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MARITES N. SISON

Former indigenous ministries co-ordinators Donna Bomberry and the Rev. Canon Laverne Jacobs wrap “The Evening Star” Pendleton blanket around Archbishop Michael Peers, the former primate, as Bishops Adam Halkett and Lydia Mamakwa look on. See also *Thank you, Michael Peers*, p. 4.

A DEFINING MOMENT

Mississauga, Ont.

A hush fell in the room as aboriginal bishops, clergy and elders wrapped a sunset-red Pendleton blanket around Archbishop Michael Peers, former primate of the Anglican Church of Canada, and prayed over him.

Each iconic woollen blanket, traditionally made by the native people of Oregon, has a story, and that given to Peers concerns “The Evening Star” that helps his tribe.

The powerful moment was part of a commemoration, held Nov. 16, of the 20th anniversary of the Anglican Church of Canada’s landmark apology to indigenous people for the role it played in the Indian residential schools system, which took native children from their homes as part of the government’s policy of assimilation. The Anglican church operated about 30 of the federally funded schools.

Aboriginal and non-aboriginal Anglicans paid tribute to Peers, saying that his apology paved the way for healing and

See Michael, p. 7



“If you sign that statement, you’ve got to be prepared to stand up and be counted.”

—Jane Alexander
bishop of the diocese of Edmonton

WORDS ARE NOT ENOUGH

Mississauga, Ont.

One’s commitment to a cause—such as ending homelessness—may start with issuing a statement or signing a petition, but it doesn’t and shouldn’t end there, said Anglican diocese of Edmonton Bishop Jane Alexander.

“If you sign that statement, you have to stand

behind it and you’ve got to be prepared to stand up and be counted,” Alexander told members of Council of General Synod (CoGS), the Anglican Church of Canada’s governing body between General Synods, during its meeting here Nov. 14 to 17. “And you have to actually be prepared to

See ‘I came’, p. 2

ARCHBISHOP TO VISIT CANADA

Archbishop of Canterbury Justin Welby is scheduled to make a “personal, pastoral visit” to Canada April 7 to 9, this year, as part of his personal commitment to get to know the primates (senior archbishops) of the Anglican Communion and learn about each of their local contexts.

Welby will meet with the primate of the Anglican Church of Canada, Archbishop Fred Hiltz, in Toronto.

“I think it’s very wise on his [Welby’s] part” to get to know the primates of the Anglican Communion before bringing them all together for a meeting,” said Hiltz.

Welby was enthroned as the 105th Archbishop of Canterbury on March 21, 2013. He succeeded Archbishop of Canterbury Rowan Williams, who retired in December 2012.



FRANCIS WONG KC/LAMBETH PALACE

Archbishop Welby and his wife, Carolyn, greet Anglicans in Hong Kong.

No major events are planned for the visit, as requested by Welby himself.

Welby—who has had a long ministry in conflict resolution—has rolled out a plan for visiting every primate across the Anglican Communion during his first 18 months in office. Welby

has said that his visits are also aimed at fostering friendship and “mutual understanding” among primates.

Since his enthronement, Welby has visited Barbados, Guatemala, Mexico, Kenya, Hong Kong and Japan, among other places. —MARITES N. SISON

WHO CAME ON THE TWELFTH DAY OF CHRISTMAS (JAN 6)?

Answer: 12 drummers drumming (refers to the twelve points of doctrine in the Apostles’ Creed)

EPIPHANY

...They knelt down and worshipped

3



ARTS & CULTURE

9

Lining up for Jesus



ANGLICANS IN PUBLIC LIFE

Her Honour, the Lieutenant Governor

11





MICHAEL HUDSON

A guest at St. James Cathedral of Toronto's drop-in centre.

ADVOCATING FOR THE HOMELESS

"Thousands of Canadians wake up every day in a rundown apartment, a crowded hostel among strangers or even out in the cold," said Murray MacAdam, social justice and advocacy consultant for the diocese of Toronto, told the *Anglian Journal* as people across Canada prepared to observe National Housing Day on Nov. 22. "This tragic situation threatens to become even worse if the federal government does not provide the financial support needed for social housing subsidies. As people of faith inspired by a gospel vision of dignity for all, we need to raise our voices about this."

Prior to speaking at a public rally, Archbishop Colin Johnson, diocesan bishop of

Toronto and metropolitan for the ecclesiastical province of Ontario, said that the lack of adequate and affordable housing is both a rights issue and a health issue, noting that many people are working but still live below the poverty line. "If you are spending a huge amount of your income on rent, and then there's nothing or very little left over for food, you go to food banks. You are not well fed in food banks—you are not going to die, but [the food] is not nutritious." It creates a cycle of poverty and ill health, Johnson said.

Children are affected and so is their education, particularly if they frequently have to relocate, he said. "It's a very vicious cycle. The whole notion of respecting people's

dignity, which the baptismal covenant calls us to, just gets lost."

Henriette Thompson, public witness co-ordinator for social and ecological justice for the Anglican Church of Canada, noted that aboriginal people "spoke about the issue of housing and homelessness as being so real in their own lives...in their families' lives and in their communities," at the Joint Assembly of the Evangelical Lutheran Church in Canada and the Anglican Church in Ottawa in July 2013. "Whether they come from isolated communities in the north or whether they live in urban areas, the situation of housing and homelessness for aboriginal people in Canada is particularly critical."

—LEIGH ANNE WILLIAMS

'I CAME HERE TO GET AWAY FROM PEOPLE LIKE THAT'

Continued from p. 1

stand up to your neighbours and say, 'Who are you to tell us who can live in our neighbourhood?'"

Alexander offered the advice after speaking about her diocese's "painful" experience when it got involved in Housing First and the City of Edmonton's 10-year plan to end homelessness in the city. Alexander spoke in the context of a progress report made to CoGS by Henriette Thompson, General Synod's public witness co-ordinator for social and ecological justice, about efforts across the church to follow through on the Anglican and Lutheran churches' Joint Declaration on Housing and Homelessness.

The diocese of Edmonton,



PAULA E. KIRMAN

A memorial sculpture reminds Edmontonians to care for the homeless.

wishing to put into practice a 2011 interfaith statement's call to end homelessness and provide affordable housing—to which it was a signatory—had entered into a memorandum of understanding with Jasper Place Health and Wellness to build a 60-unit building next

to Holy Trinity Riverbend Church in Terwillegar Towne, in southwest Edmonton.

In November 2013, the diocese announced it was withdrawing from the project, saying the community consultation process had been "deeply flawed" and the project

could not be successful in its current form.

The church wasn't caving in to community pressure from "10 per cent or so of the community that have lobbied, bullied and spoken most loudly and aggressively against any such project," Alexander told members of her diocese in a letter sent ahead of the announcement. "This is not the case. There are problems with the project and we do not believe that it has any chance of succeeding in its current form." She asked for the diocese's patience, saying, "there will be a project on the land and it will further your vision for an inclusive and just community."

Alexander shared with CoGS what the "enormous pushback" from some members

of the Terwillegar community was like. "I had a meeting with the community and it was painful," she said, noting such comments as, "No way, not here. What's going to happen to my property value? I came here to get away from people like that."

Alexander told CoGS members that they need to be ready for "awful things," including venomous language from opponents.

But as painful as the experience was, Alexander said, "it's good work." She added that other programs of the diocese continue, including one that teaches people in the church to be good neighbours and not to treat the homeless and the poor as projects to be worked with.

