



PHOTO: HANAE KIYOOKA

Trailblazing

Emi Gusdal (front) with sister, Siri, and their father, Jeff, hike in the Rocky Mountains. This Lutheran family has adopted the principle of simple living and they say their life has become richer as a result. See story, page 6.

Saving the evidence of residential schools

André Forget
STAFF WRITER

Approached along a stately, tree-lined driveway, the Mohawk Institute—one of Canada’s earliest and longest-running residential schools—rises impressively on a stretch of open land between a ravine and an old factory in a quiet corner of Brantford, Ont.

Known among survivors as the “mush hole” for the bland and often maggoty oatmeal served to students there, the 110-year-old building is now home to the Woodland Cultural Centre (WCC), a community centre, museum, library, art gallery and event space run by the Six Nations of the Grand River, the Wahta Mohawks and the Mohawks of the Bay of Quinte.

It is one of fewer than 10 residential school buildings remaining of the more



▲ The Mohawk Institute in Brantford, Ont., was one of the earliest residential schools.

PHOTO: A. FORGET

than 130 that operated across Canada in the 19th and 20th centuries. Most of the schools were either burned down or left to slowly decay.

While the Mohawk Institute survived, its roof is leaking badly and extensive repairs are needed to keep it structurally sound. This is why it is the subject of a fundraising campaign being led by the WCC called Save the Evidence.

See CAMPAIGN, p. 10

Don’t change canon, says commission

André Forget
STAFF WRITER

The Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) has urged the Anglican Church of Canada not to amend its marriage canon (church law) to allow the marriage of same-sex couples, saying such a move would “cause great distress for the Communion as a whole, and for its ecumenical relationships.”

IASCUFO’s statement came in response to a request from the Canadian church’s Commission on the Marriage Canon for an opinion about proposed changes to Canon 21 that would allow for same-sex marriages. Canon Kenneth Kearon, secretary general of the Anglican Communion, decided IASCUFO would be the “most appropriate” body within the Communion to deal with such a question.

The Anglican Church of Canada has the
See STICK, p. 11



▲ The Rev. Canon Alyson Barnett-Cowan

FILE PHOTO

U.S.-Cuba thaw may open doors for churches

André Forget
STAFF WRITER

In a historic announcement Dec. 17, President Barack Obama said the United States would re-establish diplomatic relations with Cuba after 54 years of isolationist foreign policy toward the island nation that included a crippling trade embargo. The decision will have far-reaching effects on the nation’s economic and diplomatic situation and on the lives of its 11.26 million citizens, but it may also mean that new possibilities open up for the Episcopal Church of Cuba (ECC).

The Metropolitan Council of Cuba (MCC) said the development “abounds in hope for a movement from hostility to hospitality, embargo to engagement, alienation to accompaniment, in the interests of all for whom Cuba is, has been, and always will be home.” The MCC has overseen the ECC since the embargo of 1960 made travel and communication between the Cuban church and the church in the United States almost impossible.

See BISHOPS, p. 2



▲ U.S. President Barack Obama announced the shift in policy.

PHOTO: PETE SOUZA

INSIDE



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The youngest reader



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Left out in the cold

PM# 40069670

NEWS ▶

Hiltz: Church must offer hope to the world

By Art Babych

In his annual New Year’s Day sermon at Christ Church Cathedral in Ottawa, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, singled out Jean Vanier as an example of a life and labours aimed at Christ’s mission of “love, reconciliation and peace in the world.”

It was 50 years ago in the tiny village of Trosly-Breuil in France that Vanier, a former Canadian naval officer, founded the international L’Arche communities for the developmentally challenged. Vanier has said, “To love someone is to show them their beauty, their worth and their importance.”

“In their [L’Arche] houses,” said Hiltz, “life with all its physical, developmental and emotional challenges is celebrated.” In extraordinary ways, “L’Arche models such a straightforward living of the vows of our baptism.”

By contrast, the primate pointed to images from 2014 that reveal a “total disregard for the sanctity of human life.” They included the shooting death of Cpl. Nathan Cirillo as he stood guard at the National



▲ There is much more to be done to address poverty, said the primate.
PHOTO: ART BABYCH

War Memorial in Ottawa; the Taliban’s recent slaughter of 123 children in Peshawar, Pakistan; the trafficking of young people, mostly women, for the sex trade; the beheading of men, women and children by the Islamic militant group ISIS; thousands of Syrian refugees facing starvation; and the children of Gaza killed by an Israeli airstrike while playing at the beach.

“L’Arche represents a hallowing of the wonder and dignity of human life,” said Hiltz, calling it “a beautiful contrast.”

Vanier’s writings reveal that “at the core

of his labours of love for humanity is his intense love of Jesus,” said Hiltz.

In his sermon, entitled “Singing a Song of Hope,” Hiltz said that in the personal desire of Vanier, “I see the very vocation of the church to be in and for the world—singing a song of hope in the name of Christ.”

The church is called to sing this song “with heart and soul and voice—in the sanctuary, in the streets and amidst the masses of humanity who suffer so much at the hands of others,” he said.

The primate also noted that world leaders had set 2015 as an achievable timeline for a number of Millennium Development Goals. But while there has been some “significant measure of success in eradicating extreme poverty,” he said, “it has been very uneven across regions, and indeed, within countries.” There is much more to be done “until all are fed,” as the World Council of Churches Assembly sang in Busan, Korea, in 2013, said Hiltz. ■

Art Babych is editor of Crosstalk, the newspaper of the diocese of Ottawa.

Bishops laud Cuban-American rapprochement



▲ The Cuban church has around 3,500 members.
PHOTO: ALI SYMONS, GENERAL SYNOD COMMUNICATIONS

Continued from p. 1

Founded in the early 20th century, the Episcopal Church of Cuba was formerly a missionary diocese of The Episcopal Church (TEC). The statement also commended the “courageous leadership” of Obama and Cuban President Raul Castro.

The ECC also released a statement thanking the churches in the U.S. for the “bridges of hope” they affirmed during the decades of separation. Signed by standing committee president, the Rev. Alfredo Nuño, Suffragan Bishop Ulises Aguero and Diocesan Bishop Griselda Delgado del Carpio, it also acknowledged the uncertainty of the present moment. It asked God to “guide the governments of both countries in wise decisions,” to “illuminate these new times and challenges that have come to the Cuban people,” and to “weave concord among the two peoples and affirm our commitment to the truth.”

