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Water project just a drop in the bucket

André Forget
STAFF WRITER



▲ In 2013, then Assembly of First Nations national chief Shawn Atleo visited residents of Pikangikum, Ont.

PHOTO: BOB WHITE

A project funded by Anglicans to provide water facilities for 10 houses in Pikangikum First Nation, a fly-in reserve located 500 km northwest of Thunder Bay, Ont., has succeeded in turning on the taps, but the work of advocacy is just beginning.

Grassroots Anglican group Pimatisiwin Nipi (Oji-Cree for “Living Water”) has been working in conjunction with other partners such as the Primate’s World Relief and Development Fund (PWRDF), the Pikangikum First Nation Working Group (PFNWG), Frontier Foundations and the Pikangikum First Nation itself to provide water to the community of roughly 450 households, 430 of which lack indoor plumbing.

So far, water has been provided to households ascertained by the band council as being in serious need. Most people

See DESPAIR, p. 13



▲ Council of General Synod members at work: Jennifer Warren (top); Noel Platte (left) and Tannis Webster (right). Stories, pages 8–9

PHOTOS:
JESSE DYMOND

Church to gather new stats

André Forget
STAFF WRITER

Mississauga, Ont.—If meaningful planning is to happen, dioceses need to start gathering reliable and useful statistical data from their parishes. This was the central message of a presentation made to the Council of General Synod (CoGS) by Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada.

Statistics should not simply be about the number of names on the parish rolls, Thompson told CoGS at its fall 2014

meeting. “How can we understand what’s going on in the lives of our congregations and dioceses, how they are relating to the context in which they are called by God to minister?” Thompson asked. “How can we use that understanding to make good decisions based in that understanding about how to allocate resources and spend energy in ministry?”

In response to these questions, a commitment has been made to update the statistical return of dioceses across Canada. Bishop Geoffrey Peddle of the diocese of Eastern Newfoundland and Labrador is

See MISSIONAL, p. 8



▲ Mary-Jo Leddy, a prominent Catholic theologian, speaks about the challenges facing the 21st-century church.

PHOTO:
ANDRÉ FORGET

André Forget
STAFF WRITER

In celebration of the 70th anniversary of the Canadian Council of Churches (CCC) on Nov. 19, prominent Catholic scholar and activist Mary-Jo Leddy spoke about the challenges the 21st-century church faces in a world where the importance of common space and the public good has diminished.

The event, “Faith in the Public Square,” was, quite appropriately, held at the Anglican Church of the Redeemer in downtown Toronto, a building that literally stands within a city block of the University of Toronto, Queen’s Park, the Royal Ontario Museum and the upscale neighbourhood of Yorkville, one of Canada’s wealthiest stretches of street.

Leddy, who founded and wrote for the *Catholic New Times* in the 1970s and went on to found the Toronto-based refugee aid organization Romero House in 1992,

See STRUGGLING, p. 15

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REFLECTION ▶

Jonah's journey to Nineveh, and mine



PHOTO: CONTRIBUTED

By Eric Friesen

A call to serve as part of my Christian faith has nagged at me since childhood. I grew up Mennonite in southern Manitoba, and the obligation to serve was welded into our conscience from an early age. Having been an Anglican for almost 30 years now, I think of myself as a “Manglican.”

For a long time, I thought it was enough for me, as a public broadcaster, to be a witness to my faith in a secular world. If you were a regular listener of mine, you probably figured that I was a person of faith. But since I left the CBC five years ago, my platform has changed.

First, a confession: every decision I’ve made to serve has been a case of confronting an inner fear. It’s a little like Jonah, who was afraid to go to Nineveh—he needed some coaxing from God. Getting swallowed by a whale may be a little dramatic as motivation, but sometimes we need a big push.

One of the ways I serve Christ has been to co-host a book club at Collins Bay Institution, a medium/high security prison in Kingston, Ont. I was invited to do so by my good friend, the Rev. Carol Finlay, an Anglican priest from Toronto, who has created Book Clubs for Inmates, an incredible prison ministry in every federal institution in Canada.



For the past 15 years, I’ve had a home on Amherst Island, located 10 km west of Kingston. You can’t spend a lot of time in Kingston without passing by these huge federal prisons. I can see the lights of Millhaven Institution from my home; I regularly pass by Collins Bay and Kingston Pen. For years, I sometimes felt a visceral fear just seeing them and thinking, “There but for the grace of God go I.”

But God called me, through Carol, to enter that fearful place. Collins Bay is a scary place full of scary men. It is also full of really interesting, smart, generous men who have been damaged by their dysfunctional family upbringing, by mental



▲ ‘Opening their minds to great stories has given some of them hope—hope for redemption, hope for a change in their lives.’

ILLUSTRATIONS:
VISIBLESPIRIT.COM

illness, by sexual and physical abuse, and by substance use. I have come to like and admire some of these men, whatever they’ve done. I’ve had murderers, drug dealers, members of the Hells Angels and con men in that book club. Opening their minds to great stories has given some of them hope—hope for redemption, hope for a change in their lives.

I also volunteer at St. George’s Cathedral in Kingston, by preaching on occasional Sunday mornings and by hosting events. It’s the preaching part that scares me. What can I possibly do, as someone

who hasn’t been through divinity school, to honour that pulpit that has seen so many great men and women of faith speak movingly each Sunday? Still, I have gulped and swallowed hard a couple of times, and faced that fear.

The third way I serve is through my broadcast role in Winnipeg, where I have been involved in launching a new classical and jazz station, Classic 107. Part of what I do is host six hours of music on a Sunday morning, and for the first time in my broadcast life, I can fully express my faith. When I was with CBC and NPR in the States, as public broadcasters we had to be careful in expressing our views. I developed a good ability to self-edit. But now I work for a private broadcast group, owned by a Mennonite man of faith and run by senior executives who are all churchgoers. I can talk about the historical context of music that isn’t just academic or musicological, but is in fact rooted in the passion and conviction of faith.

Still, my old fears of stepping over the boundaries are still there. I’ll be honest: I worry about my image. Will I be considered some sort of a religious nut case? Will I be lumped in with the outrageous TV preachers in white three-piece suits? What is my radio persona? How can I project what I think of as a legitimate faith in the 21st century, appealing to those Christians I respect and holding the respect of those who don’t have faith?

Fears are real, as much as we might not want to admit them. We can’t simply will them away. We have to confront them, deal with them, because the important decisions or challenges of our lives are where we meet our deepest fears. And so it is with Christ’s call to us to serve. What is the value of our service if it doesn’t cost us, heavily, in finding courage where courage is hardest to find?

Eric Friesen is a broadcaster, writer and speaker on music, culture and faith. He was a long-time host on CBC Radio and Minnesota Public Radio (NPR) in the U.S., and is now consultant to the new Classic 107 radio station in Winnipeg.



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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NEWS ►



PHOTO: L.A. WILLIAMS

“It works very well for us as a church to have a common ethical investment policy so that we are all doing the same things and... benefiting from the same quality of advice.”

—Edward Mason, head of responsible investment, Church Commissioners for England

Leigh Anne Williams
STAFF WRITER

Divestment is in the news these days. Whether it is the Rockefeller family joining a campaign to withdraw \$50 billion from fossil fuel investments over the next five years or the Boycott, Divestment and Sanctions (BDS) movement pushing for changes in Israeli policies toward Palestine, many people are thinking and talking about where they don't want to put their money.

But while visiting the national offices of the Anglican Church of Canada, Edward Mason, a leader in the Church of England's ethical investing, suggested that churches might want to look at the issue from another angle.

“There's still a tendency to think of church ethical investment as avoiding the bad stuff, and that is important, but it is kind of a hygiene factor,” Mason said, mentioning “hard screens” that many organizations have in their investment policies against businesses such as tobacco, alcohol, pornography and armaments. “We think now that the most interesting thing is who you do invest in and how those investments can be part of the witness and mission of the church.”

The Church of England has three national investing bodies, Mason explained. He is head of responsible investment for the largest of them, the Church Commissioners for England, the church's endowment. Together with a pension fund and a suite of funds managed by a church and charity-owned fund manager, CCLA, he said there is about £9 billion of central Church of England money that is managed with a common ethical investment policy. “It works very well for us as a church to have a common ethical investment policy so that we are all doing the same things and one investment body isn't picked off against another and they are kind of benefiting from the same quality of advice.”

It also gives the church clout as an investor. The Ethical Investment Advisory Group votes on behalf of the commissioners and pension board at corporations' general meetings, and Mason says that staff meet directly with executives of about 40 to 50 companies a



year. “If a British company is going through a really bad ethical time, we'll have really quite an intense engagement process with them,” he said, citing British Petroleum's oil spill disaster in the Gulf of Mexico as an example. “We do have the option of divesting from any company on ethical grounds if we think they are not addressing these problems seriously enough, so we can have quite hard-edged conversations with the companies.”

He mentioned that in recent years, the church did divest from NewsCorp after the phone hacking scandal and from Vedanta Resources, an Indian mining company, for not showing the respect for human rights in local communities that the church expected and for not responding to the concerns expressed.

“We don't expect perfection,” Mason said, “but we expect a positive direction of travel and a willingness and desire to make that positive journey. So with BP, it was reforming their safety procedures, which they put a huge amount of effort into.”