—MARITES N. SISON

Anglican Journal and planned giving—a great partnership

Mildred has appreciated the monthly *Anglican Journal* advertisements and stories about planned giving from the Resources for Mission team at General Synod. She has appreciated the stories of generous, visionary donors over the past 19 years and now wants to be part of this wonderful, caring group in order to make a difference in the life of the church.

Mildred, age 83, is very sharp and knows something about finances, mathematics, and the importance of making sound decisions....always with professional help.

She is well versed in the charitable gift annuity concept, having heard a presentation in her parish by a regional gift planning consultant, and has decided to make a contribution of \$ 50,000 to General Synod, in return for a monthly annuity guaranteed *for life* through an insurance company, chosen in cooperation with Resources for Mission staff. Her annual annuity will be \$ 3,298 or \$ 274.86 a

month, *entirely tax free*. In addition, she will receive a donation receipt for her gift to General Synod of \$15,000, which will provide a tax credit of approximately \$6,960 next year. Assuming the top marginal tax rate, this is equivalent to a before tax yield of 13.7% from a guaranteed income investment. Mildred has asked that her *immediate* gift of \$15,000 be used at the discretion of the officers of General Synod where it will do the most good. She is also comforted that there is a guarantee period of ten years, in the event she were to die pre-maturely, so that the remaining annuity payments for the guarantee period would be paid in one lump sum to the church. But she expects to live to be age 101!

Mildred is grateful for all her blessings and especially for the ministry and programme of the whole Anglican Church of Canada – in her parish, diocese, through General Synod, and its national partners.



For more information about gift planning and ways you can follow Mildred's generous example, please contact:

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The Epiphany journey

THE MANIFESTATION OF GOD

BY DAVID NEELANDS

One of the most attractive of our annual church festivals is Epiphany, with the Wise Men seeking the infant Jesus and offering their gifts. Often, Epiphany is tacked on to the end of the nativity story or play as an afterthought, but it is an important moment in its own right.

Worthy of a separate time in the calendar, Epiphany goes beyond the story of the human birth in a domestic and local scene; it is the story of the manifestation of Christ to the nations. In this story, we recognize what Eastern Christians refer to as “Theophany,” the manifestation of God.

The startling charm of the profound mystery should not obscure the extreme conditions that surround this showing forth of God to the world. In this moment, the Roman Empire does not menace, but Herod—the national king and the empire’s representative—does. His presence is threatening, to say the least. He fears a challenge to his power, even if it is from an infant who speaks truth to power, and he takes out his fear in a massacre of the helpless next generation. The religious authorities provide advice to assist him.

The context is not entirely bleak, for the Wise Men, the exotic foreigners of the story, rely on good dreams, and return home another way, declining to enable Herod’s addictions to suspicion and violence.

We, too, may be reminded at this Theophany that we can go home by another way, a way other than that of security first and caring second, and know that we have been changed for the better, that virtue

“We can go home by another way... virtue can replace vice, goodness can be chosen rather than evil, and good news can take precedence over news of fresh disasters.”

can replace vice, goodness can be chosen rather than evil, and good news can take precedence over news of fresh disasters.

The Gospel of Matthew in which this story is found will later present the man who was delivered as the consummate teacher of peace-making, who renews the message of the prophets of transformation through encounter, and will add that this transformative ethic is present to all and is to be announced to all the nations.

At Epiphany, we are reminded about the use of our gifts—and we have them, although ours are perhaps not as kingly as gold and frankincense and myrrh. We must not forget that our gifts count, in the biggest of stories of transformation, and that we can offer our gifts—our strengths, our wealth, our future capacities and the acknowledgments of our weaknesses—to our neighbours and to God, whose kingdom will not end, and who shows forth to all as a vulnerable and glorious child. And that offering will make a difference.

THE REV. CANON DR. DAVID NEELANDS is dean of divinity at Trinity College, University of Toronto.

LIGHT IN DARKNESS

BY CINDY HALMARSON

The days are awfully short in Saskatoon right now. I make my way to my office or to a distant Sunday service in the dark, and at the end of the day I make my way home in the dark. The extra lamp beside my desk is lit most days. When I return from an evening parish visit, the only light is from my headlights and, if I’m lucky, the reflected moonlight on snowy fields. The glow of holiday decorations and the glitter of New Year’s Eve hold back darkness for a while, but still, January has set in, with its 31 long nights of cold, black skies. In the north, we know darkness, especially in the depths of January.

But all is not bleak. The warm glow from the Christmas manger takes on brighter light as the Holy Family makes its way to Egypt to be visited by foreign kings. The light grows stronger as Jesus grows in stature and in years and as his mother ponders God’s strange and marvellous doings in her heart. The years fly and the young man Jesus comes to be known for his miracles and teachings, illuminating the mystery of God for all who have ears and eyes to hear and see.

Epiphany is a wonderful season for the northern church, a season of hope as the Word of God goes forth into the world through Jesus of Galilee and

through the light-bearers and messengers who continue in his Word. Living in the northern part of the northern hemisphere, we “get” the image of light as revelation of God to the world. God knows that in the north we need the light.

Perhaps you’ve heard the story of the man who stood under a streetlight, head down, scratching in the snow with his boot. “What are you looking for?” a passing friend asks.

“I’m looking for a few coins I dropped,” says the man.

The friend starts scratching the snow in the same pool of light from the streetlight. “I’m looking, but I don’t see any coins,” says the friend. “Are you sure you dropped them here?”

“As a matter of fact, I dropped them on the other side of the street,” replies the man, “but the light here is better for looking.”

The good news of the gospel is that the light of Christ shines everywhere. It shines with truth and grace on every street and in every home, over every town and city. Where the gospel is proclaimed in truth, God is there, pushing back the darkness and revealing grace, justice and hope.

BISHOP CINDY HALMARSON serves the Saskatchewan Synod of the Evangelical Lutheran Church in Canada (ELCIC). The Anglican Church of Canada and ELCIC have been in full communion since 2001.

Thank you, Michael Peers

A. PAUL FEHELEY

In last month’s editorial, *Canada deserves better* (Dec. 2013, p. 4), I concluded by saying, “It would be gratifying in 2014 if we were able to see political leadership centred on integrity, justice and honesty, at all levels and in all branches of government; leadership that gives us a sense of pride. It is what Canadians deserve.”

In November, at the meeting of the Council of General Synod, we saw church leadership centred on those three principles of integrity, justice and honesty in the person of former primate Archbishop Michael Peers.

In the celebration of the 20th anniversary of “The Apology” to indigenous people for the role the church played in the Indian residential schools system, council members watched an Anglican Video production, *Dancing The Dream*. The video tells the story of the 1993 aboriginal gathering at Minaki Lodge, Ont., where the apology was offered.

The words of the apology are very powerful. When I experienced, through the video, the context of the original



greater significance.

Archbishop Michael found no need to defend the church, to manipulate the truth, or to hide or excuse the abuse. He was not there to be popular, to assert power or to protect his leadership for its own purpose.

He was there to listen and to pray. His ability to be quiet allowed other voices, many for the first time, to speak—some to cry and others to share the pain, fear, shame, anxiety and guilt they had been holding in for decades.

Archbishop Michael demonstrated the heart of a pastor during his time at the native gathering. In a gracious and loving way, he embodied what priest

The graciousness of the then-primate was met by an even greater graciousness from the elders and participants.

gathering, those words took on an even

and author Henri Nouwen described in his book, *In the Name of Jesus*: the hallmarks of Christian leadership, including humility, vulnerability and an unceasing desire to live in and from the presence of Christ.

Archbishop Michael also committed the church to something more than words: “I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts, and the efforts of our church at the national level, to walk with you along the path of God’s healing.”