U.S. Presiding Bishop Katharine Jefferts



“I think people are imagining all kinds of futures right now.”
— Archdeacon Michael Thompson

Schori lauded the decision on the part of both countries to release political prisoners who have been held in captivity for years.

Bishop Michael Bird of the diocese of Niagara said in a statement that the diocese “rejoices at the transformational opportunities that this announcement holds for the Cuban people and the ministry of the Episcopal [Church] of Cuba.” The diocese of Niagara and the Cuban church maintain a companion relationship.

When asked how changes in diplomatic relations between the U.S. and Cuba might affect the position of the ECC, Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, stressed that much is still unknown.

“I think people are imagining all kinds of futures right now, and I think it’s a wonderful moment when suddenly all of those imagined futures open up,” he said. “Over the course of time, as the consequences of

the changes become clear and what possibilities emerge, then I think the future relationships of the [Church] of Cuba with Canada, TEC, the West Indies [and] the Anglican Communion will become clearer.”

The ECC, which has around 3,500 members, has been in a strange position since the revolution of 1959. When Fidel Castro ousted the U.S.-supported dictator Fulgencio Batista, it was still part of TEC. In 1967 it became an extra-provincial diocese overseen by the MCC, which consists of the primates of the Anglican Church of Canada, the Province of the West Indies and TEC. Because Canada never severed diplomatic ties with Cuba, the relationship between the two countries and between their respective Anglican churches, became close. Both the primate and the general secretary travel to Cuba every year to meet with Cuban church officials. The Canadian church also offers various grants and programs to ECC parishes. ■



Retired RCMP officer expresses gratitude through shared gifts

Gordon, now retired for some years from long and faithful service with the RCMP, and his wife, Marilyn, appreciated more than they can say the warmth and hospitality of so many fellow Anglicans, colleagues and other friends in their various postings in nearly every Division across Canada. Now that they are completing their estate planning and down-sizing to a condominium, they wish to express in a tangible way their support for the ministries and programmes of the Anglican Church of Canada on a national basis, with a view towards expressing their appreciation for parish ministry in many communities.

Gordon and Marilyn have prepared a bequest to be shared by General Synod, the Anglican Foundation of Canada, and The Primate’s Fund — all for general

purposes, where the need may be the greatest. In addition Marilyn is planning to make a gift of listed securities in the same way, thereby avoiding capital gains taxes, while Gordon is preparing a Gift Plus Annuity, which will make an immediate shared gift of \$ 12,500. This will provide Gordon a monthly annuity for life of \$334.17 or \$ 4,010 a year, 100% income tax free, and a donation receipt of \$12,500. With his top marginal tax rate, this annual income is equivalent to a before tax yield of 16.3% from a guaranteed income investment.

Gordon and Marilyn are delighted—and relieved—to have had the opportunity to plan carefully and to feel they are making a significant difference, now and in the future, in the life of their church.



For further information about gift planning and how you might be able to follow the example of Gordon and Marilyn in a creative way, please contact:

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EVERYDAY SAINTS ▶



Clyde sees the value in starting small.

— Bishop Greg Kerr-Wilson, diocese of Calgary

Growing food, caring for creation

Leigh Anne Williams
STAFF WRITER

Jerremie Clyde has a passion for food—for growing it in a way that is healthy for the people who eat it, for the planet and for a just sharing of God-given bounty.

Clyde, who is a librarian and professor at the University of Calgary, said that he and his wife, Rita, a speech pathologist, were already big into gardening and were selling produce at the Hillhurst Sunnyside Farmers' Market in Calgary, when Rita read Barbara Kingsolver's book, *Animal, Vegetable, Miracle* and then books by American journalist and activist Michael Pollan. Those writers led them to think more about the effects of pesticides and fertilizers used in industrial farming, not to mention the greenhouse gases emitted by these products. "That really made us wake up to what we were doing to our own food supply," he said. "And once you know, there's no going backwards."

When they were parishioners at St. Barnabas Anglican Church, the couple began a community garden. From their stall at the farmers' market, they had seen the potential of a space behind the church, which had a great southern exposure. With the parish's support, they designed some senior-friendly plots. "Most of them had gardened all their lives, but they couldn't garden where they're living now, or couldn't garden unassisted," said Clyde.

But the garden was also open to non-parishioners. "I don't know how well it's worked as a tool for evangelism," said Clyde, "but certainly in terms of an awesome garden space and community involvement, that's worked out really well." It may also have helped, he said, to change non-Christians' perceptions that the church's approach is only about "subduing the earth," demonstrating that "the relationship God expects Christians to have with the land and creation [is more like] partner and participant."

Clyde has also given gardening workshops at various Calgary churches. He encourages people to treat gardening as a devotional activity, to look for revelations of God in it.

He recently travelled to the Sorrento Centre in B.C. to make a presentation on sustainable agriculture at a



CONTRIBUTED

"The relationship God expects Christians to have with the land and creation is [more like] partner and participant," says professor-farmer Jerremie Clyde.



CONTRIBUTED

Jerremie Clyde with wife, Rita, and their daughter, Emily, 3, and son, Joseph, three months.

food security conference organized by the Primate's World Relief and Development Fund (PWRDF). "Jerremie helped our group catch a glimpse of what is possible for everyday folk to engage in, in terms of both growing food and care of creation, be it in their backyards, their parish grounds or their community gardens," PWRDF's public engagement program co-ordinator Suzanne Rumsey said.

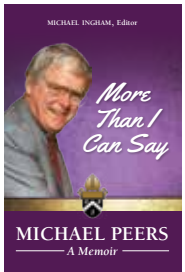
Although the Clyde family still lives in Calgary, they farm 160 acres near Sundre, Alta. Clyde said he has seen worrying signs of climate change on his farm—such as weeds and insects expanding into new territory. But because the Alberta economy is closely tied to the fossil fuel industry, the topic of climate change is controversial there. Clyde invited Bishop

Greg Kerr-Wilson of the diocese of Calgary to talk about the issue while helping harvest the organic rye. With the Rev. Mishka Lysak, an Anglican priest devoted to environmental issues, they decided to start building an ecumenical group focused both on the theology of creation care and current issues. Kerr-Wilson said that Clyde played an important role because of his "willingness to take the small step and do it because it is the practical thing you can do." As evidenced by Clyde's farm, he sees value in starting small and building "acre by acre," said Kerr-Wilson.

About 25 people showed up for the first meeting in early December, and one of the first things they hope to do is to support new Alberta Premier Jim Prentice in his stated goal of phasing out the use of coal.