▲ The Church of England's investments amount to £9 billion and it has used its clout in many ways, including engaging companies in “hard-edged conversations” and, in some cases, divestment.

ILLUSTRATION:
EUGENE IVANOV

Henriette Thompson, director of public witness for social and ecological justice for the Anglican Church of Canada, noted that there is a renewed focus on investment issues for the Canadian church because the joint declaration on responsible resource extraction made with the Evangelical Lutheran Church in Canada (ELCIC) at the 2013 Joint Assembly commits the churches to “advocate for responsible and ethical investment and actions by individuals, faith communities, corporations, and governments both in Canada and around the world.”

Thompson is part of an ad hoc working group that is studying the responsible investment policies of entities within the Anglican Church of Canada as well as the ELCIC, and she said the workshop and meeting with Mason were a “really welcome opportunity to move forward in the area of advocacy and the responsible and ethical investment work.”

Peter Chapman, executive director of Shareholders Association for Research and Education (SHARE), co-ordinated the workshop and meeting while Mason was in Canada for another event in late September.

SHARE is a non-profit organization that advises small investors, including the United Church of Canada and its pension plan, the Presbyterian Church and some Roman Catholic foundations and religious communities. “Our primary tools are education for investment decision-makers, engagement, and proxy voting,” explained Chapman. “We engage 50 to 60 companies a year in the Canadian market on about a dozen themes.” Climate change, equality and human rights, and resource extraction are the top three.

Issues of ethical investment were once tackled for Canadian churches by the ecumenical Task Force on Churches and Corporate Responsibility (TCCR), which fell apart following the formation in 2001 of the ecumenical social justice organization Kairos Canada, whose mandate didn't include the kind of work done by the task force. Chapman, who used to work at the TCCR, said he “essentially uses that as a model for what we do but have expanded it, particularly given the declining capacity and scale for religious investors.”



Anglicans, Lutherans working together from ‘a position of strength for a common witness’

Bishops approve plan for 2019 Joint Assembly

Leigh Anne Williams
STAFF WRITER

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) have approved in principle a plan to hold a second joint assembly in 2019.

The first joint meeting of the two churches' governing bodies, which drew about 800 delegates, was held in Ottawa in 2013, with the full communion partners generally meeting as one group except when required to meet and vote as separate legal entities.

The Anglican House of Bishops and the Lutheran Conference of Bishops met together on Nov. 17 and 18 in Niagara Falls, Ont., where the bishops heard a report from the Joint Anglican and Lutheran Commission that included news of the joint assembly.

The report also highlighted the fact that



Waterloo Ministries—where Anglican and Lutheran communities share clergy, facilities and programs—have grown from 32 to 82 ministries in the last few years. The report emphasized the point that for the majority of those ministries, the choice to work together was made from “a position of strength for common witness,” not from

▲ Archbishop Fred Hiltz and Bishop Susan Johnson at the 2013 Joint Assembly.

PHOTO: ART BABYCH

a survivalist point of view, said Archbishop Fred Hiltz, primate of the Anglican Church of Canada, in an interview with the *Anglican Journal*.

Bishop Susan Johnson, national bishop of the ELCIC, spoke to the bishops about plans to mark the 500th anniversary of the Protestant Reformation. Hiltz said that Johnson and the joint commission were careful to point out that they are not calling this a celebration “because they realize that one of the outcomes of that reformation was a splintering of the church, so they're calling it a commemoration.” They are very keen to have their full communion partners and ecumenical partners participate in the events, he added. The theme will be “Liberated by God's Grace” and the subthemes, to be examined from 2015 to 2017, are “Salvation not for sale”; “Human beings not for sale” (which will focus on trafficking); and “Creation not for sale.”

EDITORIAL ▶



Marites N. Sison
EDITOR

For over a decade now, many in the church have bemoaned the lack of reliable data about the membership of the Anglican Church of Canada.

The only thing that Anglicans seem to know for certain, based on national census data, is that their numbers continue to decline steadily.

The last three meetings of General Synod have called on the church to improve its statistical information. So far, no progress has been made. Each year, the national office attempts to gather statistics on church attendance, baptisms, confirmations and so on, but compliance has been spotty.

The general secretary, Archdeacon Michael Thompson, has announced a plan to update diocesan statistical returns. The returns will not only count the number of people in the pews but also help create a snapshot of congregational life. In addition, a “missional census” and “ethnographic research” will be undertaken. (See story, page 1.)

The census would ask local ministries about their activities to gather information “about the ways in which the church is actively making a difference” in Canadian life. The ethnographic research would be designed to develop an “official curiosity” about dioceses to gain a better understanding of their characteristics and context.

A lack of staff and resources has been identified as a key reason why some dioceses have been slow or unwilling to send statistics. Fair enough. But could the underlying reason be that statistics are not viewed as important or are held suspect?

The value of statistics—gathered

honestly and interpreted fairly—cannot be overestimated. This is isn’t a case of bickering about how many angels can dance on the head of a pin. Without sound and rigorous data, governments cannot make informed decisions about public policies, track trends and provide socio-economic and political analysis and forecasts.

Businesses use statistics to help them set benchmarks and adjust strategies. Advocacy groups rely on numbers to push for change. In the case of the church, statistics provide an indication of its health. But they can do so much more: help the church figure out how best to allocate limited resources, identify areas of growth as well as stagnation, and assess its role and mission in the world.

Statistics are powerful because they tell stories. The Church of England, for instance, on its website, states that its congregations give more than £51.7 million annually to charities, which is “even more than the BBC’s annual Children in Need appeal,” and that 68 per cent of Britons consider their local church “an important part of their local community.” Two facts, but already these help portray a church that is very much a part of the national fabric.

If Anglicans care about their church and its future, and if they want a narrative other than the dispiriting one that harps, “Will the last Anglican please turn off the lights?” they should take these plans seriously and endeavour to participate in the proposed surveys. The numbers might even pleasantly surprise them. General Synod, for its part, must not drop the ball on this undertaking and provide assistance to dioceses when needed.

email: editor@national.anglican.ca

Disputing facts about the Journal’s history

I’m not sure that the *Dominion Churchman* was really the direct institutional forerunner of the *Anglican Journal*, as you say in your September editorial [*The gift of possibilities*, Sept. 2014, p. 4], since there were changes of ownership in 1912 and 1948. If it is the forerunner, though, then you aren’t correct in saying that the first lay editor was appointed in 1968, since the founder and owner of the *Dominion Churchman*, Frank Wootten, was a layperson, and he served as editor from 1875 to 1890. Also, from 1926 to 1944 the editor of the *Canadian Churchman* was Clara McIntyre, long before women were ordained. Similarly, it wouldn’t be correct to say that being editorially independent of the church was an innovation of 1977, since the newspaper didn’t come under church control until 1948.

Alan L. Hayes
Wycliffe College, Toronto

Inspiring leadership

Calgary church reaches out to Muslims (Nov. 2014, p. 3) was immensely encouraging in showing us how brotherly love and respect, taught by all religions, can triumph over distrust and hatred.

All religions preach peace, but man, of course, can use religion for his own purpose in pursuit of power and revenge. Christians are not free of such acts.

It was discouraging to read about the verbal assault on Imam Soharwardy, but such ethnic (or other) slurs tell you nothing about the person assaulted, but a lot about the person who uttered them.

I would like to thank both the Rev. Natasha Brubaker Garrison and Imam Soharwardy for their leadership in showing us the power of brotherly love. They are an inspiration for us all.

Margaret Back, Ottawa



ILLUSTRATION BY DAVID ANDERSON

LETTERS ▶

Caring as Christ did

Kate Chapman in her letter, *Worship God, not creation* (Sept. 2014, p. 5), too hastily disparages environmentalists. To worship God means to dedicate our whole selves, minds included, to caring as Christ did. Science, which informs environmentalists, is integral to our health and life. Rejecting science amounts to burying our talent in the ground (Matt. 25:14–18).

God’s call to be stewards of creation gives us the obligation to service, not just enjoyment of the gift. The Marks of Mission tell us to help people in need, work to make things fairer, look after the planet. The plight of those on the Pacific Islands menaced with submersion by rising sea levels, the acidification of the ocean by carbon emissions—comes from phytoplankton at risk from acidic warming. The oil-spill contaminated land, lakes and rivers: all these warn us to heed God and science. God made us the thinking part of the web of life, deeply interconnecting that web with earth itself, on which it depends. So we must use hearts, minds and hands to protect and nurture it. Leaving it all to God shirks human responsibility.

We make use of the earth as God’s blessing. But is that use moral when the species extinction rate is now 1,000 times higher than the natural one? Chapman demurs from our fouling our own nest, but that’s just what we are doing: witness the five plastic-littered gyres in the ocean and the dead zone in the Gulf of Mexico. When fossil fuel extraction and use beyond a foreseeable limit will put so much CO2 in the troposphere, the resulting climate chaos will create havoc for many on earth. We have no faith warrant for expecting God to rescue us from our own folly. We have many opportunities to learn and to acquire wisdom. Pray that we do—and act in time.

Canon Phyllis Creighton
Toronto

CORRECTIONS

■ In *Calgary church reaches out to Muslims* (Nov. 2014, p. 3) the first letter of the surname Garrison was spelled with an H in some references.

■ The Archdeacon of Sudbury/Manitoulin District, Anne Gerond, was identified as a layperson in the photo caption for *A healthy parish ‘looks beyond its walls’* (Sept. 2014, p. 11).

