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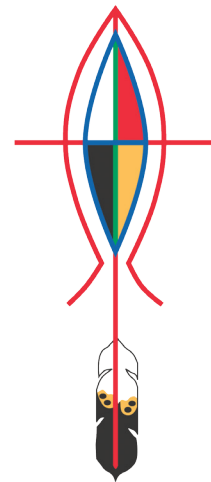
VOL. 143 NO. 1 JANUARY 2017



PHOTO: ANDRÉ FORGET

Archbishop Fred Hiltz holds up a Lampedusa cross, made from the wreckage of refugee boats, as a reminder that the church must help promote social justice. General Synod prolocutor Cynthia Haines-Turner looks on.

ACIP sets wheels in motion



André Forget
STAFF WRITER

Mississauga, Ont.

On November 18, Indigenous ministries and the Anglican Council of Indigenous Peoples (ACIP) laid out concrete steps for how they will continue to pursue self-determination within the national church over the coming years.

The plan is to start small, with Indigenous Anglicans from three or four regions that want to pursue self-determination, Archdeacon Sid Black, ACIP co-chair, told the fall meeting of Council of General Synod (CoGS), the Anglican Church of Canada's governing body between General Synods.

A focus group, co-chaired by former Indigenous ministries co-ordinator Donna Bomberly and Archdeacon Larry Beardy,

See ACIP, p. 6



PHOTO: ART BABYCH

The Congregation Machzikei Hadas in south Ottawa saw its front doors spray-painted with swastikas in November.

Multi-faith solidarity in wake of racist attacks

By Art Babych

It was standing-room-only at a multi-faith solidarity rally in an Ottawa synagogue November 20, following a spate of racist graffiti attacks over six days. Targets included a Jewish prayer centre, a mosque, a church that has a black pastor and two synagogues.

The Congregation Machzikei Hadas in south Ottawa hosted the event two days after its front doors were spray-painted with swastikas and offensive graffiti spray-painted on walls outside the

See When, p. 11

Primate urges unity, witness

“There is so much more that unites us than divides us.”

—Primate Fred Hiltz

André Forget
STAFF WRITER

Mississauga, Ont.

In a wide-ranging address, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, opened Council of General Synod's (CoGS) first meeting of the 2016-2017 triennium by encouraging members to see their church's social justice work as grounds for unity.

“There is so much more that unites us than divides us,” he said, noting the broad support that exists in the church for anti-poverty work and refugee sponsorship. “In that is our strength, in that is our hope.”

It was the first meeting of the council since the tense and emotional General Synod in July, when a controversial motion to allow priests to perform weddings for

same-sex couples passed its first reading.

Following the announcement that the vote had passed, several General Synod members, unhappy with the result, walked out of synod. Eight bishops later signed an open letter expressing their “public dissent” from the decision.

However, Hiltz said the House of Bishops meeting in September had been productive, and that the bishops had left that meeting “not in a state of disarray, but in a state of having had an open, honest, frank conversation with one another.”

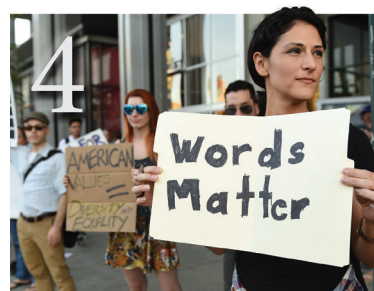
While there remains a “deep divide” in the house on issues of human sexuality, “that is just our reality,” he said.

Hiltz also reminded the council, which meets twice a year and serves as the gov-

See Caring, p. 10

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The Anglican Journal wishes you a happy New Year



CANADA ▶

Churches to pursue ‘common mission’

Tali Folkins
STAFF WRITER

The Anglican Church of Canada and the United Church of Canada ought to work more closely together in the here-and-now despite their outstanding theological differences, a recent report by an ecumenical panel of the two churches recommends.

“Acknowledging our fundamental agreement in a common faith, our churches must engage more deeply in common mission,” concludes *Called to Unity in Mission*, the report of the Anglican Church of Canada-United Church of Canada Dialogue, released last fall.

To achieve this goal, the dialogue recommends the creation of a national co-ordinating committee for looking at possible new ways of collaboration between the two churches, and potentially other churches as well.

It also recommends that the churches continue to work together on reconciliation, particularly with Indigenous peoples; invite each other’s members to take part in their committees; and share physical and human resources at the local, regional and national levels—including pursuing the idea of a common national office.

The report also clarifies that actual union is no longer a goal of the dialogue, however.

The shape of future collaboration between the two churches remains to be worked out by the co-ordinating committee, says Bruce Myers, co-adjutor bishop of the diocese of Quebec and, as former co-ordinator of ecumenical relations for the Anglican Church of Canada, a member of the dialogue. But the possibilities are many, he says. Already, says Myers, the national offices of both churches share some staff, in areas such as resources for mission, philanthropy and human resources.

The report summarized the work of the latest round of dialogue between the Anglican and United churches, which lasted from 2012 to 2016. The previous round, which ran from 2003 to 2009, was the first since negotiations toward the formal union of the two churches collapsed in 1975.

The first was essentially a “getting to know each other again” round, Myers says. With the second round, there was some



▲ Members of the 2012-2016 round of the Anglican-United Church dialogue. Back row (L-R): the Rev. Donald Koots, Brenda Simpson, the Rev. Gordon Jensen, the Rev. Sandra Beardsall, Bishop Michael Oulton, the Rev. Elisabeth Jones, Archdeacon Lynne McNaughton. Front row: the Rev. Stephen Silverthorne, Gail Allan, the Rev. Andrew O’Neill, the Rev. William Harrison, Bishop Bruce Myers.

PHOTO: CONTRIBUTED

hope that the dialogue would make progress on theological differences between the two churches—around their different understandings of the sacraments, the ordering of ministry and the concept of *episkopé*, or oversight, for example. In parishes where there is an ecumenical shared ministry between the two churches, differences in areas such as these limit what United Church ministers can do in terms of administering sacraments to Anglicans, Myers says.

While some progress was made in these areas, the dialogue recognizes that work still needs to be done, he says. But dialogue members also realized that this shouldn’t keep the two churches from working together.

“It’s really about getting to the nitty-gritty, practical expressions of ecumenism,” says Myers. “That’s not to devalue the theological ecumenism that needs to continue to happen so that we can achieve the full visible unity to which we’re called, and which is a gospel imperative. But in the meantime, we need to be giving more visible expression, here and now, to the unity that we already acknowledge that we share—at every level of the church.”

The report also calls for more theological work between the two churches.

It recommends the two churches continue to strive for mutual recognition of ministry.

Differences on the ordering of ministry can have unfortunate, on-the-ground effects for parishioners of both churches—effects that further theological dialogue might be able to prevent, Archdeacon Lynne McNaughton, an Anglican member of the dialogue, said in a news release from the national office. “I think it’s a tragedy that in some small communities across Canada, there’s a United Church with a half-time minister and an Anglican church with a half-time minister, and as numbers diminish, both churches close,” she said. “Both churches want to offer the gospel, the Word and sacraments to nourish those communities. And sometimes we can do it together.”

United Church co-chair the Rev. Andrew O’Neill says that, despite the outstanding differences between the two churches, he feels hopeful about the future of the Anglican-United Church dialogue.

“Overall, I think we have achieved much greater clarity concerning what we already share in common, and where we need to keep talking,” he says. “This is well beyond where we were as denominations when the first phase of the dialogue began.” ■



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Clergy, laity join protest at Standing Rock

André Forget
STAFF WRITER

On November 3, her first day at Standing Rock Sioux Nation in North Dakota, in the midst of a massive push to stop the controversial Dakota Access Pipeline, a stranger came up to the Rev. Leigh Kern and gave her a doughnut.

