



REUTERS/OLIVIA HARRIS

A prayer for Nepal

Women pray at a candlelight vigil in Kathmandu for victims of the April 25 earthquake in Nepal. At press time, more than 8,000 people had died, 17,866 were injured and eight million others were affected by the disaster. Anglicans have responded to calls for donations. Story, p. 9.

APCI wants to be a territory



André Forget
STAFF WRITER

Valemount, B.C.—At its May 1 assembly, the Anglican Parishes of the Central Interior (APCI) unanimously passed a historic resolution asking the synod of the ecclesiastical province of British Columbia and the Yukon to recognize APCI as a territory with rights to elect a bishop through its own nomination and electoral processes.

“This recommendation will forever change community relationships within the Anglican church,” said suffragan bishop for APCI Barbara Andrews. “We are asking to be defined as a territory, that will both set us on a new path and allow us to honour those we have hurt in the past by our corporate actions...”

If APCI becomes a territory, it will be named as a geographic area and will “enshrine our unique governance model,” said Andrews.

The resolution, moved by pastoral elder Jimmy Toodlican of Scw’emx and seconded by pastoral elder Amy Charlie of Lytton Parish, was a product of the bishop’s task force for the election of a bishop for

See Territory, p. 16

“This will set us on a new path and allow us to honour those we have hurt... by our corporate actions.”

—Bishop Barbara Andrews, suffragan bishop, APCI

In a league of their own

By Diana Swift

In the diminutive maritime town of Mahone Bay, N.S. (pop. 1,000), a youth tradition begun in 1960 is still going strong: the Church Boys’ League (CBL), headquartered at the picturesque, red-and-white Anglican church of St. James. And while there used to be a number of such Anglican-affiliated leagues across Canada, the St. James CBL may be the last of its kind.

Each week, some 35 boys, ages five to 14, proudly don blue shirts with white heraldic logos and gather at the seaside church in Lunenburg County for activities encompassing sports, pet care, the environment, first aid, boating skills, canoeman-ship and churchmanship. Over the decades, the CBL has taught many a youth life-lessons in survival, self-actualization, manners and social co-operation.

It was started by St. James’s rector at the time,

See A PROUD, p. 19

Special session set for marriage canon report

Marites N. Sison
EDITOR

Mississauga, Ont.—Council of General Synod (CoGS) will convene a special session to receive the report of the commission on the marriage canon, which has been mandated to carry out a broad consultation about changing the marriage canon (church law) to allow same-sex marriage.

The special session will take place from noon-to-noon, Sept. 22 to 23, 2015. Canon Robert Falby, commission chair, said the report’s early release would give CoGS “a two-month advantage,” since it was not expected until November.

In a unanimous decision, CoGS adopted a suggestion made by the primate, Archbishop Fred Hiltz, to have a face-to-face meeting to receive the report.

“What’s churning in my gut and rumbling through my soul is that this matter is one of the most critical and crucial matters before our church,” said Hiltz. “I know that it would be costly [to meet], but I think we owe it to the commission to give them a



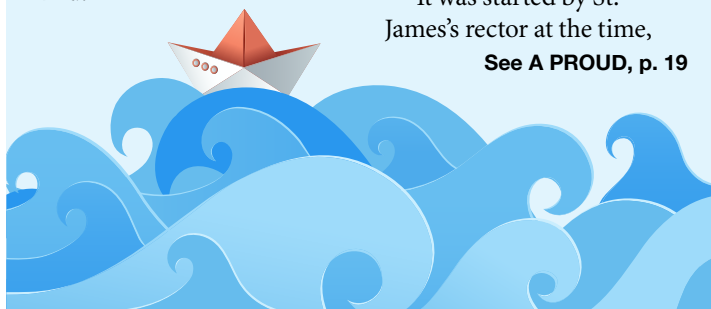
◀ Canon (lay) Robert Falby, chair of the commission on the marriage canon, tells CoGS the report should be ready for release in September, two months ahead of schedule.

PHOTO: L.A. WILLIAMS

chance to present [the report]. We owe it to ourselves to have a conversation. We owe it to the church to have that conversation.” This would also ensure transparency, he said.

Hiltz suggested the meeting after CoGS members appeared deadlocked on a resolution that it meet by teleconference shortly after the report is submitted by the commission and decide “how and when the report will be more widely circulated.”

See Marriage, p. 6



CANADA ▶

Getting to know one another

Leigh Anne Williams
STAFF WRITER

It took the Rev. Canon Rod BrantFrancis and the Rev. Lisa BrantFrancis 19 hours to drive from their parish in northern Quebec to their new companion parish in Toronto for the first time in April, but the story of these two parishes coming together actually has its beginnings much farther away.

It all began when former parishioner Virginia Davies, who now lives in Manhattan, told the Rev. David Giffen, incumbent at the Church of the Transfiguration in Toronto, that she would like to fund an initiative that would remind parishioners “that as Anglicans we worship alongside one another... wherever we are,” in the global Communion.

This year is the 100th anniversary of the Armenian Genocide (See related story, p. 15.) Some members of Davies’ family who fled the conflict found help in Anglican churches, and so she wanted to assist the Toronto parish in establishing a relationship with a different Anglican community. Giffen asked Archbishop Colin Johnson, who is the diocesan bishop for both Toronto and Moosonee, if he could recommend a parish that his community could connect with. Johnson quickly thought of the parish of St. John the Baptist in Wemindji, a Cree community of about 1,300 people, six km from the shores of James Bay.

Rod BrantFrancis and Giffen started corresponding by e-mail and decided to begin a companion relationship between the two parishes, with Rod and Lisa visiting Toronto after Easter this year. Giffen plans to lead a group of Transfiguration parishioners for a visit to Wemindji in 2016, something that has already stirred a lot of interest in his congregation.

“On a personal level, I’m very excited about all of this,” said Giffen, who said that he learned very little about Aboriginal culture in school. “This is a wonderful education for me to know about some of my Canadian brothers and sisters in another part of the country and...about brothers and sisters in Christ who are following



(L to R) The Rev. David Giffen and music director Kristen Hamilton, of Toronto’s Church of the Transfiguration, with the Rev. Canon Rod BrantFrancis and the Rev. Lisa BrantFrancis of St. John the Baptist in Wemindji, Que.

