Kalbfleisch creates ways for families to connect church messages with what they do at home. Families, Kalbfleisch says, can adopt a tradition for helping them pray together: pieces of paper with each family member's name are **put in a jar**. As each piece of paper is drawn out, the family says a prayer for that person. Or families can create a "thank you" Christmas tree from which parents and children hang written prayers of thanksgiving as ornaments.

A fun way to tell the Christmas story could be to make a **nativity story cube**, she says, a giant die with different images from the story on different sides: a candle, signifying Jesus as the "light of the world," the star of Bethlehem, the wise men, Mary, Joseph, Jesus, a shepherd and an angel. (You can find a printable version at <https://tinyurl.com/ycol5qpa>, or make your own.)

"The idea is, you cut it out, you make it, you glue it together, and then you roll the cube and talk about the part of the story that lands face up," she says.

Families can also use an **Advent calendar or countdown** as a way to talk about the Christmas story. One idea, adapted from the book *Family Fun for Christmas* by Jane Butcher, a British specialist in children's ministry, involves making 24 tags with different words from the Christmas story. Each day the family can talk about one of the words and hang the tag on the Christmas tree.



VALIUK30/SHUTTERSTOCK

A jar and some pieces of paper can be a way to get your family praying together, says Kalbfleisch.

Another tradition for those looking to engage with other families is a **travelling nativity scene**. Both Kalbfleisch and Newman have seen versions of this. In the weeks leading up to Christmas, families take turns keeping a nativity set in their homes.

The nativity could travel with a book where children write something short about the experience, suggests Newman, or each family could take a picture and post it online. "It's a nice little way for families to connect," she says.

"It wouldn't even have to be a nativity scene—it could be something else, as a way of passing on the message," says Kalbfleisch.

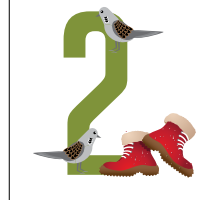
She suggests giving out a page that tells the Christmas story along with the nativity scene, and that families say a prayer when they pass it on. Families could also keep a memento, like a small ornament, after they pass on the nativity. ■



Christmas is a time of hope, and it can be a time to better our communities. From staff writer Joelle Kidd, here are some ways to share Christmas outside the home—one for each of the 12 days.



1 Use fair trade chocolate and sugar in your holiday baking, and fair trade coffee beans for your morning cup.



2 Donate an extra coat or pair of boots, or a new pack of warm socks, to a local homeless shelter.



3 Pull an extra chair to the family table for a friend or acquaintance who is a newcomer, is living far from home or who doesn't have family around.



4 Challenge yourself to give loved ones meaningful, no-spend gifts, like a handmade item or some quality time.



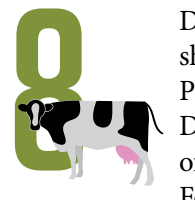
5 Choose zero-waste options for Christmas decorations, like origami ornaments or gift wrapping made from scrap paper and fabrics.



6 Shop for Christmas gifts at thrift stores, church bazaars, or fair trade shops like Mennonite church-run Ten Thousand Villages.



7 Donate a turkey or sponsor a Christmas dinner for a family living in poverty, through a local organization.



8 Do your Christmas shopping through the Prime's World Relief and Development Fund World of Gifts or the Anglican Foundation of Canada, or make a donation to Giving with Grace.



9 Gather a group and sing carols at an elderly care home.



10 In a season of homecoming, advocate for displaced people: donate to UNHCR, the UN refugee agency, or help sponsor a refugee coming to Canada.



11 Connect with your wider community by attending ecumenical or interfaith holiday celebrations.



12 Non-profits typically see volunteer interest spike during the holiday season and drop off dramatically in the new year.

Sign up to help in a soup kitchen or food bank after the Christmas rush.

STEWARDSHIP ▶

Managing church giving in an age of

Cash is out and digital is in. How should your church respond?



IMAGE: DESTIARY/SHUTTERSTOCK AND JANE THORNTON

Pre-authorized payment systems can help church finances, say giving experts.