It was a small thing, but for Kern, a Métis priest from the diocese of Toronto, it encapsulated the experience of living in the camp. “Everybody just takes care of each other,” Kern said in a phone interview from Standing Rock. “There is such peace here—which is strange, because...it’s like we’re in a war zone.”

The day before, Kern, alongside National Indigenous Anglican Bishop Mark MacDonald and the Rev. Laurel Dykstra, of the diocese of New Westminster, had arrived at Standing Rock on the invitation of Canon John Floberg, supervising priest for The Episcopal Church for the North Dakota side of Standing Rock.

On October 23, Floberg had called for “at least 100 clergy” to join him and the Standing Rock Sioux Nation in resisting the construction of the oil pipeline. According to MacDonald, however, the actual number of responders was more than 500. “They stopped counting at 524,” he chuckled. He said that one of the reasons the Standing Rock resistance has garnered



▲ Interfaith clergy and laity join the Standing Rock Sioux Nation in a protest march against the Dakota Access Pipeline.

PHOTO: LYNETTE WILSON/ENS

so much attention is because it is a “convergence” of human rights issues, Indigenous issues and environmental issues.

On November 3, the clergy assembled by the camp’s sacred fire, and denominations that had repudiated the Doctrine of Discovery—a group that includes both the Anglican Church of Canada and The Episcopal Church—reiterated their renunciation in front of the camp and its elders.

They then marched to the Missouri River to hold an interdenominational and interfaith service for the “water protectors,” as the diverse group of protesters at Standing Rock prefer to be called.

As the clergy made their way to the Missouri River, Kern said she could see Hummers, military jeeps and rows upon rows of police barricading the bridge; on the hills above, she had been told, there were snipers.

There were no untoward incidents at the service (which the police had been informed of beforehand). Kern recalled seeing a number of injuries on her first day in camp, and had already heard stories about

protesters being beaten with batons and shot by rubber bullets. Several news reports have described protesters being dispersed with sound cannons, beanbag guns and pepper spray.

But Kern also described a strong sense of spiritual fellowship oriented around prayer, worship and the sharing of resources.

However, while Dykstra—the only non-Indigenous member of the Canadian delegation—also spoke of the camp’s hospitality and deep spiritual focus, she noted a stark difference between the way police treated her compared to the treatment Indigenous people received.

“Praying Indigenous water protectors were pepper sprayed, shot with beanbags and rubber bullets, dragged partially clad from a sweat lodge, assaulted with sound cannons and housed in dog kennels,” she said. “[The] mostly white faith leaders were offered the option of ticket or arrest, handled respectfully and physically unharmed.” ■



PHOTO: ART BABYCH

(L-R): Christ Church Cathedral dean, Shane Parker, Senator Murray Sinclair and Ottawa Bishop John Chapman

‘Forces at play’ threaten reconciliation

By Art Babych

Senator Murray Sinclair, who was chair of the Indian residential schools Truth and Reconciliation Commission (TRC), praised the Anglican Church of Canada for its efforts to further reconciliation between Aboriginal and non-Aboriginal Canadians, but said more needs to be done.

There are “forces at play” in the world that are pushing back against such ef-

forts, Sinclair told guests at the Cathedral Arts Dinner Lecture Series, held at Christ Church Cathedral in Ottawa November 14.

He referred to the recent election of Donald Trump as president of the United States, the June 23 vote by Britain to leave the European Union and to “other places that have elected similar kinds of leaders.”

Those forces see reconciliation as a threat to their sense of self, their sense of the right to control and “the right to predetermine the lives of others and to refuse the

right of others determining their lives for them,” he said.

“You will not be surprised to hear that it could happen here, too,” Sinclair added. “Reconciliation is not a given. It requires dedication from people like you.”

Sinclair, the first Aboriginal judge in Manitoba, was appointed to the Senate by Prime Minister Justin Trudeau in March 2016 and sits as an independent.

He told the gathering that most of his colleagues in the Senate are “looking for a good party” this year during the 150th anniversary of confederation.

“They think we’re going to have 12 months of constant celebration,” he noted.

But Sinclair said he told them, “At the end of [the] year, you’re going to wonder what the hell’s going on in this country.” Indigenous people are not going to join the party, said the senator, citing reasons given to the TRC by young people.

They include: Indigenous children not receiving an adequate education, high suicide rates, the apprehension of children by the child welfare system that exceeds the number of children taken away and placed in residential schools, and high incarceration rates for crimes that need not result in jail time.

“They will tell you that if things don’t change, there may be actions taken by the young people in future generations that this country is not going to like,” said Sinclair.

The senator acknowledged the Anglican church’s “effort and energy” in educating congregations about the work the church did “to contribute to this problem and accepting responsibility for that.” ■

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EDITORIAL ▶



Marites N. Sison
EDITOR

HERE COMES THE new year, full of possibilities and promise.

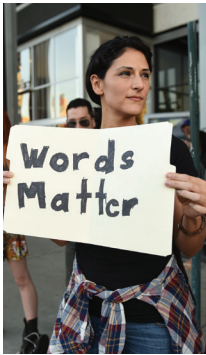
At least, this is the view of some, for whom it brings visions of hope, a clean slate, a chance to start over. Maybe, just maybe, this year will be better.

And so the arrival of the new year is often celebrated in many parts of the world.

This year, however, is markedly different. A number of people around the world, particularly in the United States, will be greeting 2017 with a lot of trepidation.

The year 2016 hasn't quite ended as this is being written, but already a post-election hate crime wave is affecting many parts of the U.S. Sadly, this has spilled over to Canada. (See related story, p. 1.)

The election of Donald Trump as president has coincided with a spike in hate crimes in the U.S., at least 700 occurring in the post-election week alone. These outbreaks of violence and harassment have been directed at Muslims, Jews, immigrants, people of colour, women and LGBTQ (Lesbians, Gays, Bisexuals, Transgender, Queer)—people Trump himself disparaged during his racially charged, sexist and divisive campaign.



▲ In the wake of one of the most divisive U.S. elections in history, activists urge Americans to renounce hate speech.

PHOTO: HAYK SHALUNTS/SHUTTERSTOCK

A particularly chilling video of Trump supporters lifting their hands in a Nazi salute and crying out, "Heil Trump" captured what Jewish organizations have described as a level of anti-Semitic hostility and nativism not seen in the U.S. in decades.

Trump's own actions as president-elect have only added to the rising insecurity and instability many Americans are facing.

It is deeply troubling that he has not bothered to call out his supporters who are inciting hatred and violence. He "disavowed" support for them and renounced racism, not of his own accord, but only upon prompting by media.

Trump's choice of advisers and policy makers—including his chief strategist, who has been accused of anti-Semitism and Islamophobia, and his chief of staff, who has not ruled out creating a "Muslim registry"—has been worrisome, to say the least.

The full impact of a Trump presidency is yet to come, and people not just in the U.S. but around the world are already bracing themselves for the worst. After all, as foreign policy watchers often say, "When the U.S. sneezes, the rest of the world catches a cold."

But there are signs of hope. People are transforming the great sadness and help-

lessness they initially felt into vigilance and a resolve to take peaceful action.

In the U.S. and in Canada, interfaith groups have coalesced and staged prayerful solidarity rallies; there is a strong commitment to continue working together to protect hard-won rights and freedoms. Individuals are making personal pledges to stand up and be counted.

To speak up, to resist evil and oppose actions, especially those directed against the poor and powerless, is "holy work," the Rev. Gay Clark Jennings, president of The Episcopal Church's House of Deputies, stressed in a post-election statement. "This is not a partisan political statement; it is a confession of faith."

In his message to Episcopalians, U.S. Presiding Bishop Michael Curry reaffirmed his church's commitment to support and stand with vulnerable people. It is a commitment, he said, that honours promises one has made in Holy Baptism: "To proclaim by word and example the Good News of God in Christ; To seek and serve Christ in all persons, loving our neighbour as ourselves; to strive for justice and peace among all people, and to respect the dignity of every human being."