PHOTO: HEATHER GIFFEN

Jesus in another part of Canada.”

The BrantFrancises lived in Toronto more than 20 years ago in the early days of their ministries with the Church Army (now Threshold Ministries), but they are accustomed to living a very different lifestyle today. Rod described Wemindji as “economically blessed,” without the housing crises and water problems that many Aboriginal communities face. Though many residents work in health care, schools and other services, their lives remain closely tied to the land and traditional activities such as hunting and fishing, said Rod. Both he and Lisa said they were struck by the noise and hectic pace of life in Toronto during their visit.

Giffen observed that it is easy for people living in the city to become Toronto-centric.

“The same goes for our community,” Lisa said of Wemindji. “We can be very focused on what happens in our small little area...The challenge to think outside your own borders is a great opportunity.”

As the regional dean for James Bay, Rod spoke of the close community and family ties that connect areas in the region even

if they are geographically distant. Long-distance travel, he said, is simply a part of life for people there. For example, a group of women from Wemindji made a 14-hour bus trip to be present for Lisa’s ordination in 2010 at the cathedral in Timmins, Ont., while another busload of people from Wemindji were preparing for a 16-hour trip to a funeral in a community where five young men perished in a fire while on a hunting trip.

Urban life, with people going wherever their work takes them, is more transient than it is in Wemindji, said Giffen. “Because you stay and because there are generations of people who stay, you belong to one another in a different way,” he said, promising to add prayers for the men who died in the fire and their families at the service at the Church of the Transfiguration that Sunday.

Giffen and the BrantFrancises said that they haven’t worked out all the details of what their companion relationship will be yet because it is just at its beginning.

“We are inviting one another to walk together, to pray for one another, to be in conversation,” said Giffen.

“It’s an adventure,” said Lisa. ■

Church leaders sign climate change declaration

André Forget
STAFF WRITER

On April 15, Christians from across Eastern Canada gathered at the Green Churches Conference/Colloque Églises Vertes in Quebec City to learn about how churches can practise better environmental stewardship and to sign an ecumenical declaration committing their churches to creating a “climate of hope” in the face of climate change.

Rooting itself in ancient biblical teachings and modern climate science, the declaration committed churches to enact “an ecological shift” by “bringing improvements to our places of worship.” It also pledged churches to “act as good citizens in order to build a society which is greener and more concerned about the future of the next generations.”

The principal signatories of the declaration were Cardinal Gérald Lacroix, primate of the Roman Catholic Church in Canada; Archpriest P. Nectaire Féménias of the Orthodox Church of America; Rev. David Fines, former president of the Montreal/Ottawa conference of the United Church of Canada; Bishop Dennis Drainville of the Anglican diocese of Quebec; Diane Andi-



PHOTO: ANDRÉ FORGET

Norman Lévesque is director of the Canadian Centre for Ecumenism’s Green Church Program.

cha Picard, Guardian of the Sacred Drum Head for Andicha n’de Wendat; Rev. Katherine Burgess, incumbent at St. Andrew’s Presbyterian Church in Quebec City; and Norman Lévesque, director of the Green Church Program.

However, to emphasize the collective responsibility of churches in fighting climate change, the declaration was read

by all present, and everyone was given the opportunity to sign it.

The reading of the declaration followed a presentation by Dr. Alan K. Betts, an atmospheric scientist based in Vermont who has been studying the effects of climate change for more than 35 years. Betts explained how the unusual weather patterns of last winter—in which parts of western North America experienced record highs while Easterners experienced an especially cold winter—were in keeping with larger changes to weather patterns consistent with the rise of carbon dioxide in the earth’s atmosphere.

But Betts also spoke about questions that touched much more closely on faith, arguing that denial of climate change is a “spiritual denial” of the facts. “Climate deniers do not want to see truth,” he said. “We are in a society where the rich are very dependent on propaganda to defend fossil fuel exploitation.”

While Betts was very clear about the enormity of the threat that climate change poses, he did not suggest that there was no hope, but argued that people “united with the spirit and the science” can cause change, “because when we stand for truth,

creation responds.”

The conference was organized by Green Churches, an ecumenical network that began in 2006 as a project of Saint Columba House, a United Church mission in Montreal. In the nine years since it began, the network has grown to include 50 churches across Canada from Orthodox, Catholic, Anglican, United, Presbyterian, Mennonite, Evangelical and Quaker traditions.

Participants spent the late morning and afternoon of the one-day conference in a series of workshops, held in both English and French, focusing on practical ways in which churches can reduce their carbon footprint and energy use. One workshop, led by the Rev. Cynthia Patterson and Sarah Blair of the diocese of Quebec, looked at the work that the Anglican Cathedral of the Holy Trinity is doing to return its grounds to their original function as gardens.

Lévesque said that while there were slightly fewer people in attendance than he had expected, he was impressed with the number of prominent church leaders in attendance, such as Cardinal Lacroix and Bishop Drainville.

He was also struck by the participants’ passion. ■



The Anglican Journal is now 140 years old. We asked, “What gift would you give a 140-year-old?”

After 140 years spent covering the joys and the heartbreaks of the world, I'd give blessings for the next centennial.

—Bishop John Chapman, diocese of Ottawa



In the spirit of environmentalism, I'd give 140 trees. One for each year, to be planted across the country.

—Pat Lovell, Evangelical Lutheran Church in Canada (ELCIC) partner to Council of General Synod (CoGS)



A time machine.

—Archdeacon Michael Thompson, general secretary, Anglican Church of Canada



The best gift would be the gift of love and thanks.

—Helen Reaume, who sent this card

A remarkable journey through the years

By Ben Graves

AS PART OF the Anglican Journal's 140th anniversary milestone, I was tasked with sifting through the newspaper's substantial archives in search of stories significant to the history of the Anglican Church of Canada, and to the history of the Journal itself. As I read and leafed through old issues of the Journal that are kept in the General Synod Archives—many frayed and yellowed with age—I couldn't help but reflect on my own history with the church and how I found it related to working at the newspaper.