The Clydes donate about a tenth of their harvest—several hundred pounds of fresh produce—to the local food bank each year, and they have also had some low-income families help on the farm at times. Out there, Clyde says, "there's no economic divide. You can't even tell by how people are dressed. Everyone's just working on the farm, enjoying it together. They all get the same awesome food at the end. God really meant for everyone to have that." ■

A tribute to Peers 'from a grateful church'



Leigh Anne Williams
STAFF WRITER

A book that was commissioned as a tribute to Archbishop Michael Peers, former primate of the Anglican Church of Canada, has just been published. *More Than I Can Say: Michael Peers: A Memoir* is a collection of memories, stories and reflections from more than 70 contributors.

The project was initiated by Archbishop Fred Hiltz, primate of the Anglican Church of Canada, as "a tribute to Michael from a grateful church," writes Bishop Michael Ingham, who

edited the collection. Contributors include the former Archbishop of Canterbury Rowan Williams, former Governor General Adrienne Clarkson and Archbishop Desmond Tutu.

In a foreword, Hiltz writes that the contributions form "a profound testament to that sharpness of mind, generosity of spirit, and grace of demeanour for which Michael is held with such deep respect and genuine affection."

He added that there were "many amazing moments in his primacy, but for me there are two that remain

indelibly printed on the very soul of our church." One, when Peers and National Bishop Telmor Sartison of the Evangelical Lutheran Church in Canada signed the Declaration of Full Communion in 2001. Two, when Peers offered his apology, in 1993, for the church's role in the Indian residential schools. "Each utterance of the words 'I am sorry' was accompanied by 'more than I can say,' the title of the book, noted Hiltz.

More Than I Can Say is available from Augsburg Fortress Canada: www.afcanada.com. ■

DID YOU KNOW, in 1956 General Synod established a Foundation to receive donations for the purpose of disbursing financial assistance across the country. It was also agreed that every parish give a \$50 donation every year to support their Foundation.

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EDITORIAL ▶

Make space for grace



Marites N. Sison
EDITOR

DON'T DO IT. This was the message delivered in December by the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) when the Canadian church sought its opinion about amending canon (church law) to allow the marriage of same-sex couples. (See story, page 1.)

It was not a surprising response, given the very public, internecine tug-of-war over sexuality in the Anglican Communion. The IASCUFO said as much. While the Canadian church has the right “to address issues appropriate to its context,” pushing the envelope would “cause great distress for the Communion as a whole, and for its ecumenical relationships,” it stressed.

Predictably, various sides of the theological divide have latched on to IASCUFO's statement to justify the rightness of their own beliefs. It is an all-too-familiar, enervating terrain that Canadian Anglicans have found themselves trapped in for

quite some time now. It is also a default reaction that suffers from a lack of courage, humility and, dare one say, imagination.

The next 17 months between now and July 2016, when General Synod decides what to do concerning the question of whether the church should allow same-sex marriage, provides an opportunity for every member of the church to look at the issue deeply and differently. (Personal, theological and legal submissions made by church members and ecumenical partners about the possible change to the marriage canon are available online: <http://bit.ly/1wGlkqT>.)

No doubt, some will pass up the opportunity and say that this issue has been discussed and debated to death: enough already. Others will say it hasn't been discussed and debated enough, and therefore, more time is needed. But the reality is that the church now stands on the precipice of decision, and like it or not, action is required.

Standing at the crossroads demands a great deal of prayer and trust. But it also re-

quires an honest appraisal of the underlying basis for the certainties of one's convictions and an authentic openness to considering uncomfortable, opposing views.

This period of discernment could be both helpful and critical, especially for those who will vote on the motion at General Synod. For one, it could deflate the demonization of those whose opinions are contrary to one's own. It could also make space for grace. Such a grace may not necessarily lead to a softening of stances. But what it does is help strip away smugness and arrogance, freeing up room for the wondrous spirit of wisdom and kind understanding to enter.

Of course, one harbours no illusions that whatever General Synod decides in 2016 will be acceptable to everyone. It won't. But at the very least, it will demonstrate that it was not a decision borne out of necessity or arising out of fear, but rather, one that came from a prayerful, thoughtfully considered place. ■

email: editor@anglicanjournal.com

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

LETTERS ▶

Human nature

Owing to an editing error by the undersigned writer, the letter about the *Anglican Journal's* capitalism stance [*Leftist newspaper*, Oct. 2014, p. 4] inadvertently omitted an important passage in which our Lord registered his approval of at least one important feature of capitalism: the putting of savings to interest-earning deposit. It is found in Matt. 25:20–21: “And so he that had received five talents came and brought other five talents, saying, ‘Lord, thou deliveredst to me five talents: behold, I have gained beside them five talents more.’ His Lord said unto him: ‘Well done, thou good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things: enter into the joy of thy Lord.’”

We should attribute many of the evils blamed on capitalism to human nature, not to capitalism itself.

Frank Gue
Burlington, Ont.

Dying well

I am very glad that the church has formed a task force to look into end-of-life issues. As a person who is nearer the end than the beginning, it is an existential issue for me. I hope the task force will move beyond the stance the Church of England took in the 2007 statement you quote: “The church sees euthanasia and assisted suicide as unacceptable ways of protecting human dignity,” as though the words were synonymous.

There are dozens of words in the English language that derive from Greek: “eulogy,” or speaking well, “euphoric,”



PHOTO: LIZ RICHENS

or feeling well among them, and of course, “euthanasia,” which does not mean terminating life or assisted suicide, but which unfortunately is what it has come to mean in common parlance. The straightforward meaning of the word is “dying well,” from the Greek *eu* (well) and *thanatos* (death). And who would not wish to die well? Perhaps any report on the work of the task force could be entitled, “On Dying Well.”

Colin Proudman
Toronto

▲ Starting them young

During breakfast I looked over to see my son had grabbed a page I had finished reading. Very appropriate.

Liz Richens
Winnipeg

Voyage of discovery

I have just read the October Journal and was delighted to read about two places my husband and I have visited on our trips through Canada. The first one, about the Godly Play program [*How to raise kind, caring children*, Oct. 2014, pp. 8–9], was at Mount Pearl, Nfld., and then just three weeks ago, we visited the two Anglican churches in Grosse-Ile in Iles-de-Madeleine.

To read about what the ministers and parish are doing was so great. Sometimes we think in small compartments geographically, and we read about other churches, but to have been right there in person surely makes a difference! I realize just how the primate must feel as he travels around Canada.