LETTERS ▶



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COME
AND SEE ►



‘The grace of prayer’

By Fred J. Hiltz

On Sunday, January 18, the Feast of the Confession of Peter, I will join Bishop Geoff Peddle in Upper Island Cove, Nfld., to celebrate with the faithful in Christ their 200th anniversary as a parish. It will be the first anniversary of his consecration as a bishop and the 20th of my own.

As a suffragan bishop working with Archbishop Arthur Peters of Nova Scotia and Prince Edward Island, I learned a lot about a prayerful, conscientious and gracious approach to the exercise of episcopal ministry.

As diocesan bishop, I was blessed to have a very dedicated staff at the synod office. In “the care of all the churches,” our archdeacons and regional deans were wonderful partners in the ministry of episcopate. One of those archdeacons, Sue Moxley, would succeed me as bishop and another, Ron Cutler, would succeed her.

When I was elected primate in June 2007, I felt completely overwhelmed by so

broad a ministry. At times I still do, but I press on with the support of an incredibly gifted staff at Church House and a host of others throughout our church who serve the General Synod, the Pension Office, the Primate’s World Relief and Development Fund and the Anglican Foundation of Canada.

By far the greatest delight in this ministry is to visit dioceses and parishes all across the country. In every place I am grateful for the warmth of the welcome I receive. Invariably people will say to me, “It is good to meet the ‘Fred’ we pray for every week.” I usually respond by saying, “Thank you. It’s in the strength of your prayers that I go about my daily work.” Your prayers for grace and guidance, wisdom and insight, patience and perseverance in the way of Christ are a blessing I cherish deeply.

As I give thanks for that blessing, I invite you to join me on January 18 in giving thanks for our beloved church and its commitment to God’s mission in the world, and praying for all our bishops, clergy, con-



MARKS OF MISSION ADAPTED FROM *MARKETING THE ANGLICAN WAY* BY RODERICK MACKIN

MARKS OF MISSION

share the good news
teach new believers
help people in need
work to make things fairer
look after the planet

gregations and chaplaincies.

“Pour upon them the continual dew of thy blessing, O God, that knowing the healthful spirit of thy grace they may truly and devotedly serve thee to the honour and glory of thy name, through Jesus Christ Our Lord. Amen.”

(Adapted, Prayer for Clergy and People, *Book of Common Prayer*)

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

WALKING
TOGETHER ►



By Mark MacDonald

Yesterday, I received this on Facebook from a friend. She says, in so few words, that which so many of us struggle to say with many:

“Went for an evening walk. Some scattered curled leaves on the ground covered in hoar frost reminded me of our lack of snow, of the imbalance of our world. Here, I carry this new life inside of me and I am grateful and I am blessed. And yet, I walk with the thoughts of a warrior, of a woman well aware of the troubles of the world, of the injustice, of the crimes against our Mother Earth. While I find time to laugh, to smile, to experience peace and love, and I do allow myself the excitement of bringing new life

into the world, I also keep in mind always there is much work that needs to be done. I want our children to experience equality, I want them to have compassion and to be able to hunt and fish and keep our culture going. I don’t think that’s too much to ask, but I also know I’m going to have to fight for a change to the current system.”

—Princess Daazhrai Johnson,
Gwich’in, Activist, Mother.

* * *

“I believe that the present suffering is nothing compared to the coming glory that is going to be revealed to us. The whole creation waits breathless with anticipation for the revelation of God’s sons and daughters. Creation was subjected to frustration, not by its own choice—it was the choice of the one who subjected

it—but in the hope that the creation itself will be set free from slavery to decay and brought into the glorious freedom of God’s children. We know that the whole creation is groaning together and suffering labour pains up until now. And it’s not only the creation. We ourselves who have the Spirit as the first crop of the harvest also groan inside as we wait to be adopted and for our bodies to be set free. We were saved in hope. If we see what we hope for, that isn’t hope. Who hopes for what they already see? But if we hope for what we don’t see, we wait for it with patience” (*Common English Bible*, Romans 8:18–25).

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

LETTERS ►

Anti-Zionism doesn’t mean anti-Semitism

While I abhor the increase in anti-Semitic incidents occurring worldwide (*The rising tide of anti-Semitism*, Oct. 2014, p. 2), I also abhor what the State of Israel is doing to the Palestinian people. Anti-Zionism does not necessarily equate with anti-Semitism. The unconditional support for Israel of governments, such as those in Washington and Ottawa, does not accurately reflect the wider sentiment of their constituents. Just because we oppose the actions of the state of Israel does not mean we are opposed to Jews.

There is no rationalization to be made for the wholesale, wanton and disproportionate destruction taking place in Gaza, as well as the recent violent crackdown on Palestinian protestors in the West Bank.

It is not just the violence witnessed over the past months that must be addressed. We must speak to the illegal occupation of Palestine, the indignities suffered by Palestinians at roadblocks and checkpoints, the illegal settlements being constructed in Palestinian territories and the separation wall being built to create a new apartheid state. We must be allowed to discuss and denounce these actions

without the fear of being labelled anti-Semitic.

In the 1980s, another apartheid state, South Africa, was brought to its knees by a worldwide withdrawal of trade. Today there is a growing constituency demanding boycotts, sanctions and divestment of Israel. Archbishop Desmond Tutu recently said: “The State of Israel is behaving as if there is no tomorrow. Its people will not live the peaceful and secure lives they crave—and are entitled to—as long as their leaders perpetuate conditions that sustain the conflict.” Tutu says that a mindset shift must take place—one that “stops regarding legitimate criticism of a state’s policies as an attack on Judaism.”

I call upon the Anglican Church of Canada to follow the example of the U.S. Presbyterian Church, which divested its pension fund—about \$21 million—from businesses participating in illegal Israeli settlements.

Freedom for the Palestinian people is a righteous cause. In the end, it is not only Palestinians who will be freed, but Israelis too.

Cheryl-Ann Archibald
Surrey, B.C.

A just response to terror

Canadians are grappling emotionally with the events in Montreal and Ottawa. Individuals, who claim ideological reasons, took the lives of two Canadian soldiers.

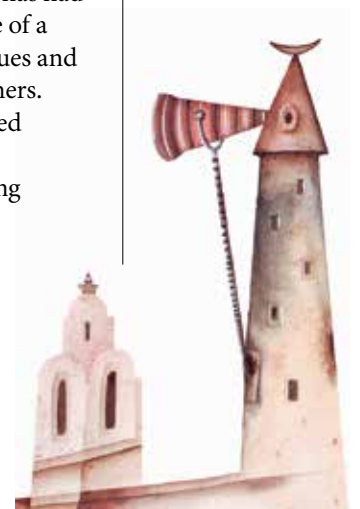
How do we process this? How do we avoid stereotyping groups based on the actions of a violent few? It is important to realize that even though terrorists cloak themselves in religious principles, the very religions they represent do not stand for violence. Every major religion, at points in their collective histories, has had adherents do violence in the name of a deity. This does not nullify the values and teachings of its prophets and teachers.

Gandhi rightly said that we need to embody the change we seek for our world. Stepping out and visiting mosques, temples, churches and other faith communities will help dispel malicious myths and build bonds of friendship and understanding.

Building bridges of understanding and hope will help us withstand acts of terror.

The Rev. Don Shields
Chaplain
Markham Stouffville Hospital, Ont.

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



EUGENE IVANOV

CANADA ▶

Spotlight on the Office of Religious Freedom

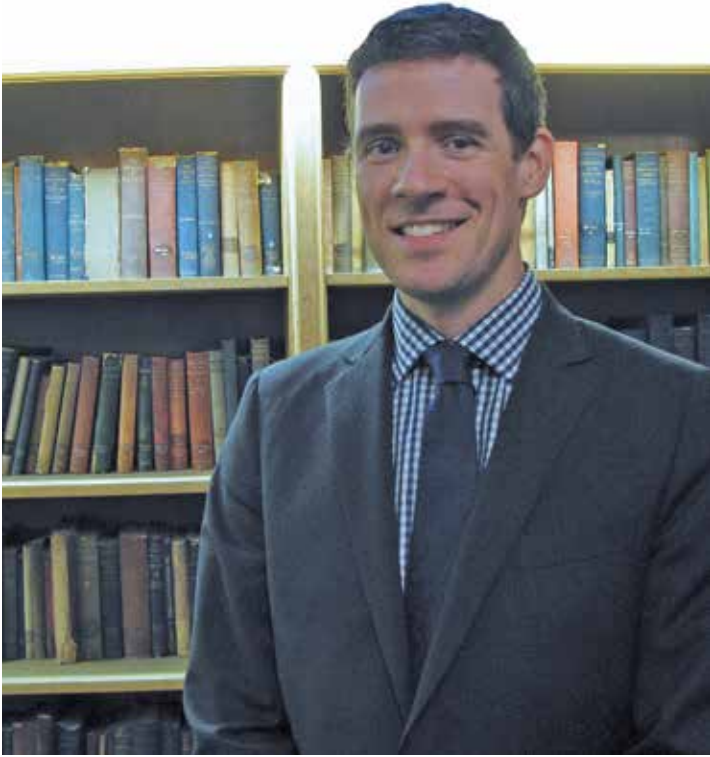
By André Forget
STAFF WRITER

Students, religious leaders, activists and scholars packed the University of Toronto Multi-Faith Centre Nov. 3 to hear Canada's ambassador for the Office of Religious Freedom, Andrew Bennett, participate in a panel discussion with prominent Canadian political scientist Melissa Williams and legal scholar Anna Su about religious freedom in an international context.