Tali Folkins
STAFF WRITER

When St. Mark's Anglican Church, in St. John's, Nfld., first set up a system for receiving regular pre-authorized payments electronically from its parishioners' bank accounts in the late 1990s, only 13 parishioners opted for it.

Two decades later, that number has grown to about 180—and it's clear the move has saved the parish a lot of financial stress, says the Rev. Robert Cooke, priest-in-charge at St. Mark's.

"It made a world of difference for us in terms of financial planning, budgeting, even just getting through the year without having to go into our line of credit," he says. "This radically changed everything for us."

For many congregations, the growth in recent years of electronic payment has meant an at-times bewildering array of new ways of accepting donations. But responding effectively to changing times, say some specialists in church giving, is less about trying to keep up with technology for its own sake, and more about remembering a few key things—including the importance of enabling and encouraging pre-authorized payments.

Setting up a system for pre-authorized payments makes it easy for parishioners to give even when they can't make it to church, says Susan Graham-Walker, stewardship ministry associate at the Anglican Church of Canada's national office and manager of congregational giving and stewardship for the United Church of

Canada. There are a number of options for arranging these payments, she says, including the pre-authorized remittance (PAR) program first set up by the United Church, but now available to churches in other denominations; arrangements that congregations can make directly with their banks; and a monthly donation feature available through CanadaHelps, a registered charity that provides ways for churches and other charities to accept payments online.

Arrangements like these can be especially effective when combined with a physical element, such as the "stewardship token" used in some churches, says Paul Nazareth, vice-president for education and development at the Canadian Association of Gift Planners, a non-profit for professional fundraisers, and a former vice-president of CanadaHelps. Instead of putting an envelope with cash or cheque into the collection plate, congregation members who donate through pre-authorized payment place a token in the plate when it comes around. That way, Nazareth says, they're still able to take part in the physical act of putting something in. This helps ease the anxiety they might feel about seeming not to have given anything to the church, he says, and it can also be a fun, "hands-on" activity for teaching children about stewardship.

"Basically, it just says, 'I'm giving, but I don't have something I can put in the plate right now,'" he says. "The thing is, people still want to participate in that stewardship exercise, half because they don't want to get

Oberammergau 2020

Featuring premium theatre tickets and overnight(s) in Oberammergau

Alpine Adventures

Lucerne, Bern, Zermatt, St. Moritz, Oberammergau, Munich
11 Days • 18 Meals • 4 Departures

Heart of Germany

Berlin, Leipzig, Prague, Nuremberg, Oberammergau, Munich
13 Days • 22 Meals • 3 Departures

Heart of Europe

Budapest, Vienna, Salzburg, Oberammergau, Prague
14 Days • 25 Meals • 5 Departures

Croatian Adventure

Dubrovnik, Split, Zadar, Opatija, Abano Terme, Innsbruck, Oberammergau, Munich
14 Days • 25 Meals • 4 Departures

Wonders of Italy

Rome, Chianciano Terme, Montecatini Terme, Abano Terme, Innsbruck, Oberammergau, Munich
13 Days • 23 Meals • 3 Departures

The Holy Land

Tiberias, Jerusalem, Salzburg, Oberammergau, Munich
16 Days • 30 Meals • 5 Departures

Enchanting Rhine

AmaWaterways • ms AmaKristina or AmaStella
Amsterdam to Basel and Konstanz, Oberammergau, Munich
14 Days • 30 Meals • 2 Departures

Melodies of the Danube

AmaWaterways • ms AmaViola
Budapest to Vilshofen and Nuremberg, Oberammergau, Munich
14 Days • 29 Meals • 2 Departures

www.craigtravel.com/aj
1-800-387-8890 • journeys@craigtravel.com
1092 Mt. Pleasant Road, Toronto, ON M4P 2M6

Contact Craig Travel for full details.
Photo courtesy of Passion Play 2020 Oberammergau.

Over 85% Sold out!