As the son of not one, but two Anglican priests, my upbringing afforded me a somewhat unique perspective on both the church and the church's place within the context of the wider world. I was quick to discover that my status as a clergy brat afforded others a rather unique perspective on me, as well.

From the second grade public school teacher who was delighted that she finally had a student who could help her lead the class in morning prayers—she was soon to be sorely disappointed—to the consternation writ large across a high school peer's face when he questioned, with great sincerity, how a woman could be a priest, my connection to the church has never failed to garner a response of some kind.

But the reaction that I have most commonly encountered is something I can best describe as confused apprehension. Many people, upon discovering my parents' shared profession, become amusingly unsure of how to behave around me.

This period of bizarre behavioural amnesia is thankfully brief, but it has made a lasting impression on me. It speaks, I think, to the way the church is often perceived by modern secular society as a largely anachronistic institution. It is thought of as being in the world, but perhaps no longer particularly relevant to the here and now.

My internship at the Journal has

The common thread from Baker's arrival in the late 1950s up to the present day is that of a paper that is very much of the church, but unafraid—seemingly duty bound, it sometimes appeared—to challenge it.



Peak moments in the life of the church as captured on the covers of the March 1971, March 1974 and January 1977 issues of Canadian Churchman.

FILE PHOTOS

garnered very similar reactions, with friends and acquaintances alike questioning what exactly fills the pages of a church newspaper—the unspoken implication, of course, being that stories published by a church-funded paper couldn't possibly have relevance in the real world.

My time in the archives, particularly with those issues spanning the late 1950s and beyond, has refuted that assumption.

Granted, the very early editions of the paper—then called *Canadian Churchman*—at the tail end of the 19th century were not exactly what I would term an auspicious start. Cover pages were entirely devoid of actual news, and instead were peppered with ads for dentists and surgeons and miraculous shoes that claimed to prevent the formation of corns. Inside, stories skewed toward warning good Anglicans against the nefarious papist presence in Canada, or detailing the duties and role of the good and proper churchwoman.

Gradually, major world events found coverage in the paper. The outbreak of the First World War was the subject of a markedly restrained editorial, in which the writer lamented that “the original cause [of the conflict] is long lost sight of,” in the rush to arms, and praised “the spirit and method of our King and his statesmen in pressing for peace.” There is no mistaking the fact that he believes God to be on the side of England, but a call for peace in the midst of the notoriously pro-war rhetoric of the time is notable. On the whole, however, *Canadian Churchman* remained, by and large, an insular organ, written for the church and the church alone.

A sea change came in 1958 in the form of incoming editor and general manager Gordon Baker. Baker came to the paper with a mandate to speak to Anglicans as a whole, rather than to clergy or church interests alone. *Canadian Churchman's* format was changed to that of a tabloid newspaper. Professional lay journalists were engaged to write columns on current events, politics, economics, social policy and entertainment. Political cartoons, the tone of which ranged from the comically irreverent—as in a 1977 cartoon published at the height of René Lévesque's separatist movement that featured a boy praying the government didn't “blow the national unity” like the Anglicans did with their United counterparts—to the wrenchingly poignant one about the assassination of Martin Luther King, Jr. in 1968.

Most importantly, Baker introduced the concept of editorial independence, a move that served to raise the ire of church hierarchy, but paved the way for a newspaper that could engage with and hold to account the institution on which it reported, rather than simply toe the line.

The policy of editorial independence shaped the paper's course in the years to come. The 1970s and '80s saw stories on abortion reform—including letters published to and from pro-choice advocate Henry Morgentaler while he served out his prison sentence—and homosexuality in relation to the church, published to huge controversy.

They were controversies that often played out over months and months in the Letters to the Editor section. Editorials themselves often served to fan the flames of controversy, both within Canada and abroad. One particular 1979 column, entitled *The mother church no longer*, was directed at the Church of England's refusal to allow women priests visiting the country to officiate openly, and stridently questioned whether a church “which so condones discrimination on the grounds of sex has the right any longer to be regarded as head of the Anglican Communion.”

The paper also began to place more emphasis on international stories, particularly when it came to issues of human rights in Africa and the Middle East.

Funding cuts took their toll in the '90s and early 2000s, and the pages of the Journal were reduced, but issues of social justice and that ideal of journalistic independence retained priority, including extensive coverage of the Anglican Church of Canada's role in the legacy of the residential schools.

The common thread from Baker's arrival in the late 1950s up to the present day is that of a paper that is very much of the church, but unafraid—seemingly duty bound, it sometimes appeared—to challenge it. The church, as I've observed throughout my life, can be perceived by outsiders as impenetrable or archaic, an institution that exists quite apart from the concerns and realities of everyday life. An independent paper like the Journal, with its ability to challenge, its ability to provoke and engage, is an essential element, I think, in changing that perception. ■

Ben Graves is an intern for the Anglican Journal.

EDITORIAL ▶

Dear editor...



Marites N. Sison
EDITOR

“WHY DOES LINCOLN get 250 and the rest of us a measly 150?”

Thomas Feyer, who edits the Letters to the Editor section of the *New York Times*, wrote about receiving this query from a sardonic reader when he suggested that letters should be limited to 150 words, or as brief as Lincoln’s Gettysburg Address.

Brevity, of course, is a key element of a good letter. But Feyer had another practical reason: he and his small staff have to sift through hundreds of thousands of letters that they receive—every day—in print and online.

Thankfully, a smaller publication like the *Anglican Journal* doesn’t have this same challenge. But, the Journal does receive its fair share of letters, some even handwritten. This is good news: an engaged, opinionated readership is a sign that readers care about their church and their world. It also means that the newspaper still matters.

Letters from readers are so essential that no publication will ever contemplate doing away with them. The Letters to the Editor section is akin to a public square, with its capacity to provoke thought and encourage robust discussion about issues that affect people’s lives, and to share constructive criticisms, knowledge and—if one gets



PHOTO: SASKIA ROWLEY

lucky—new, astounding points of view.