Bennett, who was appointed the first ambassador for the Office of Religious Freedom after the position was created in February 2013, spoke about the purpose and responsibilities of his office and the work it has been involved in globally. He was careful to point out that although he is himself an Eastern Catholic, his position as ambassador is non-partisan. "When we speak out for religious freedom, we are not engaging in theological debate; we are talking about human rights."

This may have been in part to assuage concerns that have been voiced since the creation of the position about the neutrality of its mission. It was precisely this neutrality that Williams challenged in her statements about moral idealism vs. realism in politics. Even the most altruistic goals in foreign policy, she suggested, are always tied to interests at home, pointing out that, "Sometimes, we are selective about the human rights issues we choose to act on."

Williams argued that in order for humanitarian branches of government such as the Office of Religious Freedom to function, they must exist at arm's-length



from the government in power. "Priority-setting should be based on the most urgent threats to religious freedom, rather than on considerations of national self-interest... or on the interests of the ruling party in getting re-elected."

Su also questioned the neutrality of the office, but her arguments centred on more philosophical questions, such as whether a Canadian definition of "religion" would favour established faiths such as Christianity, and the degree to which a Canadian understanding of pluralism could be applied everywhere. She suggested that "it seems quite abstract to imagine what the

▲ Ambassador for the Office of Religious Freedom
Andrew Bennett

PHOTO:
ANDRÉ FORGET



Canadian values of pluralism and tolerance would look like in places where the general background has nothing in common with the liberal democratic Canadian state," and went on to ask if there was "an implicit assumption that Canadian values are also universal values."



Bennett responded to Williams and Su by citing his track record of engaging with a diverse number of religious groups from around the world, and his independence as an ambassador to engage "frankly" with his interlocutors in places like China and Saudi Arabia, which have close trade and diplomatic relationships with Canada, but have human rights records that are, to say the least, troubling. Addressing concerns that the office might ignore the concerns and rights of non-religious groups like atheists or humanists, Bennett also stated that "religious freedom must encompass the freedom to have no religion."

However, while Bennett pointed out that when it comes to programming, his office—which is part of the Department of Foreign Affairs, Trade and Development—receives and considers proposals from the broader population and has a great deal of autonomy in choosing which projects to fund. Later, in an interview with the *Anglican Journal*, he said that the final say on which proposals would be given funding belonged to the departmental minister, a position currently held by John Baird.


So far, however, the office has been very broad in its advocacy, speaking out on behalf of Shia Muslims, Christians and Yazidis in Iraq, Baha'is in Iran and Christians in Ukraine and China, among many others.

“Priority-setting should be based on the most urgent threats to religious freedom, rather than on considerations of national self-interest.”
—Melissa Williams, professor of political science and founding director of the Centre for Ethics, University of Toronto

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- ☐ 01 Psalm 84:1-12
- ☐ 02 Luke 2:22-40
- ☐ 03 Isaiah 40:1-17
- ☐ 04 Isaiah 40:18-31
- ☐ 05 1 Corinthians 9:1-14
- ☐ 06 1 Corinthians 9:15-27
- ☐ 07 Job 7:1-8
- ☐ 08 Mark 1:29-45
- ☐ 09 2 Kings 5:1-15
- ☐ 10 2 Kings 5:16-27
- ☐ 11 1 Corinthians 10:1-17
- ☐ 12 1 Corinthians 10:18-11:1
- ☐ 13 1 Corinthians 12:12-31a
- ☐ 14 1 Corinthians 12:31b-13:13
- ☐ 15 Mark 9:2-13
- ☐ 16 Mark 9:14-29
- ☐ 17 Deuteronomy 34:1-12
- ☐ 18 Psalm 51:1-19
- ☐ 19 Psalm 25:1-22
- ☐ 20 Genesis 6:1-21
- ☐ 21 Genesis 7:1-24
- ☐ 22 Genesis 8:1-22
- ☐ 23 Genesis 9:1-17
- ☐ 24 Genesis 12:1-20
- ☐ 25 Genesis 13:1-18
- ☐ 26 Genesis 17:1-22
- ☐ 27 Psalm 22:1-18
- ☐ 28 Psalm 22:19-31

CANADA ▶



▲ **St. George's, Clarenceville, the oldest wooden church in Quebec, has been a sign of hope in a small community where people can feel marginalized.**

PHOTO: CONTRIBUTED

Restoring hope for historic Quebec church

Leigh Anne Williams
STAFF WRITER

The tiny parish of St. George's, Clarenceville, Que., is preparing for the 200th anniversary of its church building in 2018 by doing some restoration work. Erected between 1818 and 1820, the church is the oldest wooden church in Quebec, but the Rev. Thora Chadwick, who serves as the rector in a three-point parish with two other churches nearby, said the wood on the exterior of the building is in very bad shape and is in need of some urgent restoration. "The paint has been peeling...Because [the church] was registered as historic, it couldn't just be painted, and each winter that goes by makes the problem much worse." The cost of restoring the foundation and exterior is estimated to be \$300,000. Fortunately, the Quebec government has approved a grant to cover 70 per cent of the expenses. Work on the foundation, which cost more than \$100,000, has already been completed, with money from a trust fund created from the sale of the rectory in Clarenceville. The next phase of the government grant will cover \$138,000, leaving the parish to find funding for the remainder. Historically, the parish, which straddles the U.S. border with St. Luke's, Alburgh, on the Vermont side, was home to United Empire Loyalists. The exterior of the church, including its belfry, "looks like a wedding cake," Chadwick says, and has changed very little since construction was completed in 1820.

Pilgrimage explores homelessness

André Forget
STAFF WRITER

The word "pilgrimage" often conjures up images of holy places in ancient lands, of quiet prayer and inward reflection. But for a group of Anglicans and Lutherans in Toronto, the word took on a new meaning Nov. 22 when they participated in "Come and See," a pilgrimage put on by Anglican community organizers from the diocese of Toronto in conjunction with the national church. The pilgrimage, which took place on National Housing Day, was meant to raise awareness of the worsening housing crisis in Canada, which in 1998 the federal government declared a "national disaster." On any given night, an estimated 35,000 people do not have a home, according to the Homeless Hub, an online community of academics committed to gathering and disseminating information about homelessness in Canada. The event drew attention to some of the ways in which parish ministries are responding to the crisis in the wake of the joint declaration made by the Anglican and Lutheran churches in 2013 to act in support of the homeless and marginally housed. At Holy Trinity Anglican Church, Bonnie Briggs, founder of the Toronto Homeless Memorial, shared some of her own experiences as a homeless person on the streets of Toronto. She and her partner became homeless in 1987 when their landlord sold the house they were were living in. They slept wherever they could for two years, until they were finally able to find affordable housing. Briggs formed a committee to create the memorial, which lists more than 700 names of known homeless



▲ **Bonnie Briggs, Toronto Homeless Memorial founder**
PHOTO: A. FORGET



▲ **The Rev. Hernan Astudillo, Church of San Lorenzo**
PHOTO: A. FORGET

people who have died on the streets of Toronto since 1985. At the Church of San Lorenzo, Fr. Hernán Astudillo, who came to Canada from Ecuador as a political refugee in 1992, said that the church needs "a new theology and a new spirituality: that of the immigrants," in order to recapture its vital energy. Astudillo's parish is made up of refugees and immigrants from many Latin American nations and has become a centre for connecting Latin American migrants living in Toronto. Angie Hocking, outreach co-ordinator at Church of the Redeemer, said that the idea for the pilgrimage arose from the desire to find an alternative "to having a conference where we all sit in a room and talk about homelessness." Instead, she wanted to "get out there and see different spaces, learn from people with lived experience and hear from different ministries on their own turf." Henriette Thompson, director of public witness for social and ecological justice at the national church, said she hopes the pilgrimage will be a "pilot" for similar events in other cities.

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COUNCIL
OF GENERAL
SYNOD ▶



▲ Archdeacon
Sidney Black, ACIP
co-chair
PHOTO: ANDRÉ FORGET

‘Journey is incomplete’

André Forget
STAFF WRITER

Mississauga, Ont.—On Nov. 17, the Anglican Council of Indigenous Peoples (ACIP) presented a statement to the Council of General Synod (CoGS) calling for the church to allow space for structures of governance that are more in line with indigenous ways of thinking about leadership and power.

The statement suggests beginning a process of consultation to develop a plan for indigenous ministry in the whole church, and to develop “an effective, just, and sustainable” plan to share resources, stating that “it is now time for Indigenous People to be given the primary leadership over the planning, use, and accounting of their own resources.” The statement was presented by ACIP co-chair Archdeacon Sidney Black, Indigenous Spiritual Ministry of Mishamikoweesh Bishop Lydia Mamakwa, Indigenous Ministries Co-ordinator the Rev. Canon Ginny Doctor and National Indigenous Anglican Bishop Mark MacDonald.

In the 20 years since indigenous Anglicans extended “a hand of partnership” to the non-indigenous members of the church, some progress has been made, said the statement. It cited the creation of ACIP, the appointment of the national indigenous bishop and most recently, the creation of the Indigenous Spiritual Ministry of Mishamikoweesh.