These are vows worth reaffirming in 2017 and thereafter. ■

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LETTERS ▶

'The theological equivalent of hate speech'

While a free exchange of ideas is to be welcomed, there are limits to free expression within a civilized society. The statement in the letter *Leave the BCP alone* (Nov. 2016, p. 5) is beyond the pale. It is not simply "politically incorrect"—it is, quite objectively, the theological equivalent of hate speech, whatever the intentions of the writer may have been.

It is patently untrue from a historical point of view: Jesus was killed by the Romans, at the instigation of the religious establishment and a Jerusalem mob, not by the Jewish people as a whole. More gravely, it has been used over the centuries as justification for the persecution, murder and genocide of Jews by Christians. Because of this history, it is simply unacceptable for any Christian to repeat this libel; and it is all the more unacceptable to see it printed in our national Anglican paper.

While the author may perhaps be ignorant of the impact of his words, the same excuse cannot be extended to the *Anglican Journal* editorial staff. I would challenge you to review your policy with respect to hate speech, and to publish an apology to our Jewish neighbours.

And yes, this illustrates precisely why the prayer for the conversion of the

Jews must be removed from the *Book of Common Prayer*.

The Rev. Paul Jennings
Middleton, N.S.

Repudiate toxic ideas

I was disheartened and disgusted, to say the least, to see the letters in the November issue (p. 5) defending the prayer for the conversion of the Jews in the *Book of Common Prayer* (BCP).

Ian Poole's letter was headed, *Prayer not anti-Semitic*. Yes, it is, and so, too, is the false assertion that Israel is our enemy. And to see the anti-Semitic charge that the Jews killed Jesus because they wouldn't accept him as the Messiah in print in the 21st century is outrageous. This libellous charge has been used to incite violence against Jews for centuries, including numerous pogroms, during the Crusades and the Inquisition, and, yes, the Holocaust.

It is discouraging to see that these attitudes, which are certainly not authentically Anglican, have not yet been fully eradicated. The former third collect for Good Friday for the conversion of the Jews—curiously amended to omit Turks, Infidels and Heretics in 1918—was declared inappropriate for use in public liturgy in the mid-1960s by the House of Bishops,

and formally deauthorized by the General Synod and omitted from further printings of the *Book of Common Prayer* in 1989. The next logical step is to correct the oversight that left prayer number 4 in the collection of Prayers and Thanksgivings upon Several Occasions in the BCP. Removing that prayer from our official liturgical text is not political correctness, but an alignment of our prayer book with our theology and the correction of a historic wrong of monumental proportions. The phrase "take away all pride and prejudice in us that may hinder their understanding of the Gospel" does not redeem the prayer, for it is followed by "and hasten the time when all Israel shall be saved," which reflects the underlying false assumption that some—i.e., the Jews—are not saved. We do not believe this any more than we believe that the Jews are responsible for the crucifixion. It is long past time to put a stake through the heart of these vicious lies. If the maxim *lex orandi, lex credendi* [the law of prayer is the law of belief] is true, then we should not be praying what we do not believe, and thus this prayer, like the deauthorized third collect, has no place in our BCP.

Executive Archdeacon Alan T. Perry
Diocese of Edmonton



Picture Your Faith

Do you have photographs that illustrate "Grace"? We invite you to share them by sending to Picture Your Faith, our monthly online feature. Deadline for submissions is January 27.

Please send them by email to pictureyourfaith@gmail.com.



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Canada

COME
AND SEE ►

*Week of Prayer for
Christian Unity:
January 18–25

Walls and wills

By Fred J. Hiltz

THE HISTORY OF humanity is marked by many walls of empires risen and fallen.

All of us have images of the Walls of Jericho, Hadrian's Wall, the Great Wall of China, the Berlin Wall and the Separation Wall in the West Bank. People in the United States are apprehensive about recent talk of building a wall along the border shared with Mexico.

These political walls often take the form of enormous concrete blocks piled high, massive steel plates welded together, vast stretches of chained link fencing topped with barbed wire. Others are swaths of highly militarized territories often described as “no man's land” separating people one from another.

Our world is also familiar with other kinds of walls representing racial, class, economic, gender and religious divides.

Five hundred years ago, Martin Luther nailed to the door of a cathedral church in Wittenburg his 95 Theses for reform in the church. That Reformation brought with it many blessings, but it also spawned many



▲ The Separation
Wall in West Bank

PHOTO: RYAN RODRICK
BEILER/SHUTTERSTOCK

movements through which the church has been further divided.

In the midst of liturgies for this year's Week of Prayer for Christian Unity,* people will be invited to participate in both the erection and dismantling of a wall. The construction will be marked by confession of all the sins by which we have been so deeply divided—ignorance, contempt, spiritual pride, abuse of power, intolerance and assimilation, inquisition and persecution, and acts of exclusion, to name but a

few. I have no doubt that in building this wall, people will be imaginative in their use of wood and stone, and fencing and fabric. Once it is built, the people will pray:

“Lord, our God, look upon the wall we have built which separates us from you and from one another. Forgive us our sins. Heal us. Help us to overcome all walls of division and make us one in you.”

As the liturgy continues, that wall will be dismantled. Its pieces will be quietly rearranged in a form taking the shape of a cross. Here will be a dramatic reflection on St. Paul's preaching: “Christ has broken down the dividing wall of hostility...that he might create in himself a new humanity, making peace, reconciling us to God in one body through the cross...” (Ephesians 2:14–16).

Pray with me, dear friends, that our wills be made strong for continuing to dismantle the walls that so sadly divide us, and that our common witness to the gospel of Christ be more worthy of his prayer that “they all may be one” (John 17:21). ■

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

WALKING
TOGETHER ►

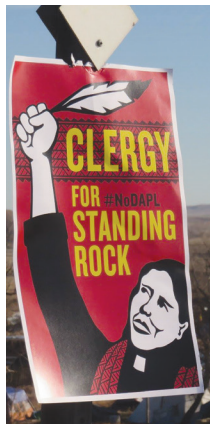
By Mark MacDonald

THEY STOPPED counting at 524, but many more showed up for the November 3 act of protective witness.

The 524 were clergy, registered from over 50 different groups, but many others went along to show support for the Standing Rock Sioux Tribe's resistance to the Dakota Access Pipeline. They also called for an end to the militarized governmental response to the peaceful protest.

Five hundred twenty-four was said to be the number of years that have passed since the proclamation of what now is called “the Doctrine of Discovery.” As organizer Fr. John Floberg told us, the Doctrine of Discovery is the political, social and legal justification for the threat to the Standing Rock Sioux Tribe's sovereignty and life. Many churches present had previously offered their repudiation of the doctrine, but this event called for them to act in accord with their statements.

At this event, the public repudiation of the doctrine by gathered clergy and supporters—using the form developed by the World Council of Churches as the template—was followed by the burning



▲ Poster
expresses support
of clergy who
joined the Standing
Rock Sioux Tribe
protests against
the construction of
the Dakota Access
Pipeline.

PHOTO: LAUREL DYKSTRA

of a replica of the original proclamation. This first act was held at the Oceti Sakowin (Seven Council Fires), where many “water protectors” were camped and the Sacred Fire burned.

After the repudiation, the entire group marched to a site close to the barricade separating government and pipeline from the water protectors.

There, songs were offered and prayers spoken in Lakota, followed by statements from a number of religious leaders.

The sensitivity of this area, environmentally, was clear from the gathering site, where you could see the lakes and rivers threatened. Millions of people live down river, with the Standing Rock Sioux being the most exposed—their lands and many sacred sites.

But something more was apparent, from this vital point: rarely is there seen, so clearly inscribed, the pain of the past and the challenges of the future, its perils and its promise. Rising up from this place of fierce military oppression is a resilient people. Their message of threat describes a human rights violation, the threat to the life of the Sioux intertwined with their

land.