The Journal’s Letters to the Editor section provides a forum for a variety of voices in the church to be heard. The church’s diversity is reflected not just in the stories, but in the letters, where one sees a spectrum of opinion on issues, including (but not limited to) human sexuality, climate change, peace in the Middle East and assisted suicide. Some readers get upset when the newspaper publishes letters contrary to their views, but the reality is simply this: all voices need to be heard.

Why do some letters get printed or published online (anglicanjournal.com/departments/letters-to-the-editor) and

“As one editor put it, ‘You are entitled to your opinions, but not your own facts.’”

others don’t see the light of day? There is no exact science behind choosing a letter. But every editor will say that dream letters are those that are succinct, original, to the point, and yes, funny. Letters that offer cogent arguments that advance, rather than hinder, discussions are gold. A surefire formula for not getting published? Write letters where you fly off the handle and resort to name-calling, innuendoes and libellous accusations. (The Journal receives a number of these—oddly enough, often signed, “In Christ’s name.”)

The Journal has not imposed a precise word count for letters, but they are edited for length, clarity and accuracy. As one editor put it, “You are entitled to your opinions, but not your own facts.”

This year marks the Journal’s 140th anniversary and the staff thanks you, dear readers, for taking the time to send your thoughts via snail mail, email, Facebook, Twitter and the comments section online at anglicanjournal.com. Keep them coming!

The Journal counts on your support for the Anglican Journal Appeal to continue its tradition of keeping you informed, connected and engaged. Thank you for your generosity. ■

email: editor@anglicanjournal.com

LETTERS ▶

Low wages, ‘unrealistic’ wants at the heart of poverty

I liked the article on the need to press the government to develop better plans for dealing with poverty here in Canada (*Faith groups back anti-poverty campaign*, April 2015, p. 1). So often we focus on those far away, forgetting the suffering near us.

However, I would like to see proposals to include providing realistic jobs with realistic wages. A large part of the problem is the unrealistically low minimum wage, which is not a real living wage.

People also have unrealistic expectations: two cars, more than one TV, phone, etc. People should also have decent, modest housing closer to work and with better transportation. All of us need to pull in our expectations and ask ourselves, “What do we actually need?”—not, “I want, I want.”

The dominance of large multinational corporations, such as McDonald’s and Walmart, is also a factor. Our local people are being pushed out of work. To correct this, we will likely have to pay more for what we get, but if we can get quality items instead of cheap ones that are soon obsolete or broken, that should even out. If the money stayed in the country, we could afford to address our own issues.

Margaret Sugawara
Nipigon, Ont.

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

Life everlasting

Re: *Dying well* (Letters, Feb. 2015, p. 4). Could somebody, a fellow Christian, explain to me what “dying well” is?

Is it possible that a Christian could even be thinking of assisted suicide, or euthanasia, or whatever the euphemism is, when we, Sunday after Sunday, offer the Apostles’ Creed to God, saying, “...I believe in the resurrection of the body and life everlasting.”

Nowhere does anyone seem to wonder what will happen to him, or the doctor who stabs the needle, after the deed. No one ever thinks of the massive guilt that would follow such a breach of a commandment by God, for the doctor, the patient and the family.

It seems to me that real faith is not so shallow, so self-centred, and the race for the infamy of such a death is being rushed ahead without any spiritual thought of consequence at all.

There is a time to live and a time to die, timed by the Almighty, and if the church wraps [its] consent in a silken veil of words, I shall leave and never set foot in a church again.

Jean Parkin
Nanaimo, B.C.

Leave Canon 21 alone

Re: *Don’t change canon, says commission* (Feb. 2015, p. 1). It never fails to amuse me that the amount of time wasted about proposed changes to Canon 21 is usually directly proportional to ridiculous rainbow-flag-waving, self-perceived injustices in Canadian society today.

Of course Canon 21 should remain untouched by the bleating of gay/lesbian clergy and laity, and other adherents of retired Bishop John Spong of the Episcopal branch.

Should this particular canon be changed, they might as well just close the doors and reopen (after some tasteful redecorating, of course) and re-dub the Anglican Church of Canada to “The church of what’s happening now.”

Heck, even Elton John has been overheard as saying that “all” religions should be banned.

It makes much more sense to leave Canon 21 alone, and for the Anglican Church of Canada to quit wasting so much valuable time trying to fit a round peg into a square hole, or vice versa.

D. Gordon McKillop
Ottawa



Picture Your Faith

Do you have photographs that illustrate “Strength”? We invite you to share them by sending to Picture Your Faith, our monthly online feature. Deadline for submissions is June 22.

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

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COME AND SEE ▶



By Fred J. Hiltz

IS THERE ANY more wonderful sound than the bells of the Church of the Nativity in Bethlehem, or those of St. Peter's Basilica in Rome, Christ Church Cathedral in Canterbury, St. Paul's Cathedral in London or the Cathedral of the Holy Trinity in old Quebec City? Is there any more wonderful sound than the bell of our own cathedral or parish church? A few have multiple bells with teams of bell ringers. A few others have carillons with trained chimers. Most, however, have but one bell, rung faithfully week by week by someone who has done it for many years.

The bell is rung to call people to worship, to welcome the newly baptized, to announce the newly married and to mark occasions of community celebration or mourning. For those who have died, the bell is tolled.

In remembrance of murdered and missing Aboriginal women in Canada, our National Indigenous Anglican Bishop and I are calling for a special ringing of church bells across the country from May 31—which marks the beginning of the final national event of Canada's Truth and Reconciliation Commission—to June 21, the National Aboriginal Day of Prayer. This



▲ Anglicans are urged to ring bells for justice.

PHOTO: BASEL101658

call is endorsed by the House of Bishops of our church.

To ring the bells is, first and foremost, an act of remembrance. Since 1980, 1,017 Aboriginal women and girls have been murdered and 164 have been classified by the RCMP as missing under suspicious circumstances.

To ring the bells is to pray for their families. For some, there has been some consolation in receiving the body of their daughter, sister or mother, to hold it with love and bury it with dignity. For others, there has never been, and may never be, an opportunity for such closure. They live in the anguish of a hope continually pierced by despair.