But while steps have been taken, the journey is incomplete, said ACIP. The statement identified leadership structures as one of the key issues that need to be addressed. “Our natural cultural structures spread authority out among the people and generations, on a level ground,” the statement said. “This is in contrast to Western models—familiar to us in our relationships with both the government and the church—which are vertical and top-down.” Such structures have been deeply problematic for indigenous people throughout history and to the present day, it added. “[These structures] are disruptive, in many ways, to our natural way of doing things.”

Another concern expressed was about the way in which funds allocated for

indigenous ministries have been used. The church, the statement said, “must make a careful evaluation of the ways that money has been spent in the name of Indigenous ministry, historically and in the present.”

The statement also expressed concern about how the Council of the North (CoN)—nine financially assisted dioceses in the North—and similar institutions were serving indigenous peoples. The statement described such institutions as “divided in their vision by their various diocesan concerns” and “[led,] for the most part, by non-Indigenous leaders and Western governance models.”

The bishop of the diocese of Saskatchewan and chair of the CoN, Michael Hawkins, was not present at CoGS. When the *Anglican Journal* contacted him, he had not yet had a chance to read the statement.

Following the presentation, the primate, Archbishop Fred Hiltz, asked MacDonald to clarify the nature of the statement, at which point MacDonald stressed that it was a “working document” open to input from many partners, including the Sacred Circle, the House of Bishops, CoGS and the Primate’s Commission on Discovery, Reconciliation and Justice.

There were many questions from CoGS members, most reflecting both a significant amount of goodwill and a certain anxiety about the specifics of what moving forward would look like.

Bishop Larry Robertson of the diocese of Yukon said that the document offered him both “great joy” at the step forward it represents, and also a feeling that it will not be easy to let go of a ministry he has committed his life to. “I have no idea what’s going to happen,” he said, “but I see this as the future.”

Bishop John Chapman of the diocese of Ottawa said a major question was how issues of doctrine would be dealt with, given that, as it stands, there is a hierarchical structure that oversees such matters.

Deputy Prolocutor Cynthia Haines-Turner of the diocese of Western Newfoundland noted that one of the problems for many non-indigenous Anglicans is simply a dearth of knowledge about how indigenous leadership structures work.



◀ TOP:
Archbishop Fred
Hiltz, Prolocutor
Harry Huskins and
Chancellor David
Jones. LEFT: Maj.
The Rev. Marc
Torchinsky, Laura
Marie Piotrowicz.
MIDDLE: Melissa
Green. BOTTOM:
Martha Gardner
and Dean Peter
Wall.

PHOTOS: JESSE DYMOND



Missional census being developed



▲ How many
feet has the
church treated
in a year? The
Cathedral Church
of St. James, in
downtown Toronto,
operates a foot
clinic, but there
is no data about
the impact it has
been having on
the community.
A census will
attempt to find out.

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Continued from p. 1

taking leadership in creating a revised statistical return for 2015 that asks a smaller number of questions regarding which parishes might have concrete data.

Thompson said that there has been some “very strong interest” in a congregational life survey that would help the national church understand the characteristics of its membership, their concerns, the reasons that lead people to participate in congregations and even some of the “disincentives” to participation.

Though this survey is still in its early stages, Thompson suggested that the national church would be looking for dioceses in each ecclesiastical province to develop and test such a survey. The long-term vision, he said, is to have a core national survey that dioceses can tailor to their local contexts to gather information about their own projects.

Thompson also drew attention to a “missional census” that is being developed to allow local ministries to report on their activities in a measurable way.

Using the example of a foot clinic for the homeless being operated out of the Cathedral Church of St. James, in downtown Toronto, Thompson noted that while this has been an ongoing mission, there is no data about the impact it has been having on the community—how many feet, for example, are treated in a given year.

For Thompson, this speaks to a larger imperative. “To represent ourselves in Canadian public life, it would be important to capture some of that information about the ways in which the church is actively making a difference.” He also argued that the survey and census might reveal some pleasant surprises. “I suspect we may dis-

cover that while we have been measuring some of the things that have diminished, like average Sunday attendance, we have not been measuring things that I suspect may be growing, which is the active commitment of people in our congregations to engage in the life of the world in a life-changing way.”

A third project being considered is an ethnographic approach to information-gathering. Thompson spoke of fostering an “official curiosity” on behalf of the General Synod to generate a greater understanding of how different dioceses exercise their ministry in advance of the 2016 General Synod. This would look at differences, such as record-keeping practices, as well as conducting extensive interviews with members to gain an understanding of the character and sensibility of each diocese.

The final project being considered is the development of a process that would encourage dioceses to develop an “official curiosity” about their own missional context.

“There hasn’t been a complete set of diocesan statistical returns [in] this century,” said Thompson in an interview with the *Anglican Journal*, explaining that this is partially because the national church has not been sure what it would do with the data. The new strategies for using information, however, provide a very positive reason for gathering statistics.

“We’ve been measuring the discouraging things,” said Thompson. “Let’s measure some things that are about the people of God getting engaged in God’s care for the world.”

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Sunday
‘significant’

■ Primate’s
Commission
sees long road
ahead

■ CoGS
reviews
new ways of
working

A constructive role for CoGS

Leigh Anne Williams
STAFF WRITER

Mississauga, Ont.—Members of Council of General Synod (CoGS) were asked to consider what role they might have as the Anglican Church of Canada begins to prepare to discuss the contentious issue of proposed changes to the marriage canon that would allow for same-sex marriages. The Rev. Karen Egan, facilitator and CoGS member, offered them two resources to fuel their thoughts and conversations—one very modern and one ancient.

First, they watched a video on YouTube in which author and co-founder of Harvard’s program on negotiation, William Ury, suggested a key ingredient for dealing with conflict.

After almost four decades of work in conflict areas such as the former Yugoslavia, the Middle East and Chechnya, Ury said he realized that, “The secret to peace is us. It is us who act as a surrounding community around any conflict who can play a constructive role.”

Ury offered an example of the way San people in South Africa handle conflict. “Whenever tempers rise in those communities, someone goes and hides the poisoned arrows [used by all the men for hunting] out in the bush, and then everyone sits around in a circle and they sit and they talk, and they take two days, three days, four days, but they don’t rest until they find a resolution, or better yet, a reconciliation,” he said. “And if tempers are still too high, then they send someone off to visit some relatives as a cooling-off period.”

Aside from the two parties involved in any conflict, Ury said, there is a “third side,” which can include the surrounding communities, friends, family members and neighbours. “The third side can help to remind the parties of what’s really at stake—for the sake of the kids, for the sake of the family, for the sake of the community, the sake of the future.”

The second part of CoGS’ study centred on Acts 2:1–8, the Pentecost story of the Holy Spirit enabling Jesus’ disciples to suddenly speak in many languages as a foundational story for the church.



Members discussed both topics in small groups and shared what stood out for them.

“We talked a lot about the analogy of hiding the poison arrows,” said Tony Teare, a lay member from the ecclesiastical province of Rupert’s Land. “What a great way to start a conversation—get rid of the arrows.”

Bishop John Chapman, of the diocese of Ottawa and a CoGS member for the ecclesiastical province of Ontario, said there was some consensus among those at his table that CoGS members, as church leaders, are obligated to be “third-siders...That was a powerful awareness for us to realize, that we don’t have the choice or the luxury of picking a side.”

In a related development, the Commission on the Marriage Canon said its final report will incorporate not only the submissions received from Anglicans across Canada, but will also reflect consultations about how changing the church’s law to allow for same-sex marriage might affect relationships within and outside of the Anglican Church of Canada.

“It’s clear that as we engage our conversation around this potential canon, it has implications for our relationships with others—our relationships across the Anglican Communion and our relationships with our ecumenical partners,” Bishop Linda Nicholls, a member of the commission, told the fall 2014 meeting of CoGS. “And so we have sought deliberately consultation with those different groups.”



▲ Tony Teare and
Sr. Elizabeth Rolfe-
Thomas reflect on
the role of CoGS.
PHOTOS: JESSE DYMOND

Members approve balanced budget



▲ Hanna Goschy:
‘modest surpluses
for 2016 to 2019.’
PHOTO: ANDRÉ FORGET

Leigh Anne Williams
STAFF WRITER

Mississauga, Ont.—Council of General Synod (CoGS) members have unanimously approved a balanced 2015 budget of \$11.95 million for General Synod.

The budget, as proposed by the financial management committee and presented by General Synod treasurer Hanna Goschy, projects a surplus of \$59,000. It also forecasts “modest surpluses” for 2016 to 2019.

Goschy presented some encouraging end-of-the-year projections. The budget for 2014 had predicted a surplus of \$48,000, but the third-quarter forecast estimates that the surplus could be \$396,000. One of the reasons for this higher expectation was that proportional giving from dioceses is expected to exceed initial estimates by \$149,000 and one diocese expects to give a larger gift than it had planned. The budget also included a \$100,000 contingency fund.

Most ministries’ expenses were under the amount planned so far and *Anglican Journal* revenues were \$46,000 above the target set because of successful appeals, advertising and list revenues. Goschy cautioned, however, that figures could change before the end of 2014.