They resist for the sake of their way of life, but it is so much deeper and broader than that. It is hard for the rest of the population to see that this is a microcosm of the threat facing all of our world. It is hard because much of the larger culture has lost the capacity to understand the God-given living connection of people—all people—to the land. The water protectors resist for the Standing Rock Sioux Tribe, but their message is a vital one for all people.

A growing number of people, as witnessed on November 3 and in concurrent actions across Turtle Island, appear to understand the importance of what is happening at Standing Rock. It is becoming a great coalition and there are signs of a dawning apprehension of how critical the argument of the Standing Rock Sioux Tribe is to the rest of the land and its people.

Will we finally see it? Will we finally act? Standing Rock is calling to us all. ■

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

‘A sorry misstatement’

In response to the letters from Peter Iveson (*Leave the BCP alone*, Nov. 2016, p. 5) and Ian Poole (*Prayer not anti-Semitic*, Nov. 2016, p. 5), Iveson's comment that the Jews killed Jesus because they wouldn't accept him as the Messiah is a sorry misstatement.

Rather, a cabal of politically aligned and terrified collaborators with the Roman occupiers used a formally illegal kangaroo court to suppress Jesus' challenge to the status quo.

To Poole's question, “should we not also pray that the Jews might have life in the name of Jesus?” I'd ask: are you saying that Jews otherwise have no life? This was not St. Paul's position. Has God rejected his people? By no means!



IMAGE: LAURA.ST/
SHUTTERSTOCK

The point is that Paul, a proclaimed Jew, never questioned the belief of others, Jewish or pagan, who followed their faith wholeheartedly. His mission was to the ignorant, the undecided and the honest, but as yet unaligned seekers and proselytes—those who had no firm faith.

It is assuredly time we moved above the old, ignorant “Christian good, Jew bad” hate language and ideas that sustain it.

The Rev. F. Mark Mealing
Kaslo, B.C.

Spirituality more important

Opening the November *Anglican Journal* (p. 2), I am faced with the headline: *Toronto elects first openly gay bishop*. As a

supporter of equality in our church, this headline disturbed me deeply.

Having fought the battle, having won the battle, why should it matter what the good bishop's sexuality is?

Surely what is important is his spirituality. Is he a spiritual man? Is he a godly man? Where is he going to lead us?

These are questions so much more important to the church today than an attention-grabbing headline about the man's sexuality.

As a priest of the church, I am not happy with that headline. If I were that bishop, I would not be pleased with it either.

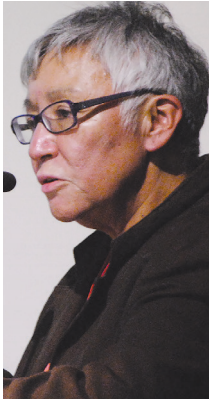
Archdeacon Dennis B. Hayden
Salt Spring Island, B.C.

LETTERS ►

The Anglican Journal welcomes letters to the editor. Letters go to Marites (Tess) Sison, editor, and Meghan Kilty, General Synod director of communication.

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



COUNCIL OF
GENERAL
SYNOD ►

▲ “If we don’t support language, then all the [Indigenous] children that are coming up are going to lose their identity,” says Anglican Fund for Healing and Reconciliation co-ordinator Esther Wesley.

PHOTO: ANDRÉ FORGET

Language preservation key to reconciliation

André Forget
STAFF WRITER

Mississauga, Ont.

If the Anglican Church of Canada wants to strengthen its reconciliation efforts, it should continue to provide funds for the preservation of Indigenous languages, says Esther Wesley, co-ordinator for the Anglican Fund for Healing and Reconciliation.

In a November 17 presentation to Council of General Synod (CoGS), Wesley provided a statistical breakdown of the projects the fund has supported since its launch in 1991. Of the various kinds of initiative the fund supports, the largest single category has been translation and language preservation.

Of the \$7,359,209 the fund has disbursed since it was established, roughly \$960,000—around 13 per cent—has gone toward a total of 70 language and translation projects across the country. The fund, which offers grants that “help educate and heal,” was established by the church in response to the harmful legacy of the Indian residential school system.

Wesley explained that over the course of her 15 years as co-ordinator for the fund, she has become convinced that most of the issues Indigenous peoples are facing



▲ CoGS members line up at microphones to read out *An Action in Solidarity with the Indigenous People of Canada*.

PHOTO: ANDRÉ FORGET

have a common root: the loss of identity that occurred when Indigenous children were taken from their homes and forced to attend residential schools—loss of identity that was tied up in loss of language, she said. “If we don’t support language, then all the children that are coming up are going to lose their identity.”

Wesley said that by losing their language, Indigenous children also lost their sense of community and their traditional values, which in turn has led to rampant addiction problems, family breakdown, community dysfunction and extremely high rates of suicide among Indigenous

people.

The fund has provided millions of dollars for programs that support children and youth, development of resources, reunions for residential school survivors, training, capacity building and community healing services. But supporting the preservation and teaching of Indigenous languages is necessary if Indigenous people are to rebuild their sense of self, she said.

“The church has been talking about reconciliation, but you cannot have reconciliation without the support of the people whose lives were destroyed, the communities that were destroyed,” Wesley said.

Wesley said that she started compiling the fund’s statistics during a sabbatical in 2016. To date, 654 projects have been funded, with \$2.5 million spent on 217 projects in Ontario (mostly from the dioceses of Algoma, Keewatin and Toronto) and \$2.3 million on 206 projects in British Columbia. Manitoba’s 75 projects received \$798,536, Saskatchewan’s 44 projects were given \$521,471 and Alberta’s 30 projects got \$318,175. Yukon’s 22 projects received \$276,954, while \$245,785 went to Quebec’s 27 projects; the Northwest Territories hosted 11 projects and received \$105,271. ■



PHOTO: ANDRÉ FORGET

Archdeacon Michael Thompson says that in a time of rising “nativist and nationalist movements,” the church must be a witness to co-operation and respect across deep differences.

Unity is witness, says church’s general secretary

André Forget
STAFF WRITER

While recent years have seen much talk of “unity” in certain quarters of the deeply divided Anglican Church of Canada, unity is not just an end in itself, says Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada.

In a November 20 presentation to Council of General Synod (CoGS), Thompson described the unity of the church as “not just about getting along with each other for the sake of getting along,” but being a “part of our ministry and witness.”

Thompson said that in a time of rising

“nativist and nationalist movements...in which people are narrowing their vision to what they perceive to be their own good, even while ignoring the reality that if the common good fails, personal good is hard to achieve,” the church must be a witness to co-operation and respect across deep differences.

In the wake of a particularly fractious General Synod in July, where a controversial motion to allow the marriage of same-sex couples passed its first reading, Anglicans need to work to understand each other better, he said. In response to frustrations voiced at General Synod regarding the legislative structures and pro-

cesses of the church, Thompson sounded a note of caution about the idea that changes to the church’s decision-making process would foster a greater sense of unity. “We still have not listened to one another to the point of building understanding of those differences among us that trouble us most,” said Thompson. “If we do not take the time it takes...to understand that diversity as a dimension of our faithfulness, then there is no process of discerning and deciding that will allow us to avoid the consequences that we experienced at General Synod.”

Instead, Thompson said, it is a matter of “the whole church understanding the whole church as legitimately the church.” ■

ACIP lays out plan for self-determining spiritual ministries

Continued from p. 1

will oversee the details, and the initial goal will be to select leadership in a way that is in line with Indigenous practice.

Canon Grace Delaney, an Indigenous CoGS member from the ecclesiastical province of Ontario, said leaders in Indigenous communities are selected by the community itself. It is also typical for the community to decide what kind of leadership training is needed.

Ministry in these pilot regions will focus on “the poor, the crippled, the lame and the blind,” according to the teachings from Luke 14:12-14, and will cover both Indigenous communities and ministry to Indigenous people in urban areas.