There is an extremely important part of the apology that has not received the recognition that it is due. The gathering not only received the

apology but accepted it. Vi Smith, an elder, spoke on behalf of the convocation:

“On behalf of this gathering, we acknowledge and accept the apology that the Primate has offered on behalf of the Anglican Church of Canada. It was offered from his heart with sincerity, sensitivity, compassion and humility. We receive it in the same manner. We offer praise and thanks to our Creator for his courage. We know it wasn’t easy. Let us keep him in our hearts and prayers that God will continue to give him the strength and courage to continue with his tasks.”

The graciousness of the then-primate was met by an even greater graciousness from the elders and participants.

Leadership, be it in the church, government or in society, needs the qualities of integrity, justice and honesty that Archbishop Michael displayed at Minaki. I, for one, feel proud to be an Anglican.

ARCHDEACON A. PAUL FEHELEY is interim managing editor of the *Anglican Journal*.

LETTERS

COMPASSIONATE DEATH

I read with great interest your editorial on assisted suicide [*A time to be born*, Nov. 2013, p. 4]. Last year, my beloved uncle died very peacefully in his own bed, surrounded by his family and friends from near and far... with the help of a physician and a lethal injection. My family lives in Belgium where physician assisted suicide is legal—though the individual has to go through a very specific process to be approved for the procedure. I remember the day my dear uncle found out he had been approved. He was elated. He felt so free to enjoy the people around him, to expend his ever-dwindling energy visiting and widely and deeply loving his family and friends, because he knew he would not have to struggle much longer. When he died, his children and grandchildren all had a hand on his body—legs, arms, hands and face—and were repeating, “We love you, we love you, don’t forget to visit us...” and that is how he died. Each child,

grandchild and friend got to have a photo with him.

I know no better way to go.

On the other hand, much like the back-alley abortions of the last century, there is an underground movement of people willing to help people kill themselves outside of the legal practice. I would hate to imagine my uncle feeling scared and paranoid as he sought out an illegal and perhaps less than kind-hearted individual to “help” him through the process. It distresses me to know that people are seeking this practice anyway, and its illegality means it must be secret, for we know that those who walk at night stumble, because they have no light (John 11:10).

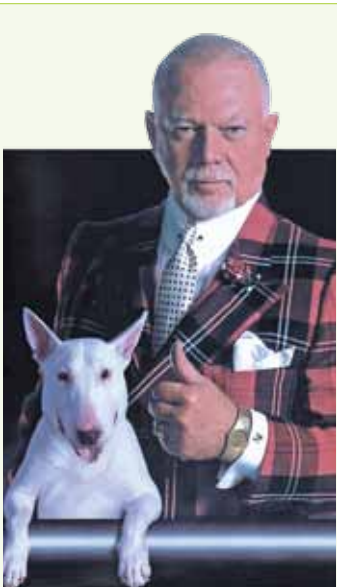
Personally, I am very supportive of physician assisted suicide within the bounds of what is truly an act of compassion for the victim of the illness, and not a quick and easy out for those not willing to walk the difficult road of illness.

Melanie Delva
Vancouver

MULTIFACETED MAN

In 1886, Robert Louis Stevenson published *Strange Case of Dr Jekyll and Mr Hyde*, the story of a man who periodically transformed from a gentle, reverent philanthropist into a monstrous brute capable of any evil as the result of consuming an unidentified serum. After reading your story about Mr. Cherry [*The irreverent, reverent Don Cherry*, Dec. 2013, p. 1], I have been able to identify the serum. It’s called “television.”

Timothy Bowden
Ottawa



COURTESY OF CBC

Inseparable—Blue and Grapes

THE DEFINITION OF ASSISTED SUICIDE

The editorial in the Nov. *Anglican Journal* [*A time to be born*, p. 4] featured some of the musings of the late Dr. Donald Low. The good doctor wondered why “assisted suicide” is

not offered as an option to allow people to “die with dignity.” I find it rather intriguing to hear that dignity can be a byproduct of suicide.

I wish to make a comment on the expressions “assisted suicide” and “die with dignity.”

Is there really such a thing as assisted suicide? The dictionary defines suicide as the intentional killing of oneself. If A wants to kill himself and is physically incapable of doing so, there can be no suicide on his part. If A then seeks—and gets—help from B, it has now moved to homicide.

With regard to “die with dignity,” this is even more difficult to take in. Words like “shame” and “stigma” are what come to mind when suicide is mentioned or encountered. “Dignity” does not fit in with them.

There is nothing dignified about killing oneself.

St. Elmo Nanton
Toronto

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.

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Canada

The abbot and I

FRED HILTZ

While in the Eastern Townships in Quebec for the 125th anniversary of the Church of the Advent, I enjoyed a visit to Abbaye Saint Benoît-du-Lac, a beautiful Benedictine abbey nestled in the hills surrounding Lake Memphremagog. The abbey is renowned for Gregorian chant and the production of world-class cheeses and apple cider.

The abbot, Dom André Labengy, graciously received me and those who had arranged the visit. After a quick tour, we chatted over coffee and chocolate pastries. As the abbot is an internationally renowned harpsichordist and organist, we were delighted when he invited us to his music room to hear a few pieces of Bach. “Time for one more,” he said,



“Through the grace of our Lord Jesus, we all might live more fully into his prayer ‘that [we] may all be one...’ (John 17:21).

“then I must go and prepare for vespers at 5 p.m.”

He had invited me to robe and sit in the choir with

the monks. The Gregorian chant was lovely. During the magnificat, the altar was censed. As the litany, the Lord’s Prayer and the collect for the reign of Christ the King were sung, clouds of smoke wafted into the air.

Then the abbot beckoned me to join

him at the lectern and bring greetings. I thanked him for the warmth of his welcome. I expressed gratitude for the life and work of religious communities, particularly for their daily round of prayer for the world and for the church, and their ministries of hospitality and spiritual direction to pilgrims from far and wide. I spoke of the recent World Council of Churches’ document, *The Church: Towards a Common Vision*, and its call for the church, like its Lord, to be “in and for the world.” And I shared my own heartfelt hope that through the

grace of our Lord Jesus, we all might live more fully into his prayer “that [we] may be one...” (John 17:21).

The abbot and I each prayed for the church and, at his invitation, raised our hands and gave the Aaronic blessing together. “The Lord bless you and keep you. The Lord make his face shine upon you and be gracious to you. The Lord look upon you with favour and grant you peace.”

I found that moment deeply moving. Indeed, I carry it into this year’s Week of Prayer for Christian Unity. I pray these days will be marked by many holy and hope-filled moments, like the one shared by the abbot and me.

ARCHBISHOP FRED HILTZ
is primate of the Anglican Church of Canada.

 **MARKS OF MISSION** • share the good news • teach new believers • help people in need • work to make things fairer • look after the planet

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

WALKING TOGETHER

The wondrous daily birth of the Word

MARK MACDONALD

To believe in Jesus is to believe that God has a destiny for humanity and creation. To believe is to have confidence, not only that God will eventually redeem humanity and bring creation to its fulfillment, but that this destiny is present today, the Word made flesh, among us, in us and for us.



“We knew this Word, silently but powerfully, on our mother’s lap, though we had no way to understand it.

proclaims that the Word of God, in the power of the Spirit, is in history, in creation, working out a purpose and a destiny. The living Word is present as helper and friend to the individual, as loving support in our family and cultural life.

The Word is also present in creation and history as justice and peace, and as the courage to prophetic witness and loving sacrifice. We knew this Word, silently but powerfully, on our mother’s lap, though we had no way to understand it. We know this Word in the goodness that emerges, is born, in our common life, though we often have difficulty discerning it.