Come on, Canadians, we encourage you to discover your own land before faraway places beckon you. We talk about being proud of Canada, but until you actually meet and greet the other Canadians living in our country, it puts a totally different perspective on just what that means!

Carol Koeslag
Peterborough, Ont.



Correction

The Very Rev. Nissa Basbaum is dean of the Cathedral Church of St. Michael and All Angels, diocese of Kootenay, not diocese of British Columbia as stated in the January 2015 issue.

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COME AND SEE ►



Saviour of all

By Fred J. Hiltz

AS MARY AND Joseph say, “Yes, his name is Jesus,” Simeon takes the child in his arms and blesses God saying, “Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel” (Luke 2:29–32).

That old man’s loving embrace of the Holy Child and his lullaby speaking of glory and light in the midst of despair and darkness marks the age-old passing of day into night, and the anticipation, as contemporary liturgy puts it, of a new day “that lies open before us.”

While I have always appreciated the universal dimension of this sacred moment in the temple, its deep joy was reinforced in last year’s service of lessons, carols and prayers for Advent and Christmas in the Chapel of the Holy Apostles’ in our



national office. As that one verse telling the story of the naming of the Child was read (Luke 2:21), it was echoed by a host of staff speaking the language of their birth: English, French, German, Italian, Albanian, Dutch, Spanish, Portuguese, Tagalog, Hindi, Konkani, Urdu and Pijin. On behalf of Indigenous Ministries and the Primate’s World Relief and Development Fund, a number of staff were still travelling. Had

▲ **Archdeacon Gordon Finney and Adele Finney, executive director of PWRDF, at the Advent prayer service**

PHOTO:
SIMON CHAMBERS

they been there, we would have heard a host of other languages as well.

Without question, that was the moment that was talked about at the social following the liturgy. It sparked conversations about traditions associated with Christmas and Epiphany in keeping with our countries of origin. I heard a gentle hope that this manner of keeping the sacredness of Our Lord’s naming and his presentation in the temple be kept for years to come—a sign of the “good news of great joy for all the people” (Luke 2:10).

Pray with me, dear friends, that the living of our days reflects the confession of our lips that He is Lord,

Lord of all hopefulness, Lord of all joy,
Lord of all eagerness, Lord of all faith,
Lord of all kindness, Lord of all grace,
Lord of all gentleness, Lord of all calm...
(Hymn 506, *Common Praise*). ■

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

WALKING TOGETHER ►



Moral injury and the future of Canada

By Mark MacDonald

IN RECENT YEARS, it has been more widely recognized that there are a number of not immediately recognized costs to participation in war. Post-traumatic stress disorder is the most well-known and understood psychological war wound, but a new category of psychological war injury has emerged: moral injury. This refers to the negative consequences of observing and participating in the massive and systemic moral breakdown associated, especially, with war.

The wounds of moral injury are not always visible. Guilt and shame are a part of it, but a persistent incapacity for many of the aspects of moral life—commitment to life, compassion toward other creatures and hope reaching for a positive future—leaves the morally injured with something far short of the fullness of human life. We are reminded here that the quality of our life is entirely dependent upon moral thinking and behaviour—something that is often

forgotten in the swirl of modern life and its hypnotic possessions and pursuits.

The treatment of moral injury, I understand, begins with understanding and forgiveness, offered and received by the morally wounded. Within this framework, a new, perhaps higher, morality emerges. Like me, you have most likely met the wounded in recovery; they are compassionate and whole in a way that inspires and motivates. It would be wrong to pass by this comment without noticing how well the disciplines of following Jesus seem suited for the task of restoring the morally wounded.

As important as these observations might be to those individuals who are wounded in war, its real significance may be found in a larger field of concern. Society, it would seem, can also be morally injured. The moral wound of slavery, for example, was not healed by making it illegal. The injuries persist at many levels, and are so painfully visible in our prisons and other elements of our criminal justice systems in North America. Participation

in the numerous systemic moral failures associated with colonialism is another relevant example. The devaluation of human life that allowed abuses to occur in the past still wounds the moral capacity of Western societies. That the suffering of indigenous women and the inequalities that still plague indigenous communities is so hard for the Canadian public to see is an ever-present reminder of the deeper wounds that stunt our future.

Noticing, once again, that the way of Jesus seems uniquely suited to call the morally wounded to new life, our churches should stand at the forefront of a moral renewal in our nation. We have made some of the first steps in the work of the Truth and Reconciliation Commission. It would seem though, that—acknowledged, understood and forgiven by Jesus—we must move deeper and farther into the life of recovered healing. ■

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

LETTERS ►

Not the time to become deaf to residential schools stories

With all due respect to the Rev. Canon John Bonnard, I feel he has missed the point (*The good side*, Nov. 2014, p. 4).

He may be weary of what he calls “negative articles” on residential schools, but the majority of non-Native Canadians know diddly about the residential school system, especially its mandate to eliminate First Peoples’ cultures and languages.

A few years back, and I believe in the *Anglican Journal*, the Rev. Wendy Fletcher said, “To insist that we weigh the so-called ‘positive’ side of the residential schools experience as equal with its horror, re-victimizes those already harmed and prevents the enlightenment necessary for true reconciliation.”

As the Truth and Reconciliation Commission winds down, it’s not the time to become deaf to the stories concerning

the residential school era. We have plenty of non-Natives who are stone-deaf to our story—there is no need for a priest to join their ranks.

Len Fortune
Oakville, Ont.

No eucharist alike

Archbishop Fred Hiltz’s *In remembrance of me* (Sept. 2014, p. 5), about a variation in the celebration of eucharist at the Sorrento Centre that included the children’s active participation in the lifting of the bread and wine (an act usually reserved for a licensed priest), reminded me of another difference.

In the Malankara Syrian Orthodox Church in Kerala, India—which was my parents’ church—everyone looks reverently at the priest as he lifts the bread

and wine. Seeing this “Qurbana” event is considered a great blessing and is the most important moment of the whole celebration.

In St. Andrew’s Anglican Church in Calgary that I attend, the priest lifts up the host and wine for everyone to see, but most of the congregants are looking at the words in the *Book of Alternative Services* eucharistic prayer they already know by heart. Only a former member of an Eastern rite church, his wife and I have our eyes focused on that blessed moment at the altar.

Mathew Zachariah
Emeritus Professor of Education
University of Calgary



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.

FOCUS ►



Siri Gusdal hangs the laundry to dry. PHOTO: EMI GUSDAL

“For our rejoicing is this, the testimony of our conscience, that we behave in the world with simplicity and godly sincerity...”