Goschy said she aims to budget “conservatively but realistically.” The budget process included a re-examination of the use of statistics going back to 1990, which projected a decline in proportional giving from dioceses at a rate of three per cent annually. Looking at more recent years, she found that proportional giving declines had levelled out. The recession of 2008 was a defining moment for the current economic climate, and Goschy said she went back and looked at the actual contributions diocese by diocese since that year. On that basis, she has projected that proportional giving will be “more or less” flat.

But, Goschy said, “You can’t take comfort. That’s not going to go on forever.”

Commission. Since 1992, he said, there have been 555 projects and \$5.9 million for gifts intended for healing and reconciliation. He highlighted Bishop Lydia Mamakwa’s consecration, the creation of Mishamikoweesh as the first indigenous diocese and other steps toward self-determination for indigenous Anglicans. But, he said other issues remain, including non-stipendiary ministry in native communities.

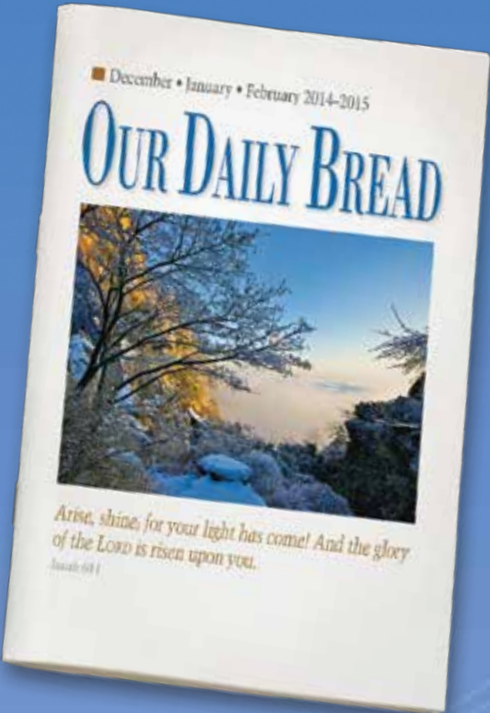
Hiltz said bridge-building and relationships are central to his own ministry. “We struggle together, we pray together, we laugh together, sometimes we argue, but we’re in this together. We are one body.”



CoGS members assess the church’s
accomplishments and challenges.
PHOTO: JESSE DYMOND

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EVERYDAY SAINTS ▶



“I think the biggest award in conjunction with Special Olympics is just the sheer joy of being with these people.”

— The Rev. William H. Steinman

Senior lives the golden rule fully

By André Forget
STAFF WRITER

For some, volunteering is a spare-time activity—a way to meet new friends, or feel more involved in the community. For the Rev. William H. Steinman of St. Catharines, Ont., it is a lifestyle.

This year, the diocese of Niagara priest was selected for an Ontario Senior Achievement Award in recognition of his many years of service to his community through the Special Olympics and St. John’s Ambulance, and when the *Anglican Journal* reached him to ask what his response had been, he said he was “very surprised.” Apparently, he learned of his nomination only after it had been accepted.

Steinman and his wife, Lorraine, got involved in the Special Olympics through a service club of which he used to be a member, the Canadian Progress Club. “In 1984, we sponsored a provincial bowling tournament for Special Olympics,” he said, “and we’ve been involved ever since.”

When asked why he had devoted so much of his life to the service of others, his response was succinct: “The Golden Rule.” He also went on to point out that volunteering has its own intrinsic rewards.

“I think the biggest award in conjunction with Special Olympics is just the sheer joy of being with these people...my wife has a saying: ‘If you’re having a bad day, just spend a couple of hours with one of our Special Olympians and you’ll feel



NEWCASTLE SUNDANCE/DANNY JAMES

The Special Olympics hosts athletic competition for people with disabilities.

a lot better.’”

The Ontario Seniors’ Secretariat notes that the Ontario Senior Achievement Awards, the highest provincial honour for those over 65, are given each year by the lieutenant governor to Ontarians “who have made outstanding contributions to their community through voluntary or professional activities.” Steinman and 19 other individuals were honoured for their dedication to their communities.

Steinman’s volunteer work has hardly been limited to the Special Olympics. In addition to nearly 30 years of service with St. John’s Ambulance, Steinman, along with his wife, has also been heavily involved in the

life of the church.

Originally trained as an engineer and having spent most of his professional life working first in the metallurgy and chemical fields and later in marketing, Steinman served as a warden, sacristan and lay delegate to synod at his home parish of St. Barnabas. In 2000, he published a history of that parish titled, *To the Glory of God and for the Salvation of All: A History of the Parish and Church of St. Barnabas, St. Catharines, Ontario*.

Ordained in 2004, Steinman has served as padre for St. John Ambulance, Canadian Legion Branch 24, the Royal Niagara Military Institute, the 10th Field Battery Association and the Niagara Artillery Foundation.

Calendar features Medcof

Leigh Anne Williams
STAFF WRITER

The Rev. Canon Alice Medcof is one of 52 women profiled in the 2015 edition of *Herstory: The Canadian Women’s Calendar*.

The calendar, created by the Saskatchewan Women’s Calendar Collective “as a weekly celebration of incredible women, past and present, who have shaped our country,” has been published annually (with the exception of two years) since 1974.

“I was alive and active when *Herstory* was first dreamed up,” said Medcof in an interview. “What I saw in *Herstory* was capturing the history of women. To be part of that was absolutely astonishing.”

Medcof said she is proud to be a part of the book that also featured the women of Oka, Que. (who became leaders and voices for their Mohawk community during a 1990 conflict with the government) and others “who would not have been featured in the first five or six years of *Herstory*, but now in retrospect have become recognized [for their role] as turning points in the lives of First Nations women.”

Ordained as a deacon in 1979, and as a priest in the diocese of Toronto in 1980, Medcof was one of the pioneers breaking ground,



PHOTO: CONTRIBUTED

The Rev. Canon Alice Medcof has been working to promote women’s equality and was one of the pioneers of women’s ordination in the church.

and in some cases ice, with those in the church who had not yet accepted the idea that women could serve as priests.

In 1996, Medcof became one of the founders of the International Anglican Women’s Network, an official body of the Anglican Communion that reports to the Anglican Consultative Council on women’s issues. In 2003, she began what would be two terms as chair of the network.

Medcof continues to focus on issues of women’s rights within the church and in the world. Currently, she is working on a campaign raising awareness about the scourge of human trafficking around the world.

Rois makes top 100 list

Leigh Anne Williams
STAFF WRITER

The Rev. Canon Judy Rois, executive director of the Anglican Foundation, has been named as one of Canada’s 100 most powerful women by the Women’s Executive Network (WXN).

The awards are intended to “recognize Canada’s strong, fearless female leaders who have become agents of change in reshaping Canadian organizations at the highest levels,” according to a release about the latest recipients from WXN. The WXN is a Canadian not-for-profit organization that is dedicated to the “advancement and recognition of women in management, executive, professional and board roles.”

Listed with influential women such as CTV chief anchor Lisa LaFlamme and Indigo Books & Music CEO Heather Reisman, the WXN biographical information about Rois says that “strategic thinking and vision coupled with a capacity for whimsical creativity, resourcefulness and innovation have been the hallmarks of...Rois’ 29 years as an ordained minister.” Rois was appointed as executive director of the Anglican Foundation in 2010.

In an interview, Rois noted



PHOTO: GENEVIÈVE CARON

The Rev. Canon Judy Rois says she has tried to “uphold women in theological education and in the ministry of the Canadian church.”

that the WXN, to which she belongs, is a secular organization recognizing her work in the church. It is “really great when in the public square you get some acknowledgement,” she said.

In her experience, Rois said recognition often does not come quickly and may take years and years “of steadily pursuing what you feel is your vocation.” She noted that as a “privileged white person,” she is aware that she has had opportunities that many other women haven’t. “So whenever I have the opportunity to support somebody else who doesn’t yet have their voice, I will do everything I can to go to bat for people.”

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VOICES ▶



By Nissa Basbaum

I have recently been introduced to the Sunday Assembly, or as their members like to call themselves, “the godless church.” One of their more quotable quotes is: “We need the benefits that church provides without the god element.”

The brainchild of two British comedians, the Sunday Assembly began in England in 2013, aiming to provide atheists with all the good things church offers—all the good things, that is, except God. Since its London beginnings, attendance is upwards of 300 and offshoots are popping up around the world. Participants sing together, listen to a speaker and have coffee after their gathering. Funnily enough, they even pass an offering plate to pay for their costs.

Some may remember the atheist bus campaign, which drove through Canada a few years ago; the slogan on every bus read: “There’s probably no God...now stop worrying and enjoy your life.” Apparently central to both the Sunday Assembly and this atheist bus campaign is the idea that



faith reflects an earnest and humourless existence. Church might be fun; God clearly isn’t.

When our daughter was 12, our church started a Sunday morning program for young teens. Rebekah wanted to remain in worship rather than participate in that program. Surprised she hadn’t asked if she could stay home, and risky as it was, I questioned why she wanted to go to church at all. “Oh,” she said, “I would hate not seeing the people every week.”

▲ The atheist bus advertisement, which rolled out in Canada in 2009, was based on a similar campaign in the U.K.