The church is called to witness to the Word of God in both our individual and our common life. The disciplines of prayer, scripture reading and proclamation are all a part of this vocation to discern the Word of God and to unveil it for the world—in the awesome wonder of its unique and singular manifestation in Jesus of Nazareth, but also in the Word’s hidden birth in our everyday lives in creation and history.

Jesus will surely come again and all will see him like lightning lighting up the sky. He is also awesomely present in the quiet but wondrous daily birth of the Word.

BISHOP MARK MACDONALD is national indigenous bishop of the Anglican Church of Canada.

LETTERS

GOOD INTENTIONS

I am writing in response to Bishop Mark MacDonald’s column [*Finding our way to the truth*, Nov. 2013, p. 4]. I write on behalf of my family, who were students of the residential school at Moose Factory, as well as those dedicated workers it has been our privilege to know over these many years.

During my ministry in the north, I witnessed in the faces and hearts of those I met nothing but love and devotion to God, the church and the people they have served. Your comments brand them as contributors to evil. In my opinion, this is far too simplistic an answer to a very complex issue and will not assist in the healing of the community we both serve.

An important distinction is lost in your discussion of this issue: the Anglican church did not administer residential schools. This was proven in a court decision initiated by the dioceses of Athabasca and Calgary vs. the Government of Canada. The court decision was that the federal government ran and was responsible for the schools across Canada. It is, therefore, incorrect to refer to “church run schools” when we discuss the residential school system.

There is no question there were injustices that affected everyone who called the north their home, including my family. The problem was a lack of basic infrastructure in northern communities, including schools. Children had to be sent away to be educated. Many children came to Moose Factory for elementary education, which also included learning Cree syllabics.

The residential schools issue is complex and cannot be labelled simplistically as “evil.” To do so denounces the good intentions of so many who came north to help educate the children and provide them with a positive future. Was it the best solution? No. But we cannot say these schools were created or operated with evil intent.

The Rt. Rev. John R. Clarke
Former metropolitan of Rupert’s Land
Retired bishop, diocese of Athabasca

GOD’S UNCONDITIONAL LOVE

In the Oct. *Anglican Journal*, Graham Patterson [*Bible is infallible*, p. 5] asks where I find my views on same-sex marriage backed up by scripture.

First, in Genesis, God sees everything he has created as very good. Modern medical science tells us that homosexuality is inborn, not a matter of choice. History tells us that homosexuals have been with us from the beginning; in fact, there are homosexuals among all mammals. We may conclude this is part of creation, which God saw as good.

Second, Jesus is constantly found among the outcasts and is frequently condemned for this by the Pharisees. I would rather risk being too kind to outcasts, such as gays and lesbians, than being condemned for being too Pharisaical, too judgmental, for binding burdens too heavy for people to carry (Matt. 23:14).

Jesus tells us that we are to love our neighbours as ourselves (Matt. 22:39–40; Mark 12:31; Luke 10:27), and the epistles repeat that this is the most important commandment (Rom. 13:9; Gal. 5:14; James 2:8). Because of this, we have reconsidered a number of biblical imperatives, even those about which Jesus himself spoke, such as remarriage after divorce. As a church, we have concluded that it is permissible to lighten these imperatives out of compassion for people whose situations may not be what we, or they, might desire. If we can do that in situations where people have arrived by their own choices, surely we can also do it when it is something over which they have no choice.

The overarching message of scripture is one of God’s unconditional love for all of us and a command that we should treat people in the same way. I believe that Jesus would not condemn people to a life of celibacy to which they are not called, simply because they have an innate desire for someone of the same sex. I don’t believe the church should do this, either.

Michelle Bull
Halifax



COUNCIL OF GENERAL

GROUND SHIFTING ON MARRIAGE

Mississauga, Ont.

Before the end of 2013, the primate of the Anglican Church of Canada and officers of General Synod were to appoint members of a commission to carry out a broad consultation about changing the marriage canon (church law) to allow same-sex marriage.

During its meeting here Nov. 14 to 17, the Council of General Synod (CoGS) approved a motion to establish such a commission, in line with the 2013 General Synod resolution approved last July.

Resolution C003 asked CoGS to prepare and present a motion in 2016 to change the church's Canon 21 on marriage "to allow the marriage of same-sex couples in the same way as opposite-sex couples." It also asked that this motion include "a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience."

“While they recognize that we can’t turn back the clock, some of them [bishops] are still upset.”

Archbishop Fred Hiltz
primate

The commission will reflect a “diversity of theological perspectives,” Archbishop Fred Hiltz told CoGS members.

Before CoGS acted on the motion to create the commission, Hiltz reported about how the matter was addressed at the House of Bishops, which met Oct. 24 to 29.

Some bishops have lingering concerns about the process with which Resolution C003 was handled at General Synod. “While they recognized that we can’t turn back the clock, some of them are still upset,” said Hiltz. Notwithstanding the outcome of the vote at

General Synod in which all orders of laity, clergy and bishops approved the resolution by a two-thirds majority, “the amber light seems to be flashing; I hear the house sounding a note of caution at how quickly we go down this road, and perhaps we should be considering whether we do at all,” he added.

Hiltz said that “a number of members within the house expressed concern that something happened at General Synod and the ground shifted.” For years, they said, bishops had been talking about same-sex blessings, not marriage.

The primate also invited CoGS members to share their thoughts about the resolution and the commission. Some said that they were hearing excitement. Others said their parishes “don’t care anymore,” while some questioned whether it would mean an end to their relationship with the church.

—MARITES N. SISON



MARITES N. SISON

Archbishop Fred Hiltz chairing the CoGS meeting as the marriage canon is discussed.

PRIORITY: FUNDRAISING

The Resources for Mission (RfM) department of General Synod must, as a “top priority,” develop a strategic fundraising plan that will build donor revenue and improve relations with dioceses and Anglicans “eager to support the work of the church.”

This was one of the recommendations made in a report outlining results of an operational review of the RfM, which was presented on Nov. 15 to new members of the Council of General Synod (CoGS) during their first meeting of the 2013-2016 triennium.

The review also called for more financial accountability. “Managers must be held accountable and compensated based on tangible fundraising results,” it said.

Interviews conducted with 15 individuals—including staff from the RfM, parishioners and donors from parishes of the Anglican Church of Canada—formed the basis for the review. Murray McCarthy of Ministry and Money International, a fundraising and consulting firm based in Toronto, conduct-



FILE404

ed the review and presented the report to CoGS.

In response, CoGS adopted a motion to receive the report and referred it to the office of the general secretary and the RfM co-ordinating committee “for consideration.”

The review noted that RfM director Vianney (Sam) Carriere has created a “motivated team environment” in his department. “Where we are today is different from where we were four, five years ago,” said McCarthy.

But he said that pressing issues have to be addressed, including “a database that fails to meet the basic fundraising criteria for door management... and a lack of major and strategic donor strategy...” —M.S.

COMMUNICATIONS REVIEW RECEIVED

A team that conducted an operational review of General Synod’s communication platforms has recommended a “long-term commitment” to the continued publication of the print *Anglican Journal* but called for a review of its format. It also proposed a “reconfiguration” of the three websites of the Communications and Information Resources (CIR) department into a “single news channel.”

The team suggested that the CIR focus on “enabling content generation” by Anglicans through various media; continue using The Community (a site within *anglican.ca*) as a “hang-out for clergy” and other devotees; and establish connections with the secular media to facilitate an engagement with the wider public. It also said that the CIR needs a full-time director and the *Journal* a permanent, full-time editor.