Craig travel

tico.ca Reg. 1498987

electronic money

the ‘stink-eye’ from everybody in the pew, and the other half, actually, is because of children.”

Parishioners, however, will also sometimes want to make one-time donations apart from their weekly giving. That’s one reason, Nazareth says, why it can be useful to churches to make other forms of electronic giving available. Churches may be missing out on potential givings, he says, if they don’t arrange to put a “Donate Now” button on their website, for example.

However, he cautions, congregations should not expect that merely adopting a fashionable new payment technology will dramatically boost donations.

“Quite a number of churches now are trying to bring in the Tithe.ly, the Pushpay, that are focused on text-to-give because they think, ‘If we get [text-to-give]...young people are going to give in droves,’” he says. “If you think you’re going to change the culture [of giving] overnight, you’re vastly mistaken.”

Tithe.ly is a U.S.-based company that specializes in providing digital giving solutions for churches; Pushpay, a New Zealand firm, develops mobile giving applications for churches and non-profits.

Church leaders should also keep in mind, Graham-Walker says, that different congregations may have different levels of comfort with electronic payments—there’s no one-size-fits-all solution.

“There are congregations across the country where people are still putting money—cash—in an envelope, and that’s the way they give. That’s not going to really change. But



IMAGE: DESTIARY/SHUTTERSTOCK

Young parishioners may prefer giving by phone, says Graham-Walker.

in congregations where there is an influx of [new] people...we need to provide methods that are appropriate to them, and that make sense in the current world.”

When the *Anglican Journal* posted a question on its Facebook page earlier this year asking its followers what they thought about the idea of using debit machines in churches, answers ranged from “LOVE IT” to “Absolutely not!” Comments also revealed a range of experiences across parishes; some shared their findings and musings about new software applications such as text-to-give, or contactless payment devices; others lamented what they saw as a reluctance on the part of their fellow parishioners to embrace new technology.

“By the time we get around to considering having a debit machine, it’ll only be because the government had actually done away with paper money,” one commenter wrote.

St. Mark’s made national headlines in October 2017 after it installed a wireless debit machine. The move drew some controversy on social media, but Cooke says the

negative tweeting and commenting about the device seemed to originate from outside the congregation. The idea of installing the terminal was suggested by parishioners, and the congregation has had only good things to say about it, he says.

There was also some misconception when the story came out, Cooke says, with critics apparently assuming the device is passed around the pews during the offering; in fact, it’s kept in the office for people who want to make a donation but don’t have cash, or who want to purchase tickets for parish events.

“For us, it was the next logical step in electronic giving,” he says.

Setting up ways of paying by mobile phone might make sense in churches with a lot of young congregants, since they’re especially unlikely to carry cash with them, Graham-Walker says. In some churches, practices have sprung up to allow these donors to take part in the physical act of the offerings process even though they don’t touch the plate.

“These people punch their donation in, and when the plate is being taken up to the altar, they hold their hand up with their phone on to kind of indicate, you know, ‘I’m in.’ That’s kind of a fun and informal thing, but they’re participating in their own way in the ritual that for many of us has meaning—that we are giving of ourselves back to the mission of the church,” she says.

One church to have tried text-to-give—donating with a few keystrokes on a mobile phone’s text messaging service—is St. George Maple Ridge in Maple Ridge, B.C. The

church’s rector, the Rev. David Edgerton, says the parish wanted to broaden its options for the growing number of congregants who don’t carry cash, and put it in place earlier this year through Breeze ChMS, a U.S. company that specializes in church management software.

So far, relatively few St. George’s parishioners have used the text-to-give system for donations, Edgerton says—the majority of giving is in the form of cheque, cash and pre-authorized debit—but it was very easy to set up, and has proven useful also for purchases at the church, which runs a small bookshop and sells coffee as a fundraiser.

“We found that there were people who said, ‘Well, I’d like to buy a bag of coffee, but I don’t have any cash.’ So this was the solution,” he says.