—2 Corinthians 1:12
(English Standard Version)

Living a richer life with less

Leigh Anne Williams
STAFF WRITER

Edmonton doctor Jeff Gusdal says that he recently calculated that he and his wife, Hanae Kiyooka, could have been among the “one percenters,” the wealthiest segment of the world’s population.

Although there is still a huge range of income within that one per cent, according to a 2014 Credit Suisse report, the entry level net worth is US\$1 million. Gusdal and Kiyooka met while studying at the University of Alberta. He became a family doctor and she became a teacher. Their lives could have revolved around the idea that “we could be rich here; let’s just go for it and see how much we can pile up,” Gusdal says with a little chuckle. By now, they and their two teenage daughters could be living in a grand home, driving an expensive car or two and regularly flying off to exotic destinations. Instead, they chose a different kind of lifestyle.

They live in a modest, 100-year-old home that they have worked hard to renovate to be energy efficient; recently they added solar panels. For five years, they had no car. They now drive an old car they bought from friends, but they still try to walk and cycle as much as possible. They do some travelling, but often spend their holiday time camping just a few hours from home.

Their faith (they are members of Trinity Evangelical Lutheran Church in Edmonton) and concern for the environment have shaped their way of life, but neither speaks of their choices as sacrificial. In fact, they say, their choices are liberating.

For Gusdal, one major freedom was a decision to work half-time. He discovered in the early years of his family practice that, as an introvert, intense days with his patients left him feeling drained. “Hanae said, ‘Why don’t you work less?’ So I tried it, and when I worked less, I felt better,” he said. “And I can do my job better because I am not as tired by the end of the day.”

They have found that his reduced income has been more than enough for their family, even after Kiyooka left her job



The Gusdal-Kiyooka family (l to r): Siri, Jeff, Hanae and Emi PHOTO: CONTRIBUTED

in the public school system to care for their children, and as they grew, to home-school them. Gusdal says he has experienced a sense of abundance. “I work way less than my colleagues, yet at the end of the year, we’re able to give away tons of money to charity,” he said, adding that he hears other doctors, who make two or three times as much money, complaining that they can’t afford to take vacations because they are paying off million-dollar homes.

Working less has allowed Gusdal to not only spend more time with his family, but has also given him time to “be more of a citizen and less of a consumer,” getting involved in projects to promote more sustainable housing and the preservation of agricultural land in the city.

Kiyooka says that decision was key for her, too. “I don’t know if I would have chosen to home-school if he hadn’t had that balance in his life.” But she says she also felt a need for “balance” and space for herself and my own pursuits, as well as giving my children that opportunity.” (Emi, 15, and Siri, 13, have focused on artistic interests including music, theatre and literature.)

“Most of us are so busy just going about our daily lives that we don’t have a lot of time built in where we can really ask ourselves, ‘Is that what I really value?’” Kiyooka says. “I think that’s the gift I’ve had in my life...time to contemplate some

of those things and research them and make those decisions that made sense to me.” Aside from home-schooling, Kiyooka has also devoted time to changing the family’s diet to one that has little meat (Siri became a vegetarian when she was seven), establishing a community garden at their church and replacing the conventional lawn around their home with indigenous species of plants and trees that not only provide food for their family but also attract beneficial insects such as bees and butterflies.

Gusdal adds that balance allows time to be creative. He is writing a book that argues that an economic system dependent on infinite growth on a finite planet has to change to something more like a steady state economy, with a more equitable distribution of wealth. His writing draws on their family’s experience that consuming less has increased their quality of life.

He acknowledges that a doctor’s income allows some choices that are not possible for others. “If you are making minimum wages and you have three children, to work half-time is not really an option. But in an economy...based on interdependence and sharing, a belief in abundance, there would be a much more equal distribution of wealth, and everyone would be able to live comfortably.”

Both say that their faith has shaped their choices. Gusdal says he likes the biblical story of the rich young man who asked Jesus what he should do to gain the kingdom of heaven. “[The story] says Jesus looked at the man and loved him, which I think is a beautiful thing...[and Jesus] said, ‘Go and sell all that you have and give it to the poor and come and follow me.’ And the man went away, grieving because he had many possessions.” Gusdal emphasizes that he continues to struggle with consumerist desires in many ways, but says that Jesus’ countercultural messages have given him “a platform to consider alternatives.”

Kiyooka says the message she has always heard as a part of her faith is a call “to be conscious of who we are in creation... We are stewards, and our lives are gifts, and so how do we live that life?” ■

BY THE NUMBERS

By Sara Tatelman



the annual average of textile waste that every Canadian sends to landfills (the equivalent of 11 pairs of jeans)¹



the amount Canadians spend on food they end up not using²



841,191 Canadians use food banks each month⁴

37% food bank users are children

40% of food banks are run by volunteers



the number of pairs of shoes owned by an American woman, but she regularly wears only four pairs (*no Canadian data is available*)⁵

¹ EARTH DAY CANADA
² PROVISION COALITION
³ DAVID SUZUKI FOUNDATION
⁴ FOOD BANKS CANADA
⁵ REUTERS

VOLUNTARY SIMPLICITY

Gearing down in an age of speed

André Forget
STAFF WRITER

In the modern world, most of us live highly specialized lives. We generally assume that it is more efficient to trade our time for pay and then to pay other people for their time rather than doing things like growing food and making clothes ourselves.

But there is a movement that has started questioning these assumptions. Called “voluntary simplicity” by many of its adherents, this movement is about slowing down and reconnecting to food, communities and the natural environments we live in. While there are pockets across North America, the *Anglican Journal* contacted some loosely connected members of a particularly vibrant group in Winnipeg to learn more about their motivations for gearing down and living more simply.

DeLayne Toews works in construction and holds a degree in biblical and theological studies from the Canadian Mennonite University (CMU). He has always been skeptical about industrial systems. “Economically, socially and spiritually,” he explained, “I have had this suspicion that the more we interact with a capitalist system, the more we hurt ourselves and others.” He started becoming seriously interested in voluntary simplicity several years ago when he began volunteering at the Wiens Family Share Farm, a small co-operative outside of Winnipeg.

“Working on the vegetable farm, you start to observe everyday miracles happening in the way that ecosystems work,” Toews explained. “One of those miracles is how waste is converted back into nutrients... Our disgust for our own faeces and urine has led us to send these things as far away from us as possible, but we end up taking all of those nutrients coming through our bodies and depositing them in places that don’t need them, like Lake Winnipeg.”