To ring the bells is to call attention to this national tragedy and a trend that shows no sign of reversal. According to the 2014 federal government report, *Invisible Women: A Call to Action*, "Aboriginal women and girls are among the most vulnerable in Canadian society. They are three times more likely to be the target of violent attacks than non-Aboriginal women and girls." Many Aboriginal women and girls are trafficked and exploited through the sex trade. To ring the bells is to break what is essentially

"a silence" about this tragedy.

To ring the bells is to honour the demand for a national inquiry.

To ring the bells is to stand in solidarity with Indigenous communities in their cries for increased policing, protection and emergency health care services, for increased provision for safe houses and programs for counselling.

Ring the bells however you will. Consider tolling the bell for as many times as there are murdered or missing Aboriginal women to date. Toll them over the course of the "22 Days," perhaps at a designated time of day with prayers and commitments to help our country address this tragedy. (See related story, pp. 10–11.) Some may want to ring the bells in concert with the ringing of the bells of the Peace Tower in Ottawa, at noon on May 31, and others may choose to ring them on Sunday, June 21, the National Aboriginal Day of Prayer.

Just ring them!

For educational and liturgical resources to accompany your ringing, check out 22days.ca. ■

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

WALKING TOGETHER ▶



By Mark MacDonald

RECENTLY, I HAD a conversation with an Indigenous friend and theologian. We discussed the Indigenous experience of salvation in Christ, knowing that some folks are a bit nervous about such language. We agreed that the Indigenous experience of the Gospel has a particular character: salvation is almost always experienced as tangible and practical freedom from very present and oppressive forces.

The forces that impact Indigenous Peoples are often expressed in personal difficulties, spiritual or moral weakness, addictions, sickness and despair. The power of these is often amplified by poverty, marginalization and the experience of feeling like a stranger in the only land you or your ancestors have ever known. These forces are powerful, but the experience of God's power is greater. Salvation is not a metaphor for

“Salvation is knowing that life could have a very different meaning apart from God's intervention in your life.”

feeling forgiven or feeling good about the certainty of heaven. It is that, but it is also knowing that life could have a very different meaning apart from God's intervention in your life.

Indigenous folks have this experience, I suppose, because of a mixture of the urgency of their personal and communal circumstances, as well as a readiness of mind and heart to see the spiritual. This experience is not isolated to them, by any means. Go to an AA meeting and you are likely to hear similar stories. This is something that often and even commonly characterizes the experience and understanding of Indigenous Christians. It certainly is a part of the communal expression of Christian faith that we experience in the Indigenous network.

This is not mentioned here to claim any advantage or priority in the Christian faith and life. At least part of the circumstances that give rise to it should not be desired by anyone. It is, however, something that

should be understood by our fellow Christians. It does influence our view of life and our faith. It means that there is a desire, an expectation and a hope for liveliness to faith, being both a practical and miraculous faith. Faith should be healing.

This experience of faith often means that people are willing to forgive quite a lot about the past, before people come to active faith; it also means that quite a lot is expected after people come to faith. In addition, the immediacy of spiritual reality is expected in every aspect of the faith experience and journey. It is why our meetings always begin with a healthy period of time engaging the Gospel of the day. It is also why we believe God wishes to do something big in all of us—the whole church—to bring goodness to this Land. ■

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

'Do we respect the dignity of every human being or just some of them?'

In the Feb. 2015 *Anglican Journal*, prominence is given to an article regarding the urging of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) that the Anglican Church of Canada not amend the marriage canon regarding the marriage of same-sex couples (*Don't change canon, says commission*, p.1.)

The article points out that for some in the commission, "the question of same-sex marriage is almost incomprehensible, let alone welcome." It also says that "according to a principle in the proposed Anglican Covenant, churches consult with each other before taking any step which might be considered controversial." A reference to the proposed Anglican Covenant fails to mention that it has been rejected in many parts of the Anglican Communion.

Where does this leave the gay people

who form part of our Canadian church? It is amazing that any remain, considering how they have been treated, and seemingly continue to be, as second-class Christians.

If the same criteria had been applied 35 years ago, women would not have been ordained in the Canadian church and possibly still would not be.

The emphasis on this article as front-page news and in the editorial would lead one to think that gay people in loving relationships are yet again to be treated as unworthy and unwanted, by some at least. Why does the church always seem to lag so far behind? If it is for the sake of the Communion, we should first consider that putting this issue on the back burner will not make any real difference to those for whom the subject is anathema, and that, in the end, the church—the body of Christ—

is people, and [the church] is called to care for people. Some of those people are our gay brothers and sisters in the pews and in the pulpit. Do we respect the dignity of every human being, or just some of them?

The Rev. Canon Roger Young
Kanata, Ont.



Two St. Luke's

In regard to the article, *Knitting nonagenarian*, April 2015 [p. 7], please be advised that there are two St. Luke's Anglican churches in London, Ont.

Mary McDonald is a member of St. Luke's Anglican Church, Crumlin, and we are proud to have her as one of our members.

Barbara Dow
London, Ont.

LETTERS ▶

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COUNCIL
OF GENERAL
SYNOD ▶



▲ Bishop Mark MacDonald and Archdeacon Sidney Black discuss ACIP's proposals for self-determination.

PHOTO: LEIGH ANNE WILLIAMS

New province proposed

Leigh Anne Williams
STAFF WRITER

The Anglican Council of Indigenous Peoples (ACIP) presented proposed steps for creating self-determining Indigenous ministries within the Anglican Church of Canada, such as creating a fifth ecclesiastical province and establishing training and ordination programs with Indigenous guidance, to the Council of General Synod (CoGS) at its May 1 to 3 meeting. Their ideas met with a mixture of excitement, some concern and lots of questions by CoGS members, who discussed the proposals in groups.

Despite assurances given by ACIP earlier, new questions about whether ACIP's call for self-determination represented a desire to establish a separate church still arose. "Is this two churches perhaps working in parallel or is this a church within the Anglican Church of Canada?" asked James Sweeny, province of Canada.