For managing electronic giving generally, Graham-Walker says she advises congregations—many of which may be getting sales pitches from various potential providers—to at least consider CanadaHelps, which, she says, has expanded its range of offerings in recent years.

According to Payments Canada, a non-profit that operates systems for the clearing and settlement of payments, cash use in this country has declined by 20% since 2011, and the trend is likely to continue. Taking the place of paper money have been credit and debit cards, plus a slew of up-and-coming electronic methods that include mobile-phone payment and payment through social media, a 2017 Payments Canada study reported. ■

This Advent, count down to Christmas with PWRDF!



PWRDF

The Primate’s World Relief and Development Fund

The Anglican Church of Canada

80 Hayden St., Toronto, ON M4Y 3G2
Tel: 416-924-9192 or 1-866-308-7973

Email: pwrdf@pwrdf.org

Website: www.pwrdf.org

[f @pwrdfcan](https://www.facebook.com/pwrdfcan) [@pwrdf](https://www.twitter.com/pwrdf)



Order for Christmas
2019 Canadian Church Calendar
Preview/order online: anglican.ca/calendar

SUBSCRIPTION SERVICE

MOST IMPORTANT

Place label in this space. If not available, print old address here.

IF... ☐ You have moved ☐ You are receiving more than one copy
☐ You have moved to a new parish ☐ Your name, address or postal code is incorrect

Please check the appropriate box above and print new information below.

Name _____

Address _____

City/Town _____

Province _____ Postal Code _____

New Church _____

Previous Church _____

Mail this information to: Circulation Department, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2
E-mail: circulation@national.anglican.ca or (phone): 416-924-9199 or 1-866-924-9192, ext. 259/245 or (fax) 416-925-8811

Thank you

PRIVACY STATEMENT

Anglican Journal is responsible for managing subscriber information for various church publications as well as specific types of information collected for the General Synod of the Anglican Church of Canada. We respect Anglicans’ rights to control information collected on their behalf. We value the trust of members of the Anglican Church of Canada and recognize that maintaining this trust requires that we be transparent and accountable in how we treat information that is shared with us.

Subscriber information for the *Anglican Journal* is primarily collected from parish subscription lists. Information is also received directly from subscribers, Canada Post (changes of address), and diocesan offices.

A complete copy of our privacy policy is available at anglicanjournal.com or by contacting (416) 924-9199, ext. 241.

WORLD ▶

Anglican bishops attend canonization of Oscar Romero



PHOTO: JOSÉ CABEZAS/REUTERS

“In the hearts of the people of Latin America, Romero was already considered a saint,” said David Hamid, Anglican suffragan bishop in Europe.

Tali Folkins
STAFF WRITER

Former Archbishop of Canterbury Rowan Williams led a delegation of 10 Anglican bishops to the Vatican October 14 for the canonization service of Oscar Romero. Romero, the archbishop of San Salvador, became an outspoken advocate for the poor during the Salvadoran Civil War. He was assassinated in 1980 while he celebrated mass. “In the hearts of the people of Latin America, Romero was already considered a saint,” one of the delegation, the suffragan bishop in Europe, David Hamid, blogged after the event. “For the poor of the Americas, this is a moment of great joy.” After the service, at his weekly Angelus address to pilgrims in St. Peter’s square, Pope Francis expressed “deep gratitude” that the delegation of Anglican bishops had attended. Also canonized at the ceremony were Pope Paul VI and five others.

—With files from ACNS

EDUCATION DIRECTORY

HAVERGAL COLLEGE

Toronto Havergal College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul’s Anglican Church, the school’s original parish. Today Havergal girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 9,500 alumnae who are connected to each other and the world. To learn more about the Havergal difference, visit www.havergal.on.ca or contact the Admission Office at (416) 482.4724 or admissions@havergal.on.ca.

THE CENTRE FOR CHRISTIAN STUDIES

is a national theological school of the Anglican and United Churches offering community based education. CCS offers two-week Leadership Development Modules, and year-long certificate programs in Pastoral Care, Education and Social Justice Ministry, preparing people for lay, diaconal and related ministries. CCS is committed to a theology of justice and to contextual education. Students at CCS learn through integration of experience and academics, intentional community building, and personal growth and transformation. For more information about the Centre for Christian Studies please visit our website at www.ccsonline.ca or call us at (204) 783-4490.