Advice on incorporation will come from former General Synod prolocutor Harry Huskins.

When General Synod met in July, Indigenous ministries and ACIP had released a plan for a “confederacy of Indigenous spiritual ministry” and outlined some potential features. It offered a big-picture view of how a fully Indigenous Anglican church will be distinct, but it did not explain how



PHOTO: ANDRÉ FORGET

National Indigenous Anglican Bishop Mark MacDonald (centre) gives Council of General Synod members some background information on Indigenous self-determination.

the features would be implemented.

In 2015, the eighth National Anglican Sacred Circle expressed its support for the idea of a fifth, fully Indigenous ecclesiastical province. (The Anglican Church of Canada currently has four ecclesiastical provinces: Canada, Ontario, Rupert’s Land,

and British Columbia and Yukon.)

However, at the CoGS meeting in March, MacDonald said the emphasis was not on structure, but on the mission itself—the most immediate goal being the establishment of self-determined ways of doing ministry.

ACIP and Indigenous ministries reiterated the reason at the fall meeting. According to Delaney, of the approximately 150 Indigenous clergy serving in the Anglican Church of Canada, most are unpaid.

Several CoGS members gave their reactions to the presentation.

Quebec Co-adjutor Bishop Bruce Myers, whose diocese includes the isolated Naskapi nation of Kawawachikamach, wanted to know whether this leadership model could be used there. Myers said he has also found a similar need for more flexible, community-based forms of leadership in the remote, non-Indigenous communities within his region.

In response, Canon Virginia “Ginny” Doctor, Indigenous ministries co-ordinator, said Indigenous ministries has already explored options, such as a “moveable seminary” that would bring teachers to communities for intensive education, or doing the reverse and bringing Indigenous leaders-in-training to a local centre for intensive, short-term education. She suggested either of these models might work in Quebec. ■

COUNCIL OF GENERAL SYNOD ▶

Dioceses urged to consider marriage motion

André Forget

STAFF WRITER

Mississauga, Ont.

On November 20, Council of General Synod (CoGS) passed four resolutions related to how it will deal with the resolution on same-sex marriage in the triennium before General Synod 2019.

CoGS resolved to translate the materials related to the motion into Indigenous languages, and to have its members encourage consideration of the motion in the synods of their home dioceses and ecclesiastical provinces. It asked the primate, Archbishop Fred Hiltz, to appoint a task group to facilitate consideration of the motion changing the marriage canon to allow same-sex marriage.

It also voted to have its members invite their dioceses to share resources they found helpful in learning about the proposed change to the marriage canon, with the office of the general secretary, and to indicate if further resources are needed.

The resolutions came out of sessions on November 18 and 19, in which CoGS members discussed the best way for the council to encourage dioceses and ecclesiastical provinces to continue the discussion on same-sex marriage in advance of the second and final vote on the matter in 2019.

The council had originally planned to act on the resolutions during a legislative session on November 19, but passionate debate about the appropriate wording caused the vote to be pushed to the next day to ensure the wording of the resolutions reflected CoGS' intent.

The resolution calling CoGS members to encourage their dioceses and provinces to continue to consider the marriage canon had originally asked CoGS members to serve as "ambassadors." However, some members expressed concern that this would put them in the role of advocating for a change to the marriage canon.

"Are you going to make me go out and promote this resolution to move forward?



▲ The Rev. Gillian Hoyer, the Rev. Clara Plamondon and the Rev. David Burrows discuss CoGS' role in carrying forward the discussion on same-sex marriage.

PHOTO: ANDRÉ FORGET

Are you expecting me, as a member of CoGS, to give copies to other people?" asked the Rev. Vincent Solomon, of the ecclesiastical province of Rupert's Land, before adding that he would prefer not to.

A similar concern was raised by John Rye, also of Rupert's Land. "Where a number of us have been publicly identified as advocates who clearly will be doing advocacy during this process, are we really the right people to be saying, 'We come from CoGS, and we want you to consider this?'" he asked.

General Synod prolocutor Cynthia Haines-Turner said members are not being ordered to do anything, but are being "invited" to encourage a discussion to happen.

"We are in a position where the dioceses and provinces are bound by the constitution to consider a motion that has passed first reading in preparation for its second reading," she said. "The intent of this motion is that the members of the Council of General Synod [will] enable that consideration to happen."

The resolution calling CoGS to encourage consideration of the marriage canon notes that this was "in accord with the provision in the Declaration of Principles 'that between first and second reading the matter be referred for consideration to diocesan and provincial synods.'"

Concerns, nevertheless, remained,

particularly around the question of translation. Bishop Larry Robertson, of the diocese of Yukon, raised concerns about how much it would cost, noting that in his own experience, it is "not cheap" unless done by volunteers.

Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, said the national office has looked into the costs of professional translation, and said the officers of General Synod are considering using money from the contingency fund to pay for it.

National Indigenous Anglican Bishop Mark MacDonald said that while he supported the motion, CoGS needed to be aware that many Indigenous communities don't even have such basic liturgical resources as the *Book of Common Prayer* and the *Book of Alternative Services* in their own language.

"For us to show up with all sorts of glossy prints of something, when we haven't followed through on a lot of other things...it doesn't look very good," he said. "I am hopeful that this indicates a commitment on the part of Council of General Synod and the Anglican Church of Canada for adequate and just translation as a policy."

Haines-Turner responded by noting that the resolution, which includes a clause requiring translation to be done in consultation with Indigenous partners, is worded in such a way as to allow General Synod's management team to provide Indigenous Anglicans with the desired resources in a way that is appropriate.

CoGS also saw a motion brought to the floor by two of its first-time members, Melanie Delva and Dale Drozda, both from the ecclesiastical province of British Columbia and Yukon. The resolution, which passed by consensus, called on the Canadian Anglican church to "reaffirm" its commitment to the right to free, prior and informed consent enshrined in the UN Declaration on the Rights of Indigenous Peoples and in the 94 Calls to Action of the Truth and Reconciliation Commission. ■

Council members approve balanced budget for 2017

André Forget

STAFF WRITER

Mississauga, Ont.

On November 19, Council of General Synod (CoGS) approved a balanced budget of \$11.23 million for General Synod in 2017.

The budget, presented to CoGS by General Synod treasurer Hanna Goschy the day before, includes a projected surplus of \$47,360, compared to an expected surplus of \$124,000 in the 2016 forecast.

In her presentation, Goschy said the projected surplus for 2016 was, in part, caused by vacant staff positions and projected expense savings.

The budget also projects "modest surpluses" from 2017 through 2021.

"Proportional gifts from dioceses are planned to be \$8.4 million in 2017. Proposed budget includes a contingency of \$125,000 in 2017—a reduction of budgeted revenue—to allow for possible shortfall at the aggregate level," a budget narrative sent to CoGS also said. "The contingency grows to \$200,000 by 2021, reflect-

ing the view that proportional giving cannot be predicted without confidence five years from now."

Goschy said it was critical that dioceses maintain their proportional gift commitments, which make up about 87 per cent of General Synod's core revenue. She noted that giving in the Anglican Church of Canada has dropped significantly over the past 25 years, from almost \$10.5 million in 1992, to \$8.4 million in 2016. While the current picture is stable, the empirical data suggests a sustained drop in proportional giving of three per cent annually, she said.

Proportional giving is based on a formula by which dioceses provide the national church with 26 per cent income of "certain audited financial statement revenues," and Goschy said that many dioceses are unable to meet this target. "It's important to remember that proportional gifts are really a gift," she said. "All dioceses do what they can to provide that to us."

During a period for questions following the presentation, John Rye, of

the ecclesiastical province of Rupert's Land, noted that nine years ago the church's financial position seemed to be one of "impending doom."

He asked what had happened to create the relatively stable financial picture painted by the 2017 budget.