Results of the review—which looked into the effectiveness of the *Anglican Journal*, the General Synod communications website,



FILE404

The Community and social media, and Anglican Video—were presented in a report to members of the Council of General Synod (CoGS) during its first fall meeting of the triennium.

CoGS, in response, adopted a motion to receive the report and to refer it to the office of the general secretary, the *Anglican Journal* co-ordinating committee and the CIR co-ordinating committee “for consideration.” Receiving a report does not imply acceptance of the recommendations, said Archdeacon Harry Huskins, prolocutor of General Synod.

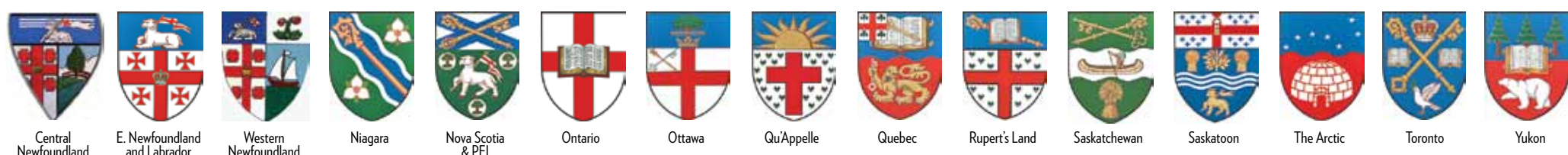
Fifty people were invited

to participate in interviews that became the basis for the review; 15 responded, including CIR and other church house staff and four bishops.

The report drew mixed reactions from CoGS members. Jim Sweeney of the ecclesiastical province of Canada expressed misgivings about the concept of a “blended news site,” saying, “I would not necessarily go to the *Anglican Journal* website to find out about our canons...”

Interim managing editor, Archdeacon Paul Feheley said he is “grateful that the report affirms the long-term future of the print version of the *Anglican Journal* and that it recognizes the unifying factor that it provides for all Anglicans across the country.” CIR director Vianney (Sam) Carriere said, as a general comment, that the report was “a mixture of insights and strangeness” and does not “live up to the potential that a thorough, thoughtful and objective review should have offered.”

—M.S.



SYNOD, 2013 TO 2016

IT WILL BE CALLED MISHAMIKWEESH

The new diocese in northern Ontario will be known as Mishamikweesh—a tribute to the old settlement of Big Beaver House a few miles from the Kingfisher Lake First Nation community, where the first native archdeacon of Keewatin, the late Dr. William Winter, began his ministry in 1965.

"It is symbolic and meaningful that we name the new diocese Mishamikweesh," which in Ojibway means 'Big Beaver House,' announced Bishop Lydia Mamakwa to members of the Council of General Synod (CoGS), which met Nov. 14 to 17.

The new diocese will become official next year on the fourth of June—Winter's birthday—said Mamakwa, the current area bishop of northern Ontario, who will become the first diocesan bishop of Mishamikweesh.

Last July, General Synod—the church's governing body—approved the request of the area mission of northern Ontario to become an indigenous diocese. The new diocese—to be known as the Indigenous Spiritual Ministry of Mishamikweesh—will cover 16 First Nations communities belonging to Treaty 9



CANADIAN CHURCHMAN FILE PHOTO

The Rev. William Winter, Sept. 1974

“It is symbolic and meaningful that we name the new diocese Mishamikweesh, which in Ojibway means ‘Big Beaver House.’

—Lydia Mamakwa
Area bishop of Northern Ontario

around Kingfisher Lake, north of Sioux Lookout.

Also at CoGS, members approved

a resolution approving boundary changes to the dioceses of Keewatin, Rupert's Land and Brandon, which resulted from the creation of the new northern Ontario diocese. CoGS gave its approval "subject to consent being given to these changes by the Executive Council of the Ecclesiastical Province of Rupert's Land as authorized by the Provincial Synod."

The province of Rupert's Land executive council, which met after the CoGS meeting, gave its consent to the changes.

The executive council approved a joint petition by the diocese of Keewatin and the diocese of Rupert's Land to realign current boundaries, so that on or before Dec. 31, 2014, parishes in the southern region of the diocese of Keewatin will become part of the diocese of Rupert's Land. It also passed a joint petition by the diocese of Keewatin and the diocese of Brandon to realign current boundaries, so that on or before June 4, 2014, the Parish of St. James the Apostle in Thompson, Man., will become part of the diocese of Brandon.

—MARITES N. SISON



MARITES N. SISON

Getting to know you

Barbara Henshall (left), from B.C., and Bishop Linda Nicholls of Toronto, participate in a welcoming exercise at CoGS.

IN OTHER NEWS, COGS:

■ Adopted a balanced budget for General Synod in 2014, which forecasts revenues of \$11.538 million and expenses amounting to \$11.451 million. The budget projects a "modest" surplus of \$48,000, said Rob Dickson, chair of the financial management committee, during a presentation made at the fall meeting of CoGS, the Anglican Church of Canada's governing body between General Synods. "Small surpluses" are also being forecast from 2015 to 2018. Next year's budget offers a "conservative but realistic outlook on revenues," said Hanna Goschy, General Synod treasurer.

■ Learned about Fred Says, a new food security campaign of the Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada.



A slogan from PWRDF's food security campaign

"Have you eaten today?" With that question, Laura Marie Piotrowicz introduced the campaign, which will be led by the primate, Archbishop Fred Hiltz. "Have you eaten today?" will be one of the "Fredisms" in the campaign, which now has a dedicated website, fredsays.ca.

The campaign is aimed at raising awareness about food security, which refers to the availability of food and people's access to it, according to PWRDF. In a video about the campaign that was shown to CoGS members, Hiltz says: "In Canada, we tend to greet one another with 'How are you?' But in other parts of the world, where food is scarce, a more common greeting is 'Have you eaten today?'" Fredsays.ca will offer resources, videos, stories and other information about the campaign. —M.S.



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MICHAEL PEERS: 'I AM SORRY, MORE THAN I CAN SAY'

Continued from p. 1

reconciliation to begin.

The tribute to Peers took place at the first meeting of new members of Council of General Synod (CoGS).

When Peers apologized 20 years ago at the National Native Convocation in Minaki, Ont., he "set this church into a trajectory toward healing and reconciliation from which we must not and never will turn back," said the church's current primate, Archbishop Fred Hiltz.

In his apology delivered on August 6, 1993, Peers—then primate—said: "I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity...I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally."

Hiltz said the tribute to Peers's leadership "in considering, crafting and delivering the apology with such passion" was recommended by the Anglican Council of Indigenous Peoples (ACIP).

Looking back at that event, Archdeacon Sidney Black, chair



MARITES N. SISON

From left, Archbishop Fred Hiltz, Bishop Lydia Mamakwa, Canon Murray Still, Bishop Adam Halkett, Archbishop Michael Peers, Bishop Mark MacDonald, the Rev. Norm Wesley, the Rev. Amos Winter, the Rev. James Isbister and Canon Laverne Jacobs.

of ACIP, said the apology delivered by Peers was "sincere, honest, humble [and] heartfelt." Black also offered an apology to Peers, saying, "If we have grievously hurt or disappointed you in any way, accept my apology." Peers, in response, smiled

broadly at Black.

Peers's apology had consequences for him personally and for the church, including litigation. When former students, churches and the federal government arrived at a settlement agreement, ACIP urged Peers not to sign

it, saying it was flawed.

Peers, who arrived at the commemoration event with his spouse, Dorothy, recalled that when he spoke the words of apology, "I really had the confidence that the church would take the ball and run with it." —M.S.