ATLANTIC SCHOOL OF THEOLOGY

, an ecumenical university serving Christ’s mission, cultivates excellence in graduate-level theological education and research, creative and faithful formation for lay and ordained ministries, and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Adult Education Certificate in Theological Studies, and Diploma in Youth Ministry. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes. *Academic Department* Telephone: (902)423-5592, Email: academicoffice@asttheology.ns.ca. Website: www.asttheology.ns.ca.

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke
Contact: Lisa McInnis, Registrar
114 Seminary Crescent
Saskatoon, SK., S7N 0X3
Phone: (306) 975-1550
Fax: (306) 934-2683
E-Mail: esc.registrar@usask.ca
www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE

Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more. Huron offers BA programs in Religion & Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Studies, Psychology, and a range of additional programs. Huron’s Faculty of Theology provides the highest quality theological education through its undergraduate (BA–Religion & Theology), professional (M.Div. and MTS), and graduate (MA Theology) degree programs, and through its diploma (LTh) and continuing education programs. Huron’s students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds. To arrange a visit or for more information, please contact us! Email: huron@uwo.ca Telephone: (519) 438-7224 Website: www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a

community of scholars and ministers offering programs designed to help students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact : The Principal, 3473 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. www.dio-mdtc.ca.

QUEEN’S COLLEGE

More than academics. More than community. Queen’s College offers students the opportunity to integrate knowledge, skills and experience with personal spirituality in preparation for a life of faith. Situated on the campus of Memorial University, St. John’s, NL, we are a degree granting institution and an associate member of the Association of Theological Schools offering programs in M.Div., M.T.S., B.Th., B.Th. (by distance), A.Th. (by distance) as well as Diplomas in Theology and Ministry, Pastoral Care, and Youth Ministry. To learn more about this unique educational experience contact The Provost, Queen’s College Faculty of Theology, 210 Prince Philip Drive, St. John’s, NL, A1B 3R6, or telephone toll free 877-753-0116 or check our website at <http://www.mun.ca/queens/>.

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplains, our safe and inclusive residence community, and full-time social workers exclusively for Renison students. Explore your faith with our lay ministry courses through the Renison Institute of Ministry or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY
Faculty of Theology
ANGLICAN STUDIES PROGRAM

Do you want to become an effective spiritual and pastoral leader? The Master of Divinity (M.Div.) at Saint Paul University may be for you. Saint Paul has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy

and pastoral practice, the program offers specialized courses in leadership, conflict resolution, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the M.Div. (Anglican Studies) and Master of Theological Studies (MTS) but also bachelors, masters, and doctoral programs, including the Doctor of Ministry program. For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

THORNELOE UNIVERSITY

Sudbury, Ontario An innovative and thriving Anglican College within Laurentian University, our Motion Picture Arts, Ancient Studies, Theatre Arts, Women’s, Gender and Sexuality Studies, and Religious Studies programs lead to Laurentian University degrees. We also offer Theology at the Bachelor’s, Diploma, and Certificate level. Programs available on campus and by distance education. Call for details and a course calendar. Information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6 Phone: 1-866-846-7635 Fax: 705-673-4979 Email: president@thorneloe.ca Website: www.thorneloe.ca

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master’s and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology, consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

VANCOUVER SCHOOL OF THEOLOGY is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God’s world. VST strives to cultivate a

community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don’t rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other world religions. To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE, at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity for Pioneer Ministries** and the **Master of Theological Studies in Urban and International Development**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3547 for further information.



ADVERTISING CONTACT:

Larry Gee
ANGLICAN JOURNAL
(226) 664-0350

advertising@national.anglican.ca

FAMINE
RELIEF ▶



▲ Cereal, beans, lentils, vegetable oil and salt are being distributed under the project to families in South Sudan.