Toews’ interest in farming led him to participate in creating the CMU Farm, a one-and-a-half-acre co-operative affair on the grounds of the CMU in Winnipeg, and his conviction that there are better ways to deal with human waste led him to build a simple composting toilet. With the support and patience of his roommates and landlord, he began turning human waste into manure to be used in his garden.

The toilet is a simple device: a wooden box contains a bucket. Instead of flushing, wood shavings are used to cover the waste, which masks any odours. When the bucket is full, it is emptied into a hole in the backyard and covered with a layer of soil. While he was very pleased with how the toilet worked, he admitted that many people would find it impractical. “It’s hard to do it as a tenant,” he acknowledged, laughing. “I was fortunate that my roommates were very open-minded about it.”

For Jen Regehr, however, simplicity is all about two things: food and relationships. Regehr manages Folio Café at CMU and runs Sam’s Place, a café owned by the Mennonite Central Committee. Hospitality and food are, for her, essential to the good life. “There is something about the dynamic when people gather around real food that has been prepared by someone they know,” she explained. “It includes an attitude of respect toward the food itself that I find really enhances my



◀Kenton Lobe and Caroline Chartrand harvest their hand-pollinated squashes. PHOTO: CONTRIBUTED



Working on the farm gives DeLayne Toews a firsthand look at how ecosystems work. PHOTO: CONTRIBUTED

experience of the food.”

Regehr considers herself part of the “slow food” movement, a response to the rushed and often unhealthy way in which people approach food in modern urban contexts. Slow food emphasizes fresh, ethically sourced ingredients, careful, artisanal preparation and a more relational way of eating.

“There are a lot of people who, when they first come into a restaurant that is more driven by slow food and relationships, are a little surprised. They’re used to fast food. They’re used to customer service that is really based on anonymity,” she explained. “There is definitely a mixed response, but I find when people get past their surprise, they find it engaging in a different way and memorable.”

Not everyone comes to voluntary simplicity for the same reasons. Adam Klassen Bartel, who works as a cook, started changing his lifestyle because of environmental and social concerns. Criticizing what he perceived as a cultural desire for “perpetual growth,” he pointed out that “there are only so many natural resources, and most of them aren’t coming back. So what happens when we run out of them?”

In response to feeling overwhelmed by the enormity of the problems his genera-

tion faces, Klassen Bartel started exploring voluntary simplicity. “When you start asking ‘How can I change the world?’—if you ask the question that way, you won’t be able to do anything. The world is too big; there are too many problems. What you can do is look at your own life.”

For Klassen Bartel, unplugging is important to maintaining perspective. “We are being bombarded by information all the time,” he said. “There is so much happening. It makes me anxious, and it just fills me up so much that I don’t actually have time to pull back and think. Simplicity, to me, is a way of focusing on the tasks that I’m doing, and actually trying to understand them.”

Speed is a common theme among many who are seeking to simplify their lives, and for Kenton Lobe, who teaches international development studies at CMU and is heavily involved in running the CMU farm, farming is an important corrective to the instantaneous nature of the industrialized world.

“When you’re farming,” he noted, “the mistakes that you make take a year to correct. If you screw something up, you could lose a whole crop. You learn that lesson really well, and you will have a whole year to think about it before you can take another crack at it.”

Lobe came to voluntary simplicity after working in the non-profit world for several years. “I had been working abstractly for a long time, and wanted to understand the concrete,” he explained. “Rather than talking about Bill Gates and soil fertility in Africa, I wanted to understand the nuts and bolts of soil.”

Lobe and his wife share the equivalent of a single full-time job, and are exploring other ways of gearing down. “We got rid of a car, and it was an opening of time in another way. Home-schooling our kids is exactly the same thing. There’s no more getting up and rushing around in the morning... All of these things open possibilities for imagining what time might look like in one’s world.”

Lobe knows that others might find his family’s lifestyle baffling, but going back has no appeal for him. “We can’t imagine stepping back into that flow—not because it’s some idyllic world that we’re living in, but because we’ve lost the capacity to cope with moving that fast happily.” ■

CANADA ▶

A thriving ecumenical spirit

Leigh Anne Williams
STAFF WRITER

Something special has been happening every year in Sherwood Park, Alta., for the past 25 years.

It began in 1989 when Fr. Thomas Ryan, a Paulist Roman Catholic priest, then director of the Canadian Centre for Ecumenism in Montreal, conceived of putting an ecumenical spin on the idea of preaching missions that typically took place at one church over several days. He invited the Rev. Canon William Derby, then an Anglican associate priest working at Christ Church Cathedral and ecumenical officer for the diocese of Montreal, to be his preaching partner. They asked around for several churches who could co-sponsor an ecumenical mission.

First to respond was a group of four churches—Anglican, United Church, Lutheran and Roman Catholic—in Sherwood Park. Ryan and Derby preached every evening at a service in one of the churches. Daytime events were also offered. They were opportunities “for people to get



into each other’s rooms in the Christian household and develop a little family feeling,” Ryan said. There was always time for fellowship after each service.

Missions were held in nine communities across Canada, including Calgary, Mount Royal (Que.) and Pinawa (Man.). Derby’s ministry then took him to Mexico, while Ryan returned to Montreal to direct Unitas, an ecumenical centre for spirituality. But clergy and lay leaders in Sherwood Park continued the annual ecumenical missions, and last October, they celebrated

▲ The Rev. Canon William Derby and Fr. Thomas Ryan at the mission's 25th anniversary celebration
PHOTO: CONTRIBUTED

its 25th anniversary with a eucharist that attracted 270 people.

“There’s been no place where the seeds that were sown took such deep root and have grown up and borne so much fruit,” said Ryan, who now directs a Paulist North American office for ecumenical and interfaith relations in Washington, D.C. He noted that the original four co-sponsoring congregations in Sherwood Park have grown to 10. Other missions bore other kinds of fruit. In Montreal, the churches started a jointly sponsored soup kitchen in the early 1990s. In Manitoba, the churches decided to create an ecumenical resource library.

Bill Calder, a lay representative for the United Church, said the Sherwood Park mission has succeeded because participants find it a “tremendously enriching experience.”