Goschy said things had levelled off following the recession of 2008, but that this comfort was "short-term." "That is no reason to feel permanent confidence," she said. "Proportional giving will drop—we don't know when that's going to be."

Andrea Mann, director of global ministries and partnership, added that part of the stabilization that took place following the recession involved serious cuts to programming and staffing.

Melanie Delva, of the ecclesiastical province of British Columbia and Yukon, asked whether General Synod has ever passed a resolution mandating it to pay its employees a living wage.

Goschy said that to her knowledge, there hasn't been such a resolution, but that she believes national

church employees do receive a living wage.

Archdeacon Michael Thompson, the Anglican Church of Canada's general secretary, said he has "some confidence" the national church is a living wage employer, noting that salary adjustments are made annually to match cost of living in Toronto.

He offered to look into the matter further and provide a conclusive answer at a future meeting of CoGS.

Dean Peter Wall, of the ecclesiastical province of Ontario, asked about whether a current appraisal has been made of the market value of the national office at 80 Hayden Street in Toronto. Wall asked if synod might consider selling the building if its value has increased significantly since its purchase in 2004.

Goschy said the financial management committee had received a report in 2015, analyzing the costs of maintaining the building versus selling and leasing space elsewhere. The report concluded that it would be cheaper for the national office to remain in its current location. ■

“Proportional giving will drop—we don't know when that's going to be.”

—Hanna Goschy, General Synod treasurer

COUNCIL OF
GENERAL
SYNOD ►

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- *National consultation on Indigenous self-determination planned for 2017*
- *Anglican church seeks 'reconciliation animator'*

Church needs to 'raise up,' support laity

André Forget
STAFF WRITER

Mississauga, Ont.

The Anglican Church of Canada needs to recognize the unique challenges lay people face in participating in church governance at the national level, Katie Puxley told Council of General Synod (CoGS) in her November 20 reflection.

"It is extremely difficult for people who are not clergy to be here, and there are a lot of young people here who are making sacrifices to be present," Puxley, a CoGS member from the ecclesiastical province of Canada said. "It is so important for laity to be raised up and given a place at the table."

Puxley's comments came during a reflection session on the final afternoon of the first CoGS meeting of the 2016-2019 triennium, in which four members were asked to reflect on how the meeting had gone.

Puxley noted that she has had to put in extra work in order to get time off for CoGS, because she had already spent her vacation time for the year on General Synod. Though she was asked to serve on a committee, she does not have the vacation time to participate at additional meetings and had to decline.

She added that this is especially true for young CoGS members, who are still in the early stages of their careers.

Moreover, while she appreciated the sense of openness and fellowship she experienced at CoGS, she felt the preponderance of clergy present (11 of the council's 26 elected members are in holy orders) meant members were assumed to have a base level of knowledge about the bodies, structures and organization of the national church.

Puxley suggested a resource be made available to give first-time lay members a background that could inform the work they are being asked to do.

In addition to voicing her concerns



▲ **Katie Puxley says lay members "make sacrifices" to be present at national church meetings.**

PHOTO: ANDRÉ FORGET

about the role of laypeople in the church, Puxley commented on the importance of the work being done by the Anglican Council of Indigenous Peoples (ACIP), and in particular, on the need for adequate and appropriate translation of worship materials into Indigenous languages.

This theme that also came up in the reflections of Bishop Larry Robertson, of the ecclesiastical province of British Columbia and Yukon, Canon (lay) Grace Delaney, of the ecclesiastical province of Ontario, and the Rev. David Burrows, also of the ecclesiastical province of Canada.

Robertson, bishop of the diocese of Yukon, spoke passionately about his excitement over Indigenous Anglicans' movement toward establishing a self-determining Indigenous church. "I can't say there isn't fear or trepidation, but I can tell you how much I rejoice," he said.

Robertson, who spent most of his more than 40 years of ministry working in the North, added that Indigenous people have much to teach the rest of the church about being Christian. "Many of the northern or Indigenous values are more in line with the

values of Christ than the individualistic values that I have experienced in lots of southern Canada," he said. "I don't know why people get so upset about adopting cultural customs into the Christian faith—we've been doing it for 2,000 years."

Burrows also spoke of the importance of translation, recalling the years he spent as a child in the diocese of the Arctic listening to the gospel read in Inuktitut. However, the focus of his own reflection was on how much less divided council seemed compared to General Synod.

"Why does it happen here, in this gathering, as opposed to every other place we gather as church? There [are] no regional, geographic, theological or cultural identifiers...we acknowledge each other, and we interact with each other," he said. "We are integrated and interrelated."

Burrows acknowledged that the fact that council members were not required to vote "yes" or "no" on issues, but used a consensus-based model of decision-making, might have accounted for the sense of unity he experienced.

Delaney, who serves in the largely Indigenous diocese of Moosonee, compared this meeting of CoGS with her first experience on the council years before, and said the 2016 council meeting had been "very relaxing."

She added that while patience is still required in dealing with differences in the Anglican Church of Canada, she felt the church is reaching a critical point in its ability to embrace difference.

"I am actually seeing and feeling in this circle the heartbeat of reaching a time and beginning of a journey of mutual respect and honouring one another, and a respecting of our own ethnicities and cultures which our Creator destined us to be a part of, and having the willingness to share and see one another as Christ's," she said. ■

WORLD ►



▲ **Joel Mubili, deputy chief medical officer at Partners in Health, a PWRDF partner in Burundi, gives a presentation at a national gathering in Toronto November 4.**

PHOTO: TALI FOLKINS

Tali Folkins
STAFF WRITER

In Mozambique, not all health centres have electricity, and light can be hard to come by when night sets in. Unfortunately, however, nighttime is when most babies are born. This means staff have to do what they can to provide light, as Zaida Bastos, director of the development partnership program at The Primate's World Relief and Development Fund (PWRDF), saw first-hand during a trip to the impoverished East African country this summer.

Bastos says that at one clinic she met a nurse who depended on the light from her cell phone during nighttime labours. The nurse would hold the phone between her teeth so that her hands would be free.

Two countries away, in Rwanda, a working light bulb can mean the difference between life and death, says Joel Mubili, deputy chief medical officer at Partners in Health, a non-governmental organization and PWRDF partner that runs a hospital and other facilities in the country. Mubili says he once had to transfer a woman in labour to a hospital—a two-hour drive away—for a Caesarean section because the light bulbs in the clinic where he was



▲ **A new mother rests with her baby at a PWRDF-funded health centre in Mozambique. The baby was born unresponsive, but was resuscitated at the health centre.**

PHOTO: ZAIDA BASTOS

working had burned out. "It was very dangerous for the mother and her baby," he says. "Really, you cannot imagine the difference that having equipment in a facility can make."

But from ambulances in Burundi to "solar suitcases"—portable solar power units—in Mozambique, much-needed equipment is flowing into East African clinics as a result of money provided since 2016 by PWRDF and the government of Canada, attendees at the agency's

annual gathering in Toronto heard last November. Other PWRDF funds are allowing health centres to train and pay much-needed staff.

PWRDF's board met with representatives from dioceses November 2-6. On November 4, information sessions on PWRDF's maternal, newborn and child health program (MNCH) were offered by Bastos, Mubili and Sophie Matte, senior program officer at Village Health Works, PWRDF's partner with the program in Burundi.

Implemented in April 2016, the initiative is a five-year joint program with Global Affairs Canada (formerly known as Foreign Affairs, Trade and Development Canada) focusing on maternal and child health in 350 villages in Burundi, Mozambique, Rwanda and Tanzania. The project has a total budget of \$20.5 million, \$2.79 million of it to come from PWRDF and the rest from Global Affairs Canada. PWRDF received a boost in October with a \$500,000 contribution from the diocese of Toronto, most of which will go toward helping PWRDF pay its share of the program. ■

CANADA ▶



▲ The Youth Internship Program offers high school and university students a chance to learn valuable work skills and gain a meaningful experience of church.