"We have never considered separation, because that would totally offend the wisdom and advice of our elders," responded ACIP co-chair Archdeacon Sidney Black. "In this journey, we want to acknowledge our Indigenous roots, revive them, to remember who we are."

Cynthia Haines-Turner, deputy prolocutor, said that ACIP's intent to have self-determining Indigenous ministries within the Anglican Church of Canada is clear. Some questions now are, "how does that work and what does that look like?" she said. "This has been a long time coming, and it feels like a natural, obvious next step, and that's exciting, but because...there is some uncertainty, that's where the fear comes in," she said.

Tannis Webster, province of Rupert's Land, voiced questions from her group about how the new province would fit with existing church structure: what would be the relationship with the primate? Could CoGS be incorporated into the Sacred Circle and vice versa? (Sacred Circle is a gathering of Indigenous peoples from across the Canadian church and beyond.)

Although he didn't address the potential relationship between Sacred Circle and CoGS specifically, National Indigenous

Anglican Bishop Mark MacDonald assured CoGS that "we wish to be a part of General Synod and the primate is our primate."

Webster asked, "How do you see the ministry in urban Canada?...What would be the relationship in that regard with the diocesan bishop?" Bishop Lydia Mamakwa of Mishamikoweesh said, "We're not planning to dismantle what's already there but to enhance it."

Marion Jenkins, province of Rupert's Land, said that her group affirmed ACIP's work but wondered how parishes would be chosen to be part of a new province. She said there are concerns for assisted dioceses that are in the Council of the North but are not necessarily or primarily Indigenous. "What happens to them, and how do we as a church continue to care for and assist them?" she asked.

MacDonald said that ACIP's principle is that every congregation would have the right to choose if it wanted to belong to the new province. ACIP envisions that "there will be multiple forms of association and that we will be very inclusive and broad in terms of allowing congregations to be a part of us and to join with us. We can imagine all kinds of configurations of Indigenous and non-Indigenous."

Bishop Larry Robertson of the diocese of the Yukon said that on hearing about the idea for a new province, "my heart leapt with joy, because I see the possibilities there. And as a bishop of the diocese in the North, I could see a whole diocese being part of it." But he wondered about how race would be handled in the new entity. "The current bishop of the Yukon happens to be a white guy," he said with a smile, "and many of the parishes are mixed and have white clergy."

In response, MacDonald said, "We don't really think very much in racial categories, like, 'We don't want to have a white person doing this or doing that,' but the power [imbalance] has been so unequal...we still have a difficult time explaining that many questions assume that our ministries are the same and the way we do things are the same," he said. "We are very different culturally, and we still want to be a part of you with the freedom to do culturally what is different." ■

'Governance follows mission'



▲ Canon (lay) David Jones, chair of the governance working group

PHOTO: LEIGH ANNE WILLIAMS

Asked for his thoughts on how the structures of the Anglican Church of Canada might change in order to respond to the needs and goals for Indigenous ministry outlined by the Anglican Council of Indigenous Peoples (ACIP), Canon (lay) David Jones, chair of the governance working group, acknowledged that huge challenges are involved. But, he expressed his confidence that "our church is up to it."

In an interview, Jones said he starts from the premise that "mission comes first." This means identifying the needs for mission and how they can be met, "and from that may come some governance changes."

Conversations about different issues and dimensions of governance are going to take some time to develop, said Jones. ACIP raised the idea of creating a fifth ecclesiastical province within the Canadian church, but he noted that it has also told CoGS about the possibility for an association or confederacy of Indigenous

ministries. "We have to find ways to make our structures work for our mission. I just don't want prejudge how that will turn out."

Jones said there is a commitment to continue the conversation between the officers of General Synod and the Indigenous leadership circle, which took place on April 30, before the CoGS meeting. Following Indigenous discussions of the issues and ideas at Sacred Circle in August 2015, Jones said he expects that the next conversation with the officers would be more focused.

He added that leaders must identify the most pressing needs and prioritize what can be done and in what time frame. "We must not wait until we have a perfect package that is all gift-wrapped, because then nothing will happen." Budgetary provisions should be target specific and tied to missional priorities, he added.

Jones also spoke of the need for "abiding trust in the Holy Spirit to take us where we need to go." ■ —Leigh Anne Williams



◀ TOP: Members enjoy some fresh air during group discussions. LEFT: Deputy prolocutor Cynthia Haines-Turner and PWRDF executive director Adele Finney. RIGHT: Voting by consensus. BELOW: Left, member Alex Starr and Episcopal Church partner Martha Gardner; right, healing and reconciliation co-convenors, the Rev. Andrew Wesley and Archbishop Terence Finlay.

PHOTOS: MARITES SISON AND L.A. WILLIAMS

Marriage report set for early release



▲ Bishop Linda Nicholls: "Our task was to provide the support for change to the marriage canon. It wasn't a debate whether a change was necessary."

PHOTO: LEIGH ANNE WILLIAMS

Continued from p. 1

Prolocutor Harry Huskins, who introduced the resolution, said it was meant to address "uncertainties on how to deal with the report" and to provide a framework on how to take it forward.

Concerns had been expressed about how CoGS could have "control over the process about how it can be made public" while also upholding the principle of transparency, Huskins said. The resolution provides "the best balance of bridging those two considerations," he said.

Some CoGS members, however, wondered how the report could be kept confidential until CoGS meets. Deputy prolocutor Cynthia Haines-Turner suggested that the report be circulated to members "in confidence." She said, "The longer the period is, the harder it is. When that report is sent, it needs to be our document until we say, 'let's give it to people.'" Several CoGS members said the report should be made public as soon as CoGS receives it. "We've been open [about this] to the public. I would rather see a motion that says, 'after it's been received and it's been distributed to CoGS, then it's made public,'" said Bishop Larry Robertson of the diocese of Yukon. "We need to be as transparent and open as possible."

Huskins said there was no point in delaying the release of the report to the public, since CoGS cannot amend it. "Only the commission can change it," he said. The council's role is to receive it, to consider what it means and to put a motion, as directed by the last General Synod, to enable changes to the marriage canon that will allow same-sex marriage, he said.