A CANADIAN FOCUS

When the Week of Prayer for Christian Unity is observed around the world this year from Jan. 18 to 25, there will be a special focus on Canada.

Each year, churches in a different country are invited to prepare materials for worship, reflection and prayer during the week, including information about their country's context. An ecumenical team in Canada prepared the 2014 materials that were reviewed by the World Council of Churches and the Pontifical Council for Promoting Christian Unity and have now been distributed to national church councils around the world. The theme they chose was "Has Christ Been Divided?" from 1 Corinthians.

Sandra Beardsall, a professor of ecumenics at St. Andrew's College at the



CONTRIBUTED

The resources include indigenous elements of worship.

University of Saskatchewan, said the team felt humbled by the text. "We have a lot to celebrate around our ecumenical accomplishments in Canada, but we realized that we also wrestle with continuing issues of division."

—LEIGH ANNE WILLIAMS



COURTESY PWRDF

A woman receives food aid from PWRDF-partner, the Relief Mission in Guinwa, Bantayan Island.

PWRDF SENDS AID TO THE PHILIPPINES


By early December, the Primate's World Relief and Development Agency (PWRDF) had received \$355,970 in donations for victims of Typhoon Haiyan, which struck the Philippines and neighbouring countries on Nov. 8, killing more than 5,000 people and leaving more than 3.5 million homeless.

PWRDF initially announced that it was releasing a grant of \$20,000 through the ecumenical relief and development ACT Alliance. It later announced another grant of \$20,532 to three long-time PWRDF partners in the Visayas region—the Central Visayas Farmers' Development Center (FARDEC), Cebubohol Relief and Rehabilitation Center (CRRC) and Southern Partners Fair Trade

Center (SPFTC). Working together, the three partners used the grant to provide temporary shelter to a total of 525 families in the municipalities of Bantayan and Sta. Fe on Bantayan Island, as well as enough food and water for five days.

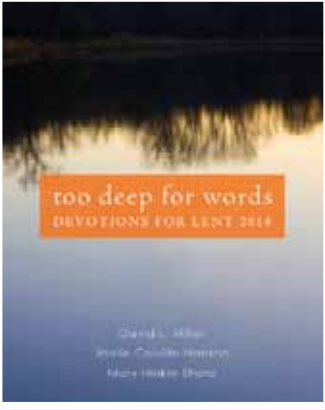
According to PWRDF, priority is being given to families who lost their livelihoods and to those whose houses were destroyed. To date, 8,750 kg of rice, 1,050 kg of dried fish, 3,150 tins of sardines, 525 litres of cooking oil and 1,050 packages of water purification tablets have been distributed. In addition, each family was provided with five metres of plastic sheeting for temporary shelter.

To donate through PWRDF, call Jennifer Brown at 1-866-308-7973, ext 355. —STAFF



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PETER WILLIAMS/WORLD COUNCIL OF CHURCHES

A Korean children's choir opens the Justice Plenary session at the WCC Assembly in Busan, Korea.

CANADIAN ANGLICANS ACTIVE AT WCC ASSEMBLY

National Indigenous Anglican Bishop Mark MacDonald and Melissa Green reported to members of the Council of General Synod (CoGS) at its Nov. 14 to 17 meetings in Mississauga, Ont., about their experience at the 10th Assembly of the World Council of Churches (WCC), which took place Oct. 30 to Nov. 8 in Busan, Korea.

Green recommended that CoGS members read the 11 public statements issued by the assembly. "These statements provide Christians globally, especially those struggling in minority situations, with a tangible expression of solidarity in the face of some of the injustices that are being faced around the globe." One statement that called on churches to

defend the rights of religious minorities specifically mentioned Canada, she said.

MacDonald attended in three capacities: as part of the WCC group tasked with writing the Unity Statement issued at the end of every assembly; as a facilitator for a pre-assembly gathering on aboriginal issues; and as a "consensus candidate" for president of the WCC's North American region, a position to which he was elected.

MacDonald said he was surprised by how much his election meant to indigenous people at the meeting. "I hope to carry the fullness of what North America is but also to have the privilege to speak about what God is doing today among indigenous peoples and some of the threats


to their life."

The WCC has a critical role to play defending the rights of indigenous peoples, he said. "Indigenous people are going to face not only the dispossession of their land but questions of life itself. The WCC is, and always has been, poised to help."

Green is from the Anglican Parishes of the Central Interior in B.C. Other Canadian Anglican voting delegates to the WCC were the Rev. Canon John Steele from the diocese of British Columbia and the Rev. Nicholas Pang from the diocese of Montreal.

The WCC has about 345 member churches from more than 110 countries, representing more than 560 million Christians. —L.A.W.

February Bible Readings



DAY	READING		DAY	READING	
01	Hebrews 2.1-18	<input type="checkbox"/>	15	Exodus 20.1-17	<input type="checkbox"/>
02	Luke 2.22-40	<input type="checkbox"/>	16	Matthew 5.21-37	<input type="checkbox"/>
03	Isaiah 58.1-14	<input type="checkbox"/>	17	Psalms 119.17-32	<input type="checkbox"/>
04	Psalms 112.1-10	<input type="checkbox"/>	18	Psalms 119.33-48	<input type="checkbox"/>
05	1 Corinthians 2.1-9	<input type="checkbox"/>	19	Psalms 119.49-64	<input type="checkbox"/>
06	1 Corinthians 2.10-16	<input type="checkbox"/>	20	Leviticus 19.1-19	<input type="checkbox"/>
07	Ezekiel 16.1-14	<input type="checkbox"/>	21	Leviticus 19.20-37	<input type="checkbox"/>
08	Ezekiel 16.15-34	<input type="checkbox"/>	22	1 Corinthians 3.10-23	<input type="checkbox"/>
09	Matthew 5.13-20	<input type="checkbox"/>	23	Matthew 5.38-48	<input type="checkbox"/>
10	Job 6.1-13	<input type="checkbox"/>	24	Exodus 23.1-19	<input type="checkbox"/>
11	Deuteronomy 30.1-20	<input type="checkbox"/>	25	Exodus 23.20-335	<input type="checkbox"/>
12	Psalms 119.1-16	<input type="checkbox"/>	26	Exodus 24.1-18	<input type="checkbox"/>
13	1 Corinthians 3.1-9	<input type="checkbox"/>	27	Psalms 2.1-12	<input type="checkbox"/>
14	1 Corinths. 12.31b-13.13	<input type="checkbox"/>	28	2 Kings 2.1-18	<input type="checkbox"/>

LINING UP FOR JESUS

BY BILL BARNIE

The print "Lining up for Jesus" is a reproduction of a painting I did while in Iqaluit, Nunavut (circa 1982). I was an art teacher there from 1974 to 1984 before I moved to Whitehorse, Yukon.