LOGO: DIOCESE OF OTTAWA

Helping youth build skills, deepen faith

André Forget
STAFF WRITER

Since late September, 18-year-old Lizzy Jones, of Ottawa, has been working on a unique project: she is collecting the memories and stories of Anglicans from the parish of Metcalfe-Greely-Vernon. She hopes these will form the basis for a film or book.

Like many multi-point rural parishes, Metcalfe-Greely-Vernon is facing some difficult decisions in the near future. Due to declining revenues, one or more of its churches may be forced to close. Should this happen, the memories and recollections Jones is documenting might allow something of their history and impact on the community to live on.

The opportunity—which Jones says has given her a first taste of work in a “professional setting”—is part of a pilot project launched by the diocese of Ottawa in 2016, the Youth Internship Program, or YIP, as it is affectionately known to those involved.

“I never really wrote professional emails before, and I’m learning a lot about business etiquette,” Jones says, laughing, when asked what she’s learned so far. “[But] it is very open and very safe, and they really help you figure out what’s going on.”

YIP is the brainchild of Donna Rourke, the director for youth ministry at St. James, Manotick, who conceived of the program as a way for high school and university students to learn valuable work skills while gaining a deeper and perhaps more meaningful experience of church.

The pilot, which will run until June 2017, places youth in their late teens with parishes and faith-based community groups, such as the ecumenical justice group KAIROS and Habitat for Humanity.

For two hours a week, interns get paid office experience, and attend monthly faith



formation and leadership sessions with other interns in the program. They are also given a chance to learn how to conduct themselves in job interviews and other work-related skills.

Employers, on the other hand, can put interns to work on projects like the one Jones is undertaking, which they might not have time for otherwise.

Rourke says the idea for the program came to her following a lecture at Carleton University by the Rev. Tom Sherwood, a professor and United Church minister, about how and why youth become involved or stay involved in faith communities.

Sherwood argued that while churches have often turned to worship and education in their efforts to grow and retain congregations, most young people are drawn to church for the sense of community belonging.

▲ Lizzy Jones, left, and the Rev. Kerri Brennan are recording stories of Anglicans at the parish of Metcalfe-Greely-Vernon.

PHOTO: CONTRIBUTED

“Youth who are an active part of the church community...end up experiencing attachment to the church, and that promotes their membership in the future,” said Rourke.

The internships are a way of helping youth feel that they not only belong, but are valued members of their communities, she noted. They also have an important spiritual dimension.

The Rev. Kerri Brennan, who was rector of Metcalfe-Greely-Vernon when Jones was hired and is on the steering committee, said the program plays a vital role in making the church “an accessible place for young people to come and feel welcome, wherever they are in their faith, to explore that deeper with each other and with lay people and ordained clergy.”

Rourke agreed, noting that the Christian formation elements of the program were expanded for the second group of interns at the request of the interns themselves. When asked how the program could be improved, each of the first six interns suggested including Christian mentors who could help them navigate their own spiritual journeys.

“You could have just sent me flying! I never expected them to say that,” said Rourke. ■

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CANADA ▶

“[The cross] is a reminder to us of the suffering of so many people in the world, and the need for us to respond as people of compassion.”

—Primate Fred Hiltz

Caring for the poor means ‘answering God’s call’

Continued from p. 1

erning body of General Synod between its triennial meetings, that in the three years leading up to the second reading of the motion, debates about same-sex marriage should be taken up by dioceses and parishes, rather than the national church.

He encouraged the council to adopt the theme of General Synod 2016—“You are my witnesses”—to guide its own work over the coming triennium, and to be inspired by it to focus on pressing issues facing the church and the world. These range from religiously-motivated violence, human trafficking and climate change to reconciliation with Indigenous peoples and strengthening theological education, he said.

“When we are feeding the hungry,

when we’re housing the homeless, when we’re opening our parish halls, when we are caring for the poor, we are answering God’s call, God’s claim on our lives—you are my witnesses,” he said.

Hiltz closed his address by telling the council about his recent trip to Rome, where he received a Lampedusa cross, made from the wreckage of refugee boats that washed up on the shores of the Italian island of Lampedusa, in the southern Mediterranean. Hiltz, who said he now takes the cross with him everywhere he travels, held it up as an example of the challenges the church needs to address.

“[The cross] is a reminder to us of the suffering of so many people in the world, and the need for us to

respond as people of compassion,” he said.

Following Hiltz’s address, most of the first day was taken up in orientation and activities designed to introduce council members to one another and to the committees and bodies that perform the work of the national church.

Several CoGS members who spoke to the *Anglican Journal* expressed relief at the less stressful tone of the council meeting, compared to the tensions of last summer’s General Synod.

“People seem to be here knowing there are divergent opinions but wanting unity,” said Katie Puxley, a lay member from the ecclesiastical province of Canada. “People have come because they want to be

together; they don’t want that diffidence to continue, but they are not sure how to proceed yet.”

Melanie Delva, representing the ecclesiastical province of British Columbia and Yukon, agreed.

“I had anxiety going into General Synod that I don’t have coming into this meeting,” she said. “Thus far, the conversations that I’ve had have not been as fraught as the ones I had at General Synod. So I feel like things have calmed down a little bit.”

The Rev. Vincent Solomon, from the ecclesiastical province of Rupert’s Land, said he felt the CoGS meeting was, so far, much more “congenial.”

“There doesn’t seem to be the us/them attitude that there was at General Synod,” he said. ■

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CANADA ▶



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• *Episcopal churches in Maryland, Indiana vandalized with hate speech*

‘When one is targeted, we’re all targeted’

Continued from p. 1
 synagogue.
 Rabbi Reuven Bulka, the spiritual leader of Congregation Machzikei Hadas, drew sustained applause and a standing ovation when he greeted the more than 600 people present with the words, “Welcome to the real Ottawa,” saying those gathered represented “a mosaic of our community.”
 Because the rally was held on the Jewish Sabbath, cameras and other recording equipment were not allowed inside the synagogue.
 Speakers included Premier Kathleen Wynne, Ottawa Mayor Jim Watson and Ottawa Police Chief Charles Bordeleau, who was applauded when he announced that a youth had been arrested that morning in connection with the attacks. The teen faces several charges, including uttering threats and mischief to religious buildings.



PHOTO: ART BABYCH

Canon John Wilker-Blakley, ecumenical interfaith officer for the diocese of Ottawa
 Anglicans were among several religious leaders at the event and included Col. the Rt. Rev. Nigel Shaw, who is the first elected bishop of the Anglican Military Ordinariate, Dean Shane Parker of Ottawa’s Christ

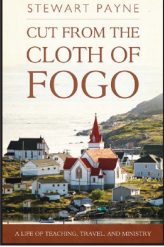
Church Cathedral, David Selzer, executive archdeacon of the diocese of Ottawa, and some diocesan priests.
 Canon John Wilker-Blakley—ecumenical interfaith officer for Ottawa diocese and president of the Capital Region Interfaith Council (CRIC)—was also at the rally.
 The graffiti attacks “are yet more events in a series of hateful things that have been reported especially since the election of Donald Trump as president-elect of the United States,” he wrote in a letter published in the *Ottawa Citizen* November 19.
 “This behaviour is abhorrent, but more abhorrent still is that it reveals how much racism, sexism, anti-Semitism, etc. is bubbling just below the surface of our society.”
 On behalf of the CRIC, Wilker-Blakley expressed “outrage at this behaviour and the attitudes which empower them.”
 The *Anglican Journal* asked