This grassroots ecumenism has such life because it is about people coming together, more than a reconciling of theology, said Ryan. “It is communities of belief, not just systems of belief, and this is a task that theologians alone cannot accomplish.” ■

Welby, religious leaders condemn brutal Paris attack

A woman holds a placard *Je Suis Charlie* (I am Charlie) during a vigil for victims of the attack.
PHOTO: STEFAN WERMUTH/REUTERS



Religious leaders condemned the Feb. 7 attack on the Paris-based satirical magazine *Charlie Hebdo*. Twelve people were killed and 10 others injured when gunmen, believed to be Islamist extremists, stormed the magazine’s offices.

Archbishop of Canterbury Justin Welby said the attack was “an act of

the most extraordinary brutality and barbarity,” and was “cowardly in its denial of the basic human right of freedom of speech.”


The incident was a “double act of violence, abominable because it is both an attack against people as well as against freedom of the press,” said the Vatican.

The World Council of Churches said it “utterly rejects...any religious justification advanced for it.”

The offices of the magazine were firebombed in 2011. In 2006, it reprinted from a Danish newspaper controversial cartoons depicting the prophet Mohammed.

—STAFF

Kids Rock



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<input type="checkbox"/>	04 Exodus 20.1–17
<input type="checkbox"/>	05 Psalm 19.1–14
<input type="checkbox"/>	06 1 Corinthians 1.1–17
<input type="checkbox"/>	07 1 Corinthians 1.18–31
<input type="checkbox"/>	08 John 2.13–25
<input type="checkbox"/>	09 Psalm 107.1–22
<input type="checkbox"/>	10 Psalm 107.23–43
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<input type="checkbox"/>	12 John 3.1–21
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<input type="checkbox"/>	18 1 Chronicles 17.1–15
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<input type="checkbox"/>	22 John 12.20–36a
<input type="checkbox"/>	23 Isaiah 42.1–9
<input type="checkbox"/>	24 Isaiah 49.1–13
<input type="checkbox"/>	25 Luke 1.26–38
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<input type="checkbox"/>	27 Isaiah 52.13–53.12
<input type="checkbox"/>	28 Philippians 2.1–11
<input type="checkbox"/>	29 John 12.1–19
<input type="checkbox"/>	30 Mark 11.1–19
<input type="checkbox"/>	31 Mark 11.20–33

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NEWS ▶

Canada ‘not doing enough’ for Syrian refugees

Leigh Anne Williams
STAFF WRITER

The more than 3.3 million people who have fled the violence in Syria represent overwhelming human need, but the response from Canada has been underwhelming, according to groups working to bring refugees into the country.

In July 2013, Jason Kenney, then minister of Citizenship and Immigration Canada (CIC), announced a program that made Syrian refugees a ministerial priority and aimed to bring 1,300 people to Canada by the end of 2014—200 as government assisted refugees and 1,100 as privately sponsored refugees. But figures released by the government in mid-November showed that only 457 had arrived in Canada, 294 as government assisted and 163 through private sponsorship.

The figures have become a matter of political debate. Kevin Menard, press secretary to current minister Chris Alexander, told the *Anglican Journal* in early December that the department had approved more than 1,150 Syrian refugees to come to Canada since mid-2013 and pledged that “we will do more.”

In January, the government announced that it would welcome an additional 10,000 refugees over three years.

Don Smith, chair of the refugee working group for the diocese of Ottawa, said the numbers released in November don’t make sense to him. Of the privately sponsored refugees, 163 have arrived, and the Sponsorship Agreement Holders Association counted some 400 applications that had been submitted.

“They are still a long way from approval,” Smith said.



The government also reported that 900 Syrians have been granted refugee status by the Immigration and Refugee Board, but Smith said that they would have been people already in Canada.

Even if all 1,300 refugees had arrived, Smith said Canada is not doing enough to respond to the crisis. The numbers “are miniscule compared to what the need is.”

Smith acknowledged that the process of bringing refugees to Canada from Syria has been expedited, but said the country needs to increase the numbers and proportion of refugees it is assisting. The proportion of government assisted cases has fallen far behind its highest levels in 1979 to 1980 when Flora MacDonald was the foreign minister in the Progressive Conservative government and agreed to match private sponsorships, which eventually amounted to 60,000 refugees coming to Canada from Vietnam, Cambodia and Laos.

Now, Smith noted, “We the private sponsors are doing five-and-a-half times more than the government.” He questioned whether private groups could sponsor

more refugees. Sponsorship agreement holders across Canada have traditionally been resettling about 4,000 or 5,000 refugees a year.

Ian McBride, executive director of the Anglican United Refugee Alliance (AURA), said that one of the biggest obstacles to private sponsorships may be the fear of not being able to raise enough money to cover the sponsorship liability, about \$27,000 for a family of four. (AURA represents the Anglican diocese of Toronto and the Toronto Conference of the United Church of Canada as a sponsorship agreement holder.)

It’s helpful to remember that most people in most parishes have “two pockets,” said McBride, one from which they give their regular weekly offering and another from which they are willing to give to a cause. “It’s difficult to say no to the needs of a recently arrived refugee family who have lost all their human rights and often all of their physical possessions,” he said. Raising the money to sponsor a family is “much more possible than people realize,” he added. ■

Over three million Syrians have registered as refugees under the care of the UN Refugee Agency.

PHOTO:
PAUL JEFFREY/
ACT ALLIANCE

“We the private sponsors are doing five-and-a-half times more than the government.”

— Don Smith,
chair of the refugee working group,
diocese of Ottawa

PHOTO: PABLO PIEDRA

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An invitation to share your photos

Wednesday, Feb. 18 is Ash Wednesday, the first Sunday of Lent. We invite you to share photos depicting Lent, a 40-day period when Christians around the world pray and reflect on the suffering, death and resurrection of Jesus.

Do you have photographs that illustrate “Lent”? We invite you to share them by sending a photograph or more to Picture Your Faith, our monthly feature. Deadline for submissions is Monday, Feb. 23. Photos should be high resolution (at least 2500 x1674 and 300 dpi) and sent by email to pictureyourfaith@gmail.com.

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

CANADA ▶



“People need to hear the story.”
— The Rev. Norm Casey, St. Peter's Anglican Church

Campaign will turn school into a ‘living museum’

Continued from p. 1

The school was founded in 1828 by the Society for the Propagation of the Gospel in New England and Parts Adjacent in America (commonly known as the New England Company), an Anglican missionary society. Operations were taken over by the government of Canada in 1922, though the Anglican character of the school was maintained through a principal appointed by the New England Company.

The question of whether to preserve residential school buildings is a complicated one, given the role they played in one of the darkest parts of Canadian history, and given that many survivors still cannot bring themselves to enter buildings where, in some cases, they were physically and sexually abused.