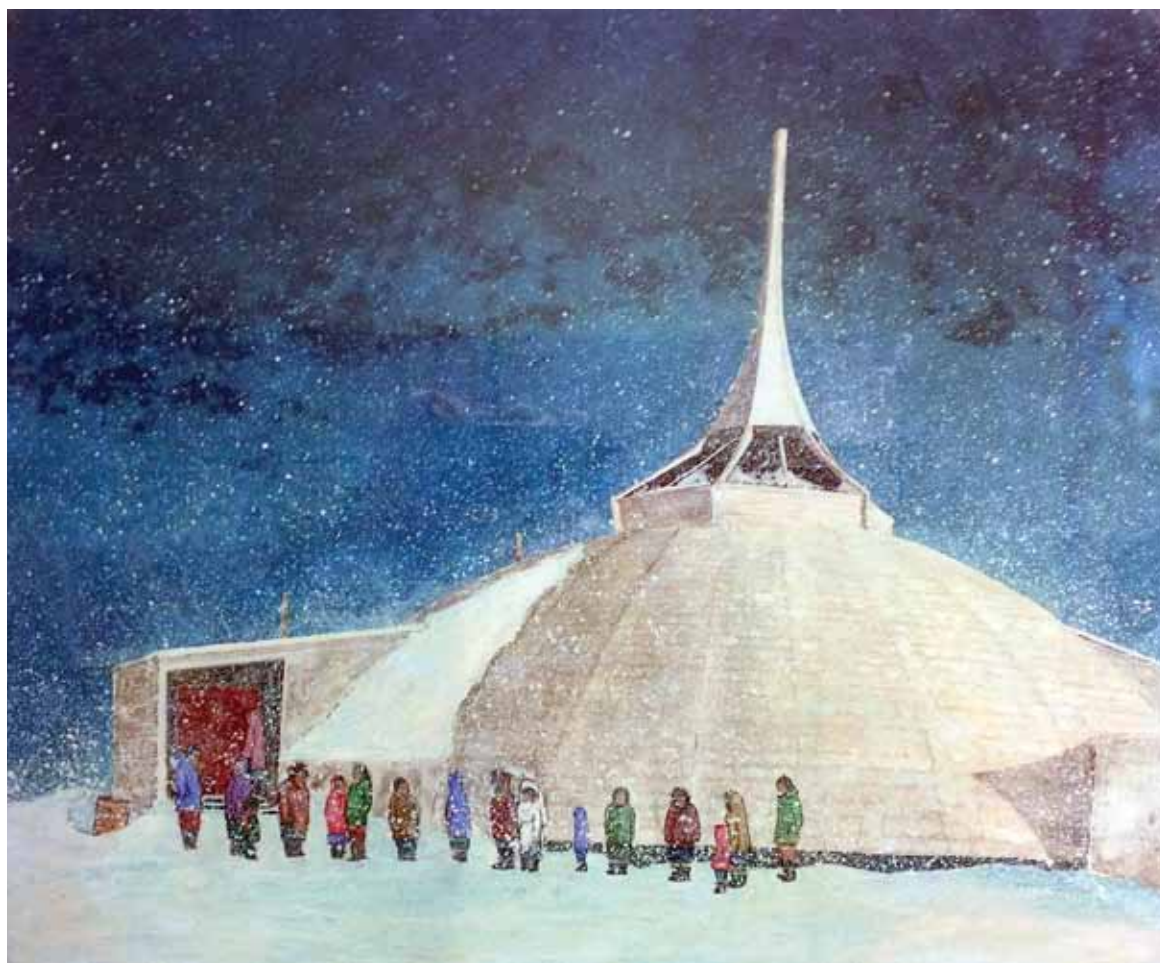
The Anglican church—St. Jude's Cathedral—had two services, one in English and the other in Inuktitut. The English service was first and the Inuktitut service followed. This was not done to prioritize one over the other, but because the arrangement seemed to result in the best turnout.

The Inuit are very devout and many would show up early for the service. Even when the weather was harsh, they could be seen lined up, waiting for the Inuktitut service to begin. I always felt that this was a marker of their devotion. I was inspired to paint this scene. The original painting was called "Waiting for the Kabluna"—*kabluna* is the Inuktitut word for white man. The

painting is part of the collection belonging to the Twerdin family, who still reside in Iqaluit. In 2005, when the cathedral was extensively damaged by arson, I and others felt that the image would be a good fundraising tool for the church. The original painting was sent to me and I reproduced it in my studio workshop here in Whitehorse. One hundred were produced in a limited edition along with several artist proofs. The edition was donated to the church, and I have never sold any myself.

When the production work was complete, I decided to name the print differently from the painting. Since it was a fundraising effort with the intention of motivating people to support the cathedral project, I settled on "Lining up for Jesus," a title that I felt not only suited the scene but also the intention of the print.

BILL BARNIE is an artist who lives in Whitehorse, Yukon.



BILL BARNIE

For information about how to donate to the St. Jude's Cathedral fund, contact the Diocese of the Arctic, Box 190, Yellowknife, NT X1A 2N2. Phone 867- 873-5432. Email: arctic@arcticnet.org

YOUTH VIEW

To boldly go in Christ's name

ANDREW STEPHENS-RENNIE

After graduating from seminary, I served as the mission and outreach co-ordinator for a small Presbyterian congregation in Toronto. My contract was made possible by a bequest focused on youth ministry and outreach, a bequest that had been untouched for years, even as the roof was crumbling. Its congregation numbered 35 on an average Sunday, though the church, had a capacity for over 1,000 people. Perhaps the money hadn't been touched because it was difficult to figure out what such a job description might look like in an ever-changing inner-city neighbourhood, or perhaps it was a lack of imagination. I'm not sure.

Recently, I recalled this time in my life while considering a sermon by Canon Herbert O'Driscoll. His topic was the Old Testament book of Ezra. The temple in Jerusalem had been destroyed. After some time, an exiled people returned. They gave whatever they had, in time, talent and treasure, to build it anew.

Ezra tells us that even though it was difficult, oversight of the project was given to those as young as 20 years old. If today's church is



“What our church needs more than anything, is a gospel-based discipleship.

any indication, such a move must have triggered deep internal conflict. The story, as recorded, tells us that as the foundations were laid, many of the older generation wept in despair. Some also shouted with joy to see fresh foundations, built for a new day and age.

Sometimes I feel we live in such a time and place, as though this story from Ezra is our own. The way in which we have structured our church is being replaced by new wisdom. There's some anxiety in that. And yet there is new, vibrant and passionate energy to build something beautiful on our ancient foundations. In a time such as this, we too may find it impossible to distinguish between the sounds of despair and those of joy. And yet, if my life as a Christian has shown me anything, it is that we must look faithfully forward into God's future.

We must build ministries that make sense, responding in loving service to our

neighbours. Building new facilities that seat thousands might work in some places, but not most. Whatever our ministry context, what each of us needs, and what our church needs more than anything is a gospel-based discipleship that transforms our lives and the ways in which we extend God's love to this world.

Throughout the country, I meet young leaders in their teens, 20s, 30s and 40s who are passionate about building a church that ministers within our emerging post-modern culture. All too often, I hear that their insights into new ways of being church are undervalued.

I wonder: if we're serious about renewing the church, when will we stand aside and give our young leaders leave to take us boldly, in the name of Christ, out into the world?

ANDREW STEPHENS-RENNIE is a member of the national youth initiatives team of the Anglican Church of Canada.

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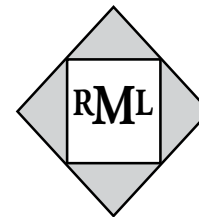
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NEW WESTMINSTER

An American priest who describes herself as a “Canadian enthusiast” has been elected the first woman bishop in the Anglican diocese of New Westminster and the first woman diocesan bishop in the ecclesiastical province of British Columbia and the Yukon.

The Rev. Canon Melissa M. Skelton, canon for congregational development and leadership and rector of St. Paul’s Episcopal Church, in the diocese of Olympia, was elected by a special synod on Nov. 30, in Christ Church Cathedral, Vancouver. She succeeds Bishop Michael Ingham, who retired this year.

Bishop-elect Skelton is no stranger to the Vancouver-based diocese, having conducted comprehensive trainings in congregational development and leadership for its clergy and laity since 2011. —M.S.