Wilker-Blakley what Anglicans could do to prevent similar attacks. “The most important thing is to continue to work at education and understanding, and to include within our Prayers of the People our prayers for the mosques and synagogues in the neighbourhood, and try to help people understand how important our common faith is,” he said. “There is much more that unites us than divides us in all kinds of areas.”
 Wilker-Blakley termed the solidarity event “a wonderful gathering” and appreciated that major faith groups represented in the recent attacks were present in the same worship space and were “talking on the same microphone, speaking the language of unity.”
 The premier, who was in Ottawa for the Ontario Liberal Party’s annual general meeting, was among those who spoke.
 “We are Ontario,” she said. “This is what we are...people committed to the inclusive society we strive for.” People cannot be complacent, she said. “We have to stand together.”
 In his remarks, the mayor of Ottawa said the graffiti attacks are a reminder that hate and prejudice still exist in the city. “When one is targeted, we’re all targeted,” Watson said.
 “The Muslim community stands with our Jewish brothers and sisters” in opposition to hate crimes, said Imam Samy Metwally. Walls of the Ottawa Muslim Association mosque were splattered with red paint overnight November 17.
 The spate of attacks started November 15, when Rabbi Anna Maranta found swastika and anti-Semitic slur spray-painted on her home in the Glebe section of Ottawa, where she runs a small Jewish prayer centre.
 The Rev. Gregor Sneddon, rector of nearby St. Matthew’s Anglican Church, along with his son, William, and Kirkland Adsett, music director at St. Matthew’s, were among several people who came to a candle-lit service on the steps of Marant’s home to pray and offer their support. “We at St. Matthew’s offered to paint the doors, but someone had already done it,” Sneddon told the Journal. “We brought a plate of baklava.”
 The Rev. Rhonda Waters, rector of the Church of the Ascension, along with members of her family and United Church ministers, also came to offer support. ■

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<input type="checkbox"/>	02 Luke 2.22-40
<input type="checkbox"/>	03 Revelation 22.6-21
<input type="checkbox"/>	04 1 Corinthians 2.1-16
<input checked="" type="checkbox"/>	05 Matthew 5.13-20
<input type="checkbox"/>	06 Psalm 119.1-16
<input type="checkbox"/>	07 Psalm 119.17-32
<input type="checkbox"/>	08 Deuteronomy 30.1-20
<input type="checkbox"/>	09 Ezekiel 16.1-22

DAY	READING
<input type="checkbox"/>	10 Ezekiel 16.23-43
<input type="checkbox"/>	11 Ezekiel 16.44-63
<input checked="" type="checkbox"/>	12 Matthew 5.21-37
<input type="checkbox"/>	13 1 Corinthians 3.1-23
<input type="checkbox"/>	14 1 Corinthians 12.31b-13.13
<input type="checkbox"/>	15 Psalm 119.33-48
<input type="checkbox"/>	16 Psalm 119.49-64
<input type="checkbox"/>	17 Psalm 119.65-80
<input type="checkbox"/>	18 Leviticus 19.1-19

DAY	READING
<input checked="" type="checkbox"/>	19 Matthew 5.38-48
<input type="checkbox"/>	20 Matthew 6.1-15
<input type="checkbox"/>	21 Matthew 6.16-34
<input type="checkbox"/>	22 1 Corinthians 4.1-21
<input type="checkbox"/>	23 Exodus 24.1-18
<input type="checkbox"/>	24 Psalm 2.1-11
<input type="checkbox"/>	25 2 Peter 1.1-21
<input checked="" type="checkbox"/>	26 Matthew 17.1-13
<input type="checkbox"/>	27 Matthew 17.14-27
<input type="checkbox"/>	28 Joel 1.1-20

CANADA ▶

Offering a 'ministry of presence'

Tali Folkins
STAFF WRITER

Serving with the Mission to Seafarers, says the Rev. Eric Phinney, can be an eye-opening experience in many respects—down to the way you see items on a store shelf.

“When you become a chaplain, you suddenly get exposed to this whole new world,” he says. “You begin to see and understand how stuff moves around the planet, and at what cost.”

Often, he says, people don't realize that there's a hidden cost behind the low prices of many imports—the toll taken on those who work in the shipping industry. But it's something he frequently sees in his work as chaplain at the Mission to Seafarers station in Saint John, N.B.

“Why could you buy that pair of pants... for \$12.95 or whatever? Well, there's a cost to that... We're relying, in some cases, on slave-like conditions.”

Phinney, along with a dozen of his counterparts from Mission to Seafarers stations across Canada, was in Toronto November 15-17 for the organization's annual conference. Many spoke of the challenges



▲ **Founded in 1856 as a “worldwide Anglican outreach ministry,” the Mission to Seafarers has 10 stations in Canada.**

FILE PHOTO: ALYSSA BISTONATH

faced by the seafarers they minister to—and of the difficulty they themselves experience in trying to help so many people, given limited time and finances.

To minimize their costs, freight ship companies typically hire crew members from the poorest countries, Phinney says—people who will work in extremely difficult conditions out of economic necessity. Their jobs typically require them to be away from home from seven to 12 months of the year

at a time, working long hours in sometimes dangerous conditions. Food may be scarce on the ships, and their employers may be behind in paying them. Or their employers may bar them from returning home for family funerals or other important events.

Since 2006, seafarers have been guaranteed certain rights—to decent work conditions, accommodations, food and medical care, for example—under a set of international regulations, the Maritime Labour Convention. In practice, however, crew members are often afraid to exercise these rights for fear they'll be fired or blacklisted, Phinney says.

“I remember going on one ship and asking, ‘How are things going?’ and they said, ‘Well, all the paperwork says it's going well, but nothing really happens that way,’” Phinney says. “They were trying to say things are really bad on the ship.”

Typical Mission to Seafarers ministry consists of chaplains visiting ships in port and speaking with crew members to offer them prayer, material support and advocacy when needed. It's also a goal of the organization, Phinney says, to offer seafarers a place of welcome at their stations when they come ashore.

“We're trying to give them a home away from home, and a bit of a respite.”

Sometimes the company that owns a ship may go bankrupt and suddenly leave the crew stranded in a foreign country—without food and other necessities, or pay.

Earlier this fall, the Rev. Maggie Whittingham-Lamont, chaplain at the Halifax station, visited one such vessel in Cape Breton, to find unpaid and hungry crew members huddling around tiny space heaters. She and colleagues supplied them with food for the night and warm clothes.

“We sort of panic when we're faced with something like that, because it's not really budgeted for,” she says. It usually means she has to scramble for funds from donors. In 2012, she and her colleagues were able to amass enough airline travel points to send eight crew members from an abandoned tugboat home to Honduras and Guatemala.

Probably the biggest challenge faced by seafarers, Whittingham-Lamont says, is isolation. Serving on a ship thousands of kilometres from home for a good part of the year can be difficult enough, but sometimes, on top of this, crew members face linguistic problems as well. A single ship's crew today may consist of people from several different nationalities; sometimes, there may be no one else on the ship who speaks the crew member's language.

Much of her work, she says, consists in a ministry of presence, trying to be there for seafarers and support them emotionally.

But the heavy demands of having to minister to so many people, she says, can lead to the chaplains themselves feeling overstretched. “We never have enough time to visit all the ships we want to visit and help everybody we want to help,” she says. “It's a pretty hectic job.”

The Mission to Seafarers, now in its 161st year, is a network of Anglican mission stations in about 200 ports around the world, organized in eight regions.

Its Canadian region, which has stations in St. John's, Halifax, Saint John, Toronto, Oshawa, Hamilton, Windsor, Sarnia, Thunder Bay and Vancouver, is currently in the process of establishing itself as an organization. At its first annual conference last year, it adopted a constitution and bylaws. A critical next step will be incorporation, says acting regional manager Canon Ed Swayze.

The November meeting was presided over by Archbishop Fred Hiltz, primate of the Anglican Church of Canada. ■



▲ **The Mission to Seafarers, which works with ecumenical partners, serves merchant crews in about 200 ports worldwide.**

FILE PHOTO: ALYSSA BISTONATH

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