PHOTO: JON WORTH

In that one moment, I felt that the church had performed well for our children. Not only had Rebekah bonded with this extended family, she also recognized how much life and sustenance these people—the Body of Christ—gave her from week to week. I was relieved and overjoyed that having two parents as priests had not suffocated our daughter’s relationship with the church! While no longer a regular attendee, I’m certain that the impact of growing up with both church and God has left a positive imprint.

Humour and acceptance often go a longer way toward conveying the message of Jesus and teaching the tenets of faith than doctrine and exclusion. Hospitality is central to a worldview that includes God and therefore is central to the church. It would be a shame if God is left behind because we are unable to communicate this hospitality in a way that 21st-century listeners can receive.

The Very Rev. Nissa Basbaum is dean of the Cathedral Church of St. Michael and All Angels, diocese of British Columbia.



CONTRIBUTED

Sticking to a promise to act

Combatting racism

Staff

A national consultation on anti-racism training held Nov. 6 drew 35 participants to South Surrey, B.C., on unceded Coast Salish territory, land of Semiahmoo.

The event was aimed at building on the work begun by General Synod—the governing body of the Anglican Church of Canada—such as the adoption of the Charter for Racial Justice and since 2001, the anti-racism training of its committees and councils. It was also intended to establish connections and build capacity to carry out anti-racism work at the diocesan level.

Participants, who included representatives from 16 dioceses across Canada, shared stories, attended workshops and listened to keynote speaker Paulette Regan. Regan is the director of research for the Truth and Reconciliation Commission of Canada, a leading scholar on reconciliation and author of *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*.

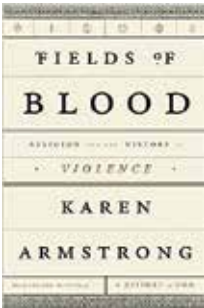
At the end of the meeting, participants agreed to make plans for anti-racism awareness, education and action in their dioceses.

The consultation was funded by the Anglican Healing Fund and the office of the general secretary of the Anglican Church of Canada, with support from the Primate’s World Relief and Development Fund, the church’s relief and development arm.

—With files from Laurel Dykstra

Is religion to blame for war and violence?

ARTS AND CULTURE ▶



Fields of Blood
Religion and the History of Violence
By Karen Armstrong
Knopf, 2014
ISBN 978-0307957047
528 pages

By Maylanne Maybee

Karen Armstrong’s book, *Fields of Blood*, is an ambitious project that looks closely at the interrelationship of religion and violence. In it she seeks to challenge the scapegoating of religion as the cause of all war and violence, a simplistic assumption she seems to hear all too frequently from the mouths of politicians, academics and taxi drivers.

“Fields of Blood” refers to the passage in Genesis depicting the archetypal conflict between Cain, the one who worked the land, and his brother Abel, the one who hunted and gathered. Cain killed Abel, but could not hide his sin or silence the cry rising from fields of blood: “Where is your brother? Where is your sister?”

The title reflects one of Armstrong’s core theses, reinforced chapter by chapter: that as hunting-gathering societies (which she romanticized as fundamentally egalitarian) evolved into agrarian societies, the emergence of wealth, civilization and art became possible, but only with the support of violent warfare and oppression—turning farming fields into fields of blood. “From the first, large-scale organized violence was linked not with religion but with organized theft.”

Religion, woven together with political, social and economic systems and the discourse of meaning, had an ambiguous function—both to legitimize the “organized theft” of nations and empires necessary for their survival and expansion, but also to resist and offer alternatives to the violence that lay at their core. Armstrong refers to this tension as “Ashoka’s dilemma,” using the historic example of the third-

“The consequent status of the nation-state as a new form of religion, [is]...gripping and relevant.”

century BCE emperor of India, a man known for his immoral violence and cruelty, who experienced a profound conversion when he witnessed and took in the horrific violence of war and the profound suffering of ordinary people. He mounted monumental inscriptions throughout India telling kings to keep violence to a minimum and enjoining ordinary people to be kind to the poor and to respect all teachers of wisdom, regardless of their allegiance. Yet Ashoka could not disband his army, which he understood as the only way to maintain strong rule.

Armstrong repeats this dilemma theme in her study of civilizations in China, the Middle East and Byzantium, up to the present day. Empires are instruments of systemic violence, yet they also have the effect of maintaining “peace” (i.e., the absence of organized warfare) and order over time.

Armstrong is clearly at home with the Abrahamic religions, and is especially articulate and informed in her depiction of Islam, for which she models great respect. Her chapters in the third part of the book on the postmodern appearance of religion as distinct and separate from state, and the conse-

quent status of the nation-state as a new form of religion, are perhaps the most gripping and relevant.

Her book is encyclopedic in its sweep, moving from the origins of man as creatures of the four “Fs”—fight, flight, food and procreation, through the origins of major world religions in China, India, Mesopotamia and Mecca. It is encyclopedic in its detail as well—Armstrong has a habit of introducing new names, concepts and terminologies from other cultures, religions and languages without repeating or reinforcing their meaning.

Canadian Anglicans—theologians, ethicists, journalists and policy-makers—who are seeking to understand our place on the world stage should read Armstrong’s book alongside Margaret MacMillan’s books on contemporary nationhood, *Paris 1919* and *The War That Ended Peace*, John Ralston Saul’s book on Canada’s nationhood, *A Fair Country*, and the work of René Girard, who makes a definitive study of violence and Christianity. At times, *Fields of Blood* makes for heavy-going reading. It can be a challenge to discern the core of Armstrong’s message, which I believe Christians and all people of faith need to heed as a sign of God’s mission: a message of compassion, resistance against violence and the humanizing of the one we call “other” or “enemy.” Reading this book is a start to hearing and living out that message. For those who wish to deepen their understanding of the culture of religion and violence in our age, it is well worth the effort.

The Rev. Maylanne Maybee is principal of the Centre for Christian Studies in Winnipeg.

CANADA ►



Pikangikum, Ont., is located about 300 km northeast of Winnipeg.

“It’s not just water, it’s housing, it’s schools... Outfitting 10 homes with water does not solve the problem.”

Continued from p. 1 in the community have to get their water from central outdoor distribution points served by a water treatment facility.

While many First Nations communities living on reserve struggle with similar problems, Pikangikum has become a metonym for the dismal standard of living many indigenous Canadians experience. The community of more than 2,400 people, the majority of them under age 25, has been plagued by an extraordinarily high suicide rate: between 2001 to 2009, there were 58 suicides and 481 attempted suicides, according to an Ontario coroner’s report in 2011.

The project began back in 2011 when then-deputy chief coroner Dr. Bert Lauwers, who had been sent to Pikangikum to investigate the suicides of 16 young people between 2006 to 2008, called for the creation of a group of volunteers to work in solidarity with the Pikangikum First Nation to develop long-term solutions to the community’s problems.

Bob White—a Catholic member of the Toronto Area Interfaith Council and Toronto Urban Native Ministry and management consultant for a sustainable development consulting firm—became involved, and helped create PFN WG.

The group decided the best way to contend with the despair and frustration felt by many of the young people would be to address some of the underlying infrastructure issues that have made life in the community difficult, and the band council noted that water was one of the key needs.

At the same time, the group that would become Pimatisiwin Nipi was forming in southern Ontario around the question of water as a spiritual issue. They approached



▲ **At the water outlet used by residents before the water system was installed.**

◀ **Bob White turns on the tap with hot running water.**

▼ **Residents have to haul containers of water from an outdoor facility in the absence of indoor plumbing.**

PHOTOS COURTESY OF PIKANGIKUM FIRST NATION

National Indigenous Anglican Bishop Mark MacDonald, who was also involved with PFN WG, to ask how they could help indigenous communities struggling to secure adequate water facilities, and he put them in touch with Bob White and PFN WG. PWRDF was also brought on to manage the project.

With the support of many individual Anglicans and parishes across the country, about \$100,000 was raised toward the project through the Advent Conspiracy, a grassroots ecumenical initiative that encourages Christians to spend less money on presents at Christmas and more time

with family and then donate the money saved to projects that help those in need.

White explained that the original plan was to have the federal government match this money. However, despite the fact that providing water resources to First Nations reserves is a federal responsibility, and the fact that PWRDF and PFN WG were implementing a system that would allow them to provide water for a fraction of the price that government quotes had suggested, the government backed out.

Fortunately, the Frontier Foundation, a charitable development company based in Toronto, stepped in to fill the gap. Together, all the partners were able to provide clean water and waste water facilities to 10 households, at a cost of roughly \$20,000 a house.

Attempts were made by the *Anglican Journal* to contact both the band council of Pikangikum First Nation and the Department of Aboriginal Affairs and Northern Development Canada, but neither was able to respond with a comment at press time.

While water is now being provided successfully to 10 homes, hundreds are still going without. “We are very concerned about getting our government to honour its commitments and responsibilities in terms of providing clean water to Canadian communities—especially indigenous communities,” said MacDonald. “We are providing emergency help to a community that has requested it.”

Carolyn Vanderlip, director of PWRDF’s Canadian Anglican Partnership Program, underscored the project’s limitations. “It’s not just water, it’s housing, it’s schools. It’s just a lack of concern for what’s happening in these communities... Outfitting 10 homes with water does not solve the problem...”

The Rev. Martha Tatarnic, who serves at St. George’s Anglican Church in the diocese of Niagara and has been involved with the initiative from the beginning, said that the advocacy aspect of the work will be especially important in the context of next year’s federal election.