D. CELLINI/DIO OF NEW JERSEY
Melissa Skelton



CONTRIBUTED
Ron Cutler



SAM ROSE
Geoffrey Peddle



ANA WATTS
Claude Miller

NOVA SCOTIA

On the first ballot, Bishop Ron Cutler was elected Nov. 22 as the new coadjutor bishop for the diocese of Nova Scotia and Prince Edward Island, where he has been suffragan bishop since 2008.

Immediately after the election, he told the *Anglican Journal*: “It was an honour to be elected as suffragan; it’s an honour now to be elected as coadjutor,” he said. He will

begin his new role on April 1 when Bishop Sue Moxley begins her retirement.

Cutler said one of the biggest challenges the diocese faces is finding resources to support ministry, particularly in rural parishes. —L.A.W.

EASTERN NFLD AND LABRADOR

Archdeacon Dr. Geoffrey Peddle was elected as diocesan bishop in the diocese of

Eastern Newfoundland and Labrador at a synod on Nov. 16.

Peddle said he wants to spend a good chunk of time early in his episcopacy listening. “I want to do some work in community building and community renewal, but the great news is that the diocese is actually quite healthy,” he said. “There’s a lot of good things happening here, and I just want to build on the work that’s already been done.” Peddle will be ordained

in mid-January, succeeding Bishop Cyrus Pitman, who retired in November. Peddle has served his entire ministry in the diocese and has been very involved in theological education. —L.A.W.

FREDERICTON

Archbishop Claude Miller, bishop of Fredericton and metropolitan for the ecclesiastical province of Canada, will retire on his 70th birthday, June 26, 2014.

When he made the announcement on Nov. 8, he described his past 10 years as diocesan bishop and more recently as metropolitan, as “a wonderful time in my life.” Synod observed Miller’s 25th anniversary of ordination to the diaconate among other clergy milestones. A synod to elect a coadjutor bishop for the diocese will be called for early May. —ANA WATTS

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Fully accredited by the Association of Theological Schools, VST is a multi-denominational graduate theological college that serves the leadership needs of Christian communities across North America and beyond. VST offers an M.Div., Native Ministries M.Div by extension, MA in Theological Studies, Master of Theology, MA in Public and Pastoral Leadership, MA in Indigenous and Inter-religious Studies, Master of Theology in Indigenous and Inter-religious Studies, diplomas in denominational and graduate studies, and a variety of certificate programs, continuing education program and summer school programs. VST programs can fit into most schedules and fulfill a diverse range of learning needs, including distance education. Alongside the Centre for Christian Leadership, the establishment of the Iona Pacific Inter-religious Centre and the Indigenous Studies Centre provide the context for ongoing collaboration and partnership within our inter-religious and First Nations communities. Engaging public events, workshops and January Intensives round out VST’s offerings. Consider an education at Vancouver School of Theology and find out more by visiting our website at www.vst.edu or emailing possibilities@vst.edu.

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THE COMPLEX JOURNEY OF MAYANN FRANCIS

BY DIANA SWIFT

Her Honour Dr. Mayann Elizabeth Francis has always gone wherever she felt God was calling her to go. That has made for an exceptionally varied journey that includes sociology, X-ray technology, law, public administration, theology and human rights. “I always say, ‘Go where God leads you. Be prepared to seize opportunities as they present themselves,’” says the 67-year-old Nova Scotian, who was the 31st lieutenant governor of her province—and the second black person in Canada and the first black person in Nova Scotia to hold the vice-regal office.

For the pioneering native of Sydney’s multi-ethnic working-class Whitney Pier neighbourhood, each career change led her closer to the lieutenant governorship. “When I look back, I see everything was building on the other,” says the devout Anglican and eucharistic minister at All Saints’ Cathedral in Halifax.

Francis was actually born into the African Orthodox Church, a protest offshoot of the U.S. Episcopal Church founded by West Indian immigrants. Her father, George, became African Orthodox archpriest at St. Phillip’s in Sydney. “But when I’m in the cathedral, I feel right at home. If I close my eyes, it’s very similar—the creeds, the communion, the prayers,” she says.

Church has always been and remains a focal point for Francis, who as a child attended morning service, Sunday school and vespers each Sunday with her six siblings. Her parents, both born in the Caribbean, relocated to Sydney in the early 1940s from New York City.

Francis herself headed to New York City after earning a sociology degree at St. Mary’s University and then a diploma in X-ray technology. “Dealing with people in the hospital who were sick gave me compassion and insight into human beings,” says Francis. Later, income from X-ray technology would finance her studies for a paralegal certificate and then a master’s degree in public administration at New York University.



Queen Elizabeth and Lt. Gov. Mayann Francis leave Government House after the Royal Couple’s last official visit to Nova Scotia.

I pray to God to let me see where he is leading me. I ask for wisdom and understanding and I give thanks.

—Dr. Mayann Francis

Different insights came from five years on Wall Street, where she worked on million-dollar deals as a paralegal for major law firms specializing in real estate and banking. “That was really something for a Nova Scotia girl from Whitney Pier,” she says.

Returning to Canada after 16 years in the U.S., Francis held several senior public service positions, including director and chief executive officer of the Nova Scotia Human Rights Commission and provincial ombudsman. In 2006, she was appointed lieutenant governor—fittingly, by Canada’s Haitian-born governor general, Michaëlle Jean and held the post until 2012.

Equally fittingly, in 2010 Francis invoked royal prerogative and granted Canada’s first posthumous pardon to Viola Desmond, a black Nova Scotian who, in 1946, insisted on sitting in the whites-only section of a New Glasgow movie theatre. Desmond was arrested and ludicrously charged with ticket-related tax fraud, a battle she lost in court. (This was nine years before U.S. civil rights icon Rosa Parks refused to give up her seat to a white person on an Alabama bus.)

As a daughter of racially

tense Nova Scotia, Francis early on became committed to diversity, equality and human rights. Her first job in social equality was an undergraduate summer stint with the Nova Scotia Human Rights Commission, which she would later head.

Of the current state of racism in Canada, Francis says: “While I believe racial discrimination still exists here and elsewhere, we can learn from the mistakes of the past and celebrate the gains we have made. At the same time, we must acknowledge and understand that there is still work to be done.”

For Francis, being a trailblazer requires help. “I always rely on my faith, prayer and Christian teachings,” she says. “You have to have something to give you that strength and that courage and that energy to keep moving.” Prayer is the fuel that keeps her going. “I pray to God to let me see where he is leading me. I ask for wisdom and understanding and I give thanks.”

Her famous energy is still very much in evidence as Francis negotiates a demanding post-governorship life of public speaking, fundraising, consulting and volunteering. Twice a year, she brings in a woman with an extraordinary story to speak motivationally to the “Circle of Women” gathering at her condominium in Halifax. And she is always ready to give advice to those who need it. “I’ve been blessed to have this great journey and I should not keep it to myself.”

DIANA SWIFT is a contributing writer to the *Anglican Journal*.

NEWS

TRC MANDATE EXTENDED FOR ONE YEAR

Bernard Valcourt, minister of Aboriginal Affairs and Northern Development, has announced that his office is working out the details of an agreement that will allow the Truth and



Valcourt


Reconciliation Commission of Canada (TRC) to extend the commission’s term until June 30, 2015. The additional time will allow the TRC to complete its mandate.

Justice Murray Sinclair, chair of the TRC, told the *Anglican Journal* that the extension was necessary but explained that it

was because the federal government had refused to provide the relevant documents from Library and Archives Canada until a court ordered it to do so.

The work that remains for the TRC includes setting up the National Research Centre, analyzing documents and receiving survivor statements. —L.A.W.

IT'S GOOD TO BE FULL OF BEANS



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