PHOTO: MATTHEW SAWATZKY

South Sudan violence ‘verging on genocide’

Donor learned of PWRDF aid project through Anglican Journal

Continued from p. 1

Tropical Medicine in the U.K. estimated that 190,000 deaths were attributable to the war itself, but that the total deaths reached almost 400,000 when associated factors such as displacement, disruption to health services and lack of food were also considered. The UN also reported ethnic cleansing in the country, and Britain’s secretary for international development last year asserted the country had experienced massacres that amounted to genocide.

The ongoing conflict and arid weather have kept South Sudan in a state of severe food insecurity, with famine briefly declared in 2017. In one part of the country, Kapoeta North County, two consecutive years of minimal

rainfall led to crop failure and a severe drought, according to PWRDF.

The area has a “sizable proportion of vulnerable households who remain in the crisis situation and will slide into famine in the absence of humanitarian response,” said Naba Gurung, PWRDF humanitarian response co-ordinator. Without such a response, he added, “scarce resources can also drive and exacerbate local conflict.”

Because of the country’s political instability, Bird found one of the biggest challenges facing his attempts to help was in finding a “reliable, trustworthy” way of getting food to people safely.

“Generally, my pre-existing aid channels in South Sudan have withdrawn or restricted their on-the-ground activities because of the risk of harm to the staff,” he said.

It was while reading the *Anglican Journal* that Bird learned about PWRDF’s 2017 project, in which the agency oversaw three distributions that provided food to 1,700 households in Kapoeta North County. The idea of giving through PWRDF appealed to Bird, who said he knew it to be a trusted organization.

“If I do something through the Primate’s Fund, then the money’s going to go to the right place and

not end up in some person’s back pocket,” he said.

As an Anglican, Bird said he believes in following Christ’s teachings of giving with love. People who enjoy good fortune, he said, are morally obliged to try to help the less fortunate.

“As Christians, we have all the more reasons to do so, as set out so movingly in Matthew 25:34–40,” he said.

Matthew 25:34–40 is the passage in which Jesus says, “Whatever you did for one of the least of these brothers and sisters of mine, you did for me.”

A number of partners are assisting PWRDF in the project. The United Church of Canada; ADRA (Adventist Development and Relief Agency) Canada; Mennonite Central Committee; and Presbyterian World Service and Development have also contributed money. The food is being distributed on the ground by ADRA South Sudan, which does joint assessments of food and other needs to respond to the communities’ contexts.

Priority, PWRDF said, is being given to households with children under age five, pregnant women, single mothers, the elderly and those with a physical disability, and households headed by children. ■

CLASSIFIEDS

BOOK



I Left My Heart in Guyana

Famous for saying “We are all praying to the same God,” George Jagdeo Singh, (1924-2016), walked a tightrope between two faiths: Christianity and Hinduism. Born a Brahmin in Guyana, he was brought up in the Hindu tradition. Through his British education, he found himself drawn to Christianity. His multifaceted faith and challenging life on the Sugar Estates of Guyana, and later in Canada, is showcased in this remarkable life story. He was often questioned as to how he could believe equally in two world religions. His answer? “It is very simple...”

The book can be ordered by contacting his daughter-in-law, Mary Shepherd, (editor and illustrator), at 514-487-0126 or marymathilda@hotmail.com.

BOOK



A Bishop’s Wife: The Road Less Travelled: A Biography of Ann Shepherd (1928–2016),

compiled and illustrated by her daughter Mary Shepherd, is now in print. This compelling collection of letters, interviews and stories spanning eight decades, chronicles her wise words, wild fashions and her time as “Bishop’s Assistant”. She navigated the road “less travelled” with all its adventures and challenges with wit, wisdom and faith and wowed the critics at every stop!