“Is it important to keep that building?” asked the Rev. Norm Casey, who serves at St. Peter's Anglican Church in Ohsweken on the Six Nations of the Grand River territory. “Absolutely. It needs to be there. It needs to be a memorial. People need to hear the story. And you can feel the story when you walk into that building.”

Amos Key, Jr., director of the First Nations Language Program at the WCC and the fundraising campaign facilitator for Save the Evidence, agrees. “You cannot get



▲ The Mohawk Institute, Canada's longest-running residential school, is in dire need of repairs.

PHOTO: A. FORGET

the impact of what happened here when you stand in front of a plaque...When students take tours, survivors act as tour guides and share their stories and anecdotes of their lived experience...”

Virve Wiland, the librarian and archivist at the WCC, said the building serves a very practical purpose. “Part of the healing process for the survivors is to come back to the building,” she said. It is also a helpful first point of contact for survivors who need information.

The decision to preserve the building was not made unilaterally. “We knew it wasn't up to us to say, ‘we're going to save it,’” said Paula Whitlow, museum director at the WCC. Various Six Nations groups and survivors were consulted, and around 98 per cent wanted to keep the building.

The next step was figuring out how this was to be done. The Save the Evidence campaign, launched in April, is comprised of three “asks”: \$1 million to repair the roof; funds for restoration and repurposing work to turn the facility into a “living museum” that will teach Canadians and First Nations people about residential schools; and an endowment fund for the maintenance and upkeep of the building.

Key explained that some money has already started coming in, including

\$220,000 from the elected band council of the Six Nations of the Grand River. But he added, “The government and churches need to take some ownership. This is part of all of our history...but it can be part of the reconciliation as well.”

For Casey, the notion of evidence is a very important one. “We're talking about a past that happened, but which many people do not and will not believe,” he said.

But what is it like to work in a building where abusive things were done? Whitlow's answer is surprisingly upbeat. “We're here now to preserve and protect and promote our heritage and culture,” she said, “and it's a really fabulous place to work, because what we do now is 180 degrees from what used to take place here.” She added that while “there are people who can come up the driveway but just can't quite make it into the building” because of the memories that burden them, this is not her own experience of the place. “For us, we're here as ambassadors to say that it is not like that anymore. We're not going to whitewash the history or say it didn't happen...all we can do is support moving forward, and I think that's what we do here.”

For more information about the Save the Evidence campaign, contact Amos Key, Jr., at amoskeyjr@woodland-centre.on.ca. ■

EDUCATION DIRECTORY

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NEWS ►

Stick to policy of 'local option': IASCUFO

Continued from p. 1

prerogative "to address issues appropriate to its context," IASCUFO said, but it noted the ramifications of "a change of this magnitude" for the Communion and its ecumenical partners. In a letter addressed to Canon Robert Falby, chair of the marriage canon commission, IASCUFO members said they were unanimous "in urging you not to move beyond your present policy of 'local option,'" which allows individual dioceses to choose whether or not they will offer same-sex blessings. They noted that the absence of a General Synod decision about the blessing of same-sex unions or same-sex marriages "has given space for the rebuilding of fragile relationships across the Communion."

If the 2016 General Synod decides to approve a motion to change the marriage canon and it is approved on second reading by the 2019 General Synod, the Anglican Church of Canada will become the first province in the Anglican Communion to revise its church law to allow same-sex marriage.

The marriage canon commission invited opinions about a proposed change to Canon 21 after the 2013 General Synod enacted Resolution C003, which will bring a motion concerning same-sex marriage to its next triennial meeting in 2016. The resolution asked the Council of General Synod (CoGS)—the governing body between General Synods—to prepare and present a motion to change Canon 21 "to allow the marriage of same-sex couples in the same way as opposite-sex couples." This motion would also include "a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience."

Canon Alyson Barnett-Cowan, director for Unity, Faith and Order at the Communion Office, said that IASCUFO



dealt with the request in one of its regular meetings. It gave members an opportunity to share their thoughts on the matter, and then they took an extended break and returned to the question the next day, at which point people gave their responses. "The statement was created from those responses," said Barnett-Cowan, "and we made very few changes. It went quite smoothly."

When asked if this was the first time IASCUFO had explicitly asked a province not to do something, Barnett-Cowan said that it was, but explained that this was a somewhat "unique" situation for the commission, which is usually asked to give its opinion on more strictly ecumenical matters.

IASCUFO, in a letter signed by its vice-chair Bishop Stephen Pickard, said that it was grateful that the Canadian church took the time to consult with other Anglicans and ecumenical partners, noting that this shows faithfulness to the principle outlined in the proposed Anglican Covenant that churches "consult with each other before taking any step which might be considered controversial."

It added that IASCUFO's membership is diverse, including "some who understand why this issue has arisen within the An-

▲ Archbishop Justin Welby and Archbishop Fred Hiltz, shown here during the former's visit to Toronto in April 2014

PHOTO: MICHAEL HUDSON

glican Church of Canada and are sympathetic with the intention," some who are in similar positions and some "for whom the question of same-sex marriage is almost incomprehensible, let alone welcome." Regardless, the statement said that the commission members were "unanimous" in their request. Barnett-Cowan stressed this in an interview with the *Anglican Journal*. "People came from very different places in terms of their personal views," she said, "but that's not what they were asked for."

When asked what the repercussions might be if the Anglican Church of Canada allowed same-sex marriages, Barnett-Cowan noted that in the past when such questions have come up, some provinces have been "very concerned," and went on to say that for some, "continued relationship with the Anglican Church would be difficult."

In 2005, primates of the Anglican Communion had asked the Anglican Church of Canada and The Episcopal Church to "voluntarily withdraw" from the Anglican Consultative Council (ACC) as a step toward restoring unity within the global church, which had been deeply fractured by the Vancouver-based diocese of New Westminster's decision to allow same-sex blessings and The Episcopal Church's ordination of a gay bishop in New Hampshire.

Meanwhile, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, met in December with Archbishop of Canterbury Justin Welby in which the marriage commission was discussed, and in which, Hiltz said, for the sake of transparency, he provided Welby with the resolutions from General Synod and from CoGS around the proposed change to the marriage canon. Hiltz also met with officers at the Anglican Communion Office and at Lambeth Palace, and noted that the question of the marriage canon came up more than once. "There's a bit of anxiety in the Communion about what might happen here and the fallout that might come from that." ■

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