Archbishop confident church can hold its diversity

Leigh Anne Williams
STAFF WRITER

When the House of Bishops met at the Mount Carmel retreat centre in Niagara Falls, Ont., from Nov. 17 to 21, the agenda included discussion of some big issues—the proposed amendment to the marriage canon to allow for same-sex marriage, end-of-life issues and the role of the house itself in the church. They also discussed a call from the Anglican Council of Indigenous Peoples (ACIP) for the church to allow room for new governance structures that would align better with aboriginal approaches to decision-making. [See related story, page 8.]

In an interview, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, acknowledged that “within this meeting and this house and this church, there’s a huge amount of anxiety” about the proposed amendment to the marriage canon. But at the end of their meeting, Hiltz said that he felt encouraged by the tenor of the bishops’ discussions.

Bishops Stephen Andrews (Algoma), William Anderson (Caledonia), Michael

“Within this meeting and this house and this church, there’s a huge amount of anxiety

—Archbishop Fred Hiltz, Primate

Hawkins (Saskatchewan), Michael Oulton (Ontario) and Melissa Skelton (New Westminster) were nominated to form a committee to guide their peers through new discussions of the marriage canon issue, which will culminate at General Synod 2016 when a resolution on the amendment will be considered.

While discussing what the role of the House of Bishops should be in the church, Hiltz said that the bishops used an aboriginal-style circle to share what each was feeling and their hopes for the house. He said that he was encouraged that so many spoke of their commitment to be a part of that body. There was “a recognition pretty much around the circle that, of course, we are diverse. We are not

going to agree on everything, but we can do that in a way that doesn’t fracture the body and allow partisan strife to go too far,” he said. “We can hold that diversity and hold it well.”

Hiltz said he thought bishops ended that discussion with “a sense of deeper peace, some renewed clarity of purpose and some renewed vigour for exercising that leadership role for which we know we are ordained.” He explained that it feels to many of the bishops that they have spent quite a long time attending to their relationships within the house, and they now feel urged by the Spirit to focus their attention outward and to lead the church in the myriad of issues confronting it—“everything from evangelism to congregational development to medically assisted dying to poverty in Canada, [to] the crisis in indigenous communities.”

The bishops discussed end-of-life issues and have agreed to work with a task force to produce a statement on the issue before the Supreme Court of Canada releases its ruling sometime this spring.

National Indigenous Bishop Mark

MacDonald and Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh made a presentation to the bishops on behalf of ACIP, which pointed out that the top-down style of church governance does not fit well with aboriginal ways of decision-making. The document called on the church to allow room for new structures that would be a part of a self-determining indigenous church within the national church.

Hiltz said responses from the bishops were similar to those from members of the Council of General Synod who heard the presentation at their meeting on Nov. 16, with “everything from goodwill to fear about what are the implications long-term.” But he noted that there was little time for discussion, and bishops felt they needed time to digest the document. MacDonald invited the bishops to respond directly to ACIP leaders, and Hiltz suggested that discussion at provincial synods might also provide useful feedback for what ACIP members said is still a work in progress that will be shaped by their consultations with various groups in the church.

NEWS ►



▲ **The Rev. Terrie Robinson** talks about the global aspects of human trafficking and how the Anglican Communion is working for change.

PHOTO: CONTRIBUTED

By Diana Swift

Each year, millions of children, women and men are trafficked into forced labour, domestic servitude and sex trade. It's a multi-billion dollar global business, and estimates of the number of Canadians lost annually to this trade range as high as 16,000.

Human trafficking—for which Canada is a country of source, transit and destination—was front and centre at a conference held Nov. 14 at the Sorrento Retreat Centre in Sorrento, B.C.—a week after Canada's new prostitution law, Bill C-36, received royal assent. Sponsored by the International Anglican Women's Network (IAWN) Canada in partnership with the Compass Rose Society of Canada, the event attracted about 50 people, lay and clergy.

The emotional core of the conference was the story of its first speaker, Glendene Grant of Kamloops, B.C., whose "typical girl next door" daughter Jessie Foster was forced into prostitution in the U.S. at age 20. She had gone on vacation to New York City and Atlantic City with a trusted



▲ **The Rev. Canon Alice Medcof** introduces Glendene Grant, whose talk focused on the personal impact of human trafficking in her life.

PHOTO: CONTRIBUTED

male friend she'd known since she was 15. Unbeknownst to Jessie, the smooth-talking friend had become a sex trade recruiter, and she ended up in a house in Las Vegas, coerced into sexual captivity.

Grant has not seen her daughter since Christmas Day 2005 and has not spoken to her since April 2006. Thanks to her mother's efforts, Jessie's case received wide media attention in the U.S., but to no avail. She has since worked tirelessly to prevent others from meeting her daughter's fate, founding the organization MATH, Mothers Against Human Trafficking.

"I was totally ignorant that such a thing

could happen so easily and effortlessly," said the Rev. Canon Dr. Alice Medcof, conference moderator and ecclesiastical province of Canada link for IAWN.

Joy Smith, a Winnipeg MP, noted that traffickers make up to \$280,000 per victim. "It's second only to the drug trade in profits, and it's happening in every community" she said. And young middle-class girls are quite susceptible. "They are easy to convince, easy to scare, easy to shame. It's a gigantic manipulative game."

Sister of Charity Nancy Brown, an advocate for young people at risk of sexual exploitation, outlined programs and services offered by Covenant House and the Salvation Army. She called the conference important in light of changes to Canada's prostitution laws. "These new laws will only be effective if they are implemented in the community, said Brown. "Education of the public will be key. This conference was a good starting point for educating members of the faith community as to their particular roles in advocacy."

—with files from
Mary Margaret Dempster

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PHOTO: MOYAN BRENN

Picture Your Faith's next theme: Peace

The word “peace” appears in a number of passages in the Bible, including Isaiah 54:10: “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord, who has compassion on you.”

Do you have photographs that illustrate “Peace”? The *Anglican Journal* invites you to share them by sending one or more photographs to Picture Your Faith, our monthly feature. Deadline for submissions is Thursday, Dec. 18. Photos should be high resolution (at least 2500 x1674 and 300 dpi) and sent by email to pictureyourfaith@gmail.com.

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

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Struggling to stay relevant

Continued from p. 1

began the lecture with an anecdote from her childhood in Saskatoon, where Protestants and Catholics lived together in a kind of vaguely hostile mutual ignorance. She praised the ways in which the ecumenical movement and the CCC have worked hard to overcome these barriers of ignorance and distrust in order to work for justice and peace.

She went on to add, however, that the CCC “is taken for granted by the vast majority of people in our country.” While the CCC is a witness of Christian unity and speaks on behalf of its members on many social issues, Leddy said that doesn’t necessarily matter in a postmodern world where, as she put it, “you can say, ‘this is what I believe’ and the answer can be, ‘yeah, whatever.’”

Leddy argued that while it would be “all too easy to go on at some length about how the church itself is responsible for some of its loss of voice in the public square,” the church’s struggle for relevancy is tied to a decrease in public engagement in a country where “the public square has

been emptied out.”

Speaking of political changes that have taken place over the past decades under the aegis of various political parties, Leddy argued that the public square is increasingly controlled and manipulated to serve the interests of those in power, which in turn has led to a growing cynicism about politics on the part of the general population.

But Leddy also saw hope, particularly in her interactions with the volunteers at Romero House. She suggested that there is still a hunger to make the world better, but that for the younger generation, actions matter more. She said that she frequently hears, “We know what the churches say, but we don’t take it seriously; because we look at how the people live, and when we see how they live, we know they [the churches] don’t mean what they say.”

For Leddy, the conclusion was quite clear: it is not enough for the CCC to simply deliver statements in support or condemnation of things. “I think in this postmodern culture, only our lives give weight to our words.”

Brazilians lead 2015 Week of Prayer for Christian Unity

Leigh Anne Williams
STAFF WRITER

Each year, a writing team from a different country prepares liturgical materials and resources to be used internationally for the Week of Prayer for Christian Unity, observed annually from Jan. 18 to 25. This year, a team appointed by the National Council of Christian Churches of Brazil chose its theme from John 4:7, in which Jesus meets a Samaritan woman and says, “Give me a drink.”

The materials—available from the Canadian Council of Churches (CCC)—

explain that the biblical gesture of offering water to a guest as a welcome is familiar in all regions of Brazil, where offering beverages are “trademarks of acceptance, dialogue and coexistence.”

Maria Simakova, co-ordinator for the CCC’s commission on faith and witness, told the *Anglican Journal*, “This image the

Brazilian Christians are offering to world Christians and to Canadian Christians is an image speaking of complementarity; so to drink the water from somebody else’s well is the first step toward experiencing their way of being and being in communion.”

According to the resources, the promotion of Christian unity is of particular importance in Brazil because the country is experiencing a time of intolerance, in which Christian denominations there have adopted a competitive attitude toward one another. The image of a woman giving

water also resonates with other issues of concern in Brazil, including a high level of violence against women and also against the indigenous population, related to large hydroelectric developments and agribusiness.

Canada was invited by the World Council of Churches and the Pontifical Council for Promoting Christian Unity to prepare the resources for 2014, and Simakova said that the CCC estimates Canadian participation increased by as much as 30 per cent, based on traffic on the CCC website, downloads and requests for resources.

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