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

FOR RENT

Anglican family in **Palm Desert, California** and close to St Margarets Church has **3-bedroom, 3-bath condo for rent** for Christmas, New Year and the season. South facing with the sun all day looking across double fairway to the mountains. Email: krjesson@cs.com

STAINED GLASS

SUNRISE Studios

Est. 1979

Memorial Windows - Restoration
Protective Storm Glazing
Custom Woodworking

97 Wharnccliffe Rd. S.
London, Ontario N6J 2K2
(519) 432-9624
Toll Free 1-877-575-2321

www.sunrisestainedglass.com



ARTISTS AND CRAFTSMEN
IN STAINED GLASS

(905) 669-4244

UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

VOCATIONS



IS GOD CALLING YOU TO GO DEEPER?

Join the **Sisters of St. John the Divine (Anglican)** for a life of love, prayer, and service.
contact: vocations@ssjd.ca
www.ssjd.ca

ADVERTISING CONTACT:



Larry Gee:
ANGLICAN JOURNAL
(226) 664-0350
advertising@national.anglican.ca

Merry Christmas and Happy Holidays from Craig Travel

The Holy Land of Ancient and Modern Times
April 26, 2019
20 Days • 38 Meals
From \$4,945pp land only double

The Holy Land Revealed
May 5, 2019
13 Days • 22 Meals
From \$3,375pp land only double

Treasures of the Caucasus
Azerbaijan, Georgia and Armenia
May 5, 2019
19 Days • 42 Meals
From \$4,895pp land only double

In Search of the Silk Road
Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan
September 24, 2019
21 Days • 54 Meals
From \$5,195pp land only double

Iran, Land of Roses and Nightingales
October 19, 2019
18 Days • 44 Meals
From \$5,395pp land only double

Treasures of Israel and Jordan
November 8, 2019
19 Days • 35 Meals
From \$4,905pp land only double

Book early and Save \$200pp*

Craig travel

www.craigtravel.com/aj
1-800-387-8890 • journeys@craigtravel.com
1092 Mt. Pleasant Road, Toronto, ON M4P 2M6

*Book and deposit by: April Holy Land & Caucasus Nov 30/18; May Holy Land Dec 20/18; Silk Road Apr 30/19; Iran & Israel and Jordan May 31/19. Conditions apply. Contact: Craig Travel for full details.

itco.ca Reg. 1498987

Donate or find out more at anglican.ca/giving

Because of you,
our church is strong
in its witness.



The Most Rev. Fred Hiltz will be retiring as our Primate in July 2019, after faithfully serving this national ministry for the past 11 years. As we celebrate his pastoral and spiritual leadership – which has taken him from coast to coast to coast – we invite you to make a gift to Giving with Grace with thanksgiving and in his honour.

AJ012-18

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A ONE-TIME DONATION OF:

- ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100 ☐ \$250
☐ Other \$ _____

I WANT TO SUPPORT GIVING WITH GRACE THROUGH A MONTHLY DONATION OF:



- ☐ \$10 ☐ \$20 ☐ \$35 ☐ \$50 ☐ \$100
☐ Other \$ _____

I understand that I can increase, decrease or stop this arrangement at any time by calling 1-866-924-9192 ext. 326 or emailing glanca@national.anglican.ca. I also understand my monthly donation will continue automatically each month until I notify Giving with Grace of my wish to stop.

Tax receipts are issued for all donations of \$10 or more. One consolidated tax receipt is issued for monthly donations at the end of the year.

Charitable Registration No. 108082835RR0001

I AUTHORIZE GIVING WITH GRACE TO:

- ☐ Debit my chequing account on the
 ☐ 1st day of each month or ☐ 16th day of each month
 ☐ I have enclosed a cheque marked "VOID."
☐ Please debit at month's end my: ☐  ☐ 

CARD NUMBER	EXPIRY DATE	
NAME ON CARD	PHONE	
SIGNATURE	DATE	
ADDRESS	CITY	POSTAL CODE
PROVINCE/TERRITORY	EMAIL ADDRESS	

The General Synod of the Anglican Church of Canada
80 Hayden Street, Toronto, ON M4Y 3G2
416-924-9192 | 1-866-924-9192 | www.anglican.ca