Archdeacon Lynne McNaughton, of the ecclesiastical province of British Columbia and the Yukon, said she was in favour of keeping the report confidential only until CoGS as a body has received it and has had a chance to have a discussion about what the implications are. "I don't mean 'in confidence' to be forever, or we're doing something sneaky. [The report] does belong to us, and we need to be clear so we can speak with authority."

It was after several members stood up to offer their own opinions and other suggestions that Hiltz suggested the special meeting. Huskins' motion was then withdrawn.

Meanwhile, in a report made in an earlier CoGS session, Bishop Linda Nicholls, commission member, spoke about the content of the report and initially about the commission's mandate. "Our task was to provide the support for a change to the marriage canon. It wasn't a debate whether a change was necessary or right to do; that will be the determination of General Synod," she said. "It is a fine point, but it is one we have to keep telling people because it is still not being heard."

The report will include a consideration of the Solemn Declaration of 1893 (which established the Anglican Church of Canada), a consideration of the biblical and theological rationale for same-sex marriage and the wording of an amendment to the marriage canon to permit same-sex marriage, including a conscience clause. "We gathered a legal opinion on the conscience clause and how it might be worded so that it could provide the space for all members of the Anglican Church of Canada if this were to pass," said Nicholls. ■ —with files from L.A. Williams

Joint Assembly set for 2019

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) will meet together for a second time in a joint assembly to be held in Vancouver in 2019.

The first joint meeting of the governing bodies of the two churches—which have been in full communion since 2001—was held in Ottawa in 2013.

The 2019 assembly, to be held likely in July, will be hosted by the Anglican diocese of New Westminster and the British Columbia Synod of the ELCIC, with support from the province of B.C. and the Yukon. ■

To click or not to click

Leigh Anne Williams
STAFF WRITER

"I think we're on track, we're on schedule and we're on budget," Dean Peter Wall, chair of the General Synod planning committee, told the Council of General Synod (CoGS), describing preparations for the next meeting of General Synod, to be held in Richmond Hill, Ont., from July 7 to 13, 2016.

Wall said the committee is now working on agenda matters and will be seeking advice from CoGS and the commission on the marriage canon so that "listening and reflecting times" can be included to deal with matters, including the marriage canon and Indigenous ministries. (See related stories, pages 1 and 6.)

Wall said that members of General Synod will again be issued clickers—handheld electronic devices—for electronic voting, an announcement that drew some reactions from CoGS members.

Deputy prolocutor Cynthia Haines-Turner said voting by using clickers has the effect of turning votes into secret ballots, "which is not where we have been or the way we work, so we may need to think about that."

Bishop Lydia Mamakwa of the Indige-



▲ Dean Peter Wall, chair, General Synod planning committee

PHOTO: LEIGH ANNE WILLIAMS

nous Spiritual Ministry of Mishamikoweesh echoed the same sentiment, saying that because her people are very anxious about the proposed change to the marriage canon, they would not want any resolutions about it to be a secret vote.

James Sweeny, of the province of Canada, offered a counterpoint, saying that clickers might allow a member to vote "as prompted by the Spirit" without worrying that he might lose his job if his vote was out of step with his diocese.

Haines-Turner suggested that the issue warranted more discussion at a future CoGS meeting, and Wall said he would ask the planning committee to discuss it before the next CoGS meeting in the fall and to provide a framework for that discussion. ■

Hiltz: Disciples are 'called to trust'



▲ Archbishop Fred Hiltz reflects on challenges of the "work of the Spirit."

PHOTO: LEIGH ANNE WILLIAMS

Mississauga, Ont.—Archbishop Fred Hiltz, primate of the Anglican Church of Canada, began the spring meeting of the Council of General Synod (CoGS) with a reflection on the theme of "trust in the coming of the Holy Spirit," and what that means for Anglicans across Canada as they face challenges, including decisions about amending the marriage canon and standing with Indigenous people as they seek reconciliation and justice.

Starting with passages from the Gospel of John, in which after the last supper and washing of feet, Jesus speaks to the disciples about what it means to abide and dwell in him, Hiltz said: "in the promised gift of the Spirit, the disciples are called to trust...that was the call to the followers of Jesus then, and I think it is the call to the followers of Jesus now." And he noted that the theme for this meeting of CoGS is "trust in God, trust in each other."

Hiltz went on to describe some of

the ways he sees the Spirit at work in the church, mentioning the creative ways Canadian Anglicans have embraced the Anglican Communion's Marks of Mission. "That's a work of the Spirit, reminding us of who we are and what we are called to do as a church—proclaiming good news; teaching the faith; nurturing believers; helping people in need, wherever they may be; transforming unjust structures of society and challenging violence; pursuing peace and reconciliation; and caring for the earth." They remind Anglicans, he added, that "we are called to be the church in the world and for the world."

He also mentioned that the council has been entrusted with the work of helping the church align its ministries with the priorities and practices outlined in its guiding document, Vision 2019, and that progress has been made. ■

—Leigh Anne Williams

Small surplus despite lower revenues



▲ General Synod expenses were lower by about five per cent than in 2013.

IMAGE: SHUTTERSTOCK

General Synod was able to transfer a surplus of \$400,000 to its contingency fund, thanks largely to higher investment performance, according to the report from the financial management committee presented on May 2 to the Council of General Synod (CoGS) by committee chair Archbishop Colin Johnson.

Revenues (\$11.8 million) were about five per cent lower than in 2013—a drop of \$636,000—largely attributed to a \$113,000 decrease in proportional giving from dioceses, and by \$547,000 in the "other" category, largely due to the absence of both revenues and expenses related to General Synod 2013. Expenses were lower than in 2013 by about five per cent—\$645,000.

General Synod received \$203,000 in undesignated legacies in 2014 (up from \$154,000 in 2013).

CoGS approved the audited financial statements. It also reconvened in its role as the board of directors for the Church

Missionary Society (CMS) of the Anglican Church of Canada and approved its audited statements.

James Sweeny, province of Canada, asked for an update on a previous discussion about increasing the amount of money available for clergy car loans. General Synod treasurer Hanna Goschly said that the loan limit had been increased from \$9,000 to \$13,000, but nothing further had been done. An upcoming review might include an evaluation of the \$500,000 car loan fund, she added.

Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh asked whether non-stipendiary clergy were eligible to apply for the car loans. Goschly said the current policy is that only paid clergy and lay staff are eligible, but promised to look into the issue and report back at the next meeting of CoGS. ■

—Leigh Anne Williams

CANADA ▶



“Christ Church Cathedral has been enriching downtown Vancouver for more than a century.”

—Sam Sullivan, local MLA and former mayor of Vancouver

B.C. government donates \$1 million to cathedral building fund

André Forget
STAFF WRITER

The province of British Columbia announced on April 10 that it will give \$1 million to Christ Church Cathedral’s building campaign, which is raising money to repair the cathedral’s roof, add a new bell tower and expand its community outreach kitchen.

“This generous grant recognizes the place that Christ Church Cathedral holds in Vancouver and British Columbia,” said Bishop Melissa Skelton of the diocese of New Westminster, “and will help ensure that the cathedral community continues to play a significant role in meeting the spiritual and physical needs of the people of Vancouver.”

The campaign, called “Raise the Roof, Ring the Bells, Feed the Hungry,” aims to raise \$7.5 million for a “badly needed new roof” and an “all-new illuminated glass bell spire,” and to double the size of its kitchen, which feeds 100 people a day during the coldest months of the year. Construction preparation on the project began in April.

Standing at the corner of Burrard and Georgia streets in the heart of Vancouver’s downtown, the cathedral is the city’s oldest surviving church. It has played a prominent role in the life of the city for much of its 127-year existence.

“Christ Church Cathedral has been enriching downtown Vancouver for more than a century,” said Sam Sullivan, the local MLA for Vancouver–False Creek and former mayor of the city, upon announcing the donation. “This expansion project will honour the church’s unique heritage while ensuring it can continue to feed the hungry



▲ (L to R) Sam Sullivan, MLA for Vancouver-False Creek, and Christ Church Cathedral dean, Peter Elliott

PHOTO: RANDY MURRAY

and enhance the vibrancy and livability of our city.”

Dean Peter Elliott, the cathedral’s rector, agreed, noting the many forms of outreach in which Christ Church is involved. “It’s well loved in the city... [Its] most important legacy is that it is an active and growing Anglican congregation, inclusive in outlook, a place where everyone is welcome.”

With the province’s donation, the campaign—which was launched in June

2014—will have raised over \$5.5 million. A donation of \$2.5 million from the Jack and Darlene Poole Foundation gave the campaign an initial boost, and the congregation itself has donated \$1.2 million. The final \$2 million has yet to be raised.

The bulk of the money—\$3.1 million—will go to a new zinc roof, projected to last up to 100 years. The spire and bells will cost \$1.5 million, while \$600,000 has been budgeted for expansion of the kitchen. The remaining \$2.3 million will go toward taxes, permits, administration, design, relocation costs and contingencies.

The bell tower is one of the most striking elements of the campaign: for 40 years, it has been a dream of the congregation, a dream that will now be embodied by Sarah Hall’s *Welcoming Light*, a series of glass-art panels that will cover a spire that holds four bells.

Hall “is drawing on the history of Christ Church from its early origins as being the tallest building in Vancouver,” Elliott said. In the late 19th to early 20th century, Christ Church was the tallest point. “It was called the ‘light on the hill,’ because mariners [could] navigate using the cathedral as a point of reference.”

While a church’s decision to spend more than a million dollars on something purely aesthetic might raise some eyebrows, Elliott sees the new spire as being a vital form of outreach.

“I think the Anglican tradition has a long history of being a champion of performing and visual artists,” he said. “There is, to the spiritual life, a strong link with the arts, with beauty. It’s one of the ways that we’re drawn to the divine.” ■

PEOPLE ▶

Montreal bishop to retire this summer: ‘It has been a busy episcopacy’

Bishop Barry Clarke of the diocese of Montreal has announced that he will be retiring as of Aug. 31.

While noting in a letter read in congregations across the diocese on April 12 that this “has not been an easy decision,” he said he believes that “it is the right one for me and it is a good time for a new direction in the diocese.”

Clarke said that it “has been a busy episcopacy with many challenges of stabilizing finances, leadership, ministry, theological issues and challenges of buildings, whilst continuing to do God’s mission and ministry as we see it in our area of God’s world.”

In addition to the challenges presented by doing episcopal ministry, Clarke acknowledged that he has faced many difficulties in his personal life as well, including the long illness and death of his wife, Leslie, in 2012. He thanked the people of the diocese for walking with him through these challenges. “You have supported me with your prayers through Leslie’s health challenges and death,” he said in the letter. “For this I will always be grateful and give thanks to God.”

The election of a new bishop-elect has been set for June 6, 2015.

Clarke was elected bishop on Sept. 18, 2004. Ordained a priest in the diocese of Montreal in 1979, he served as archdeacon of St. Lawrence, regional dean of Pointe Claire, honorary canon of Christ Church Cathedral and in various parishes around Montreal before rising to the episcopacy.

—André Forget

Order of Canada recipient

Earlier this year, long-time Indigenous rights leader Irene Fraser was recognized for her many years of service by investiture into the Order of Canada.

Her recipient citation, issued by the governor general’s office, lists among her accomplishments her work with the John Howard Society and the National Parole Board and with “government commissions and the boards of many social service organizations.” But it is for her work as an advocate for Indigenous Canadians and with the Indian residential school claims process that she is most well known, and of which she is most proud.

A member of the Métis nation, Fraser worked hard during the Indian residential schools claims process to ensure that adjudicators were trained to be sensitive and respectful in their dealings with claimants.

Fraser, who was confirmed as an Anglican and who worked with the national church in the late 1980s and early 1990s, said she was “really proud” of the role that the Anglican Church of Canada and the United Church of Canada played in the claims process.

—André Forget

Bishop mourned

Bishop Charles Robert (Bob) Townshend, retired suffragan bishop of the diocese of Huron, died on March 13 at the age of 77, after a lifetime of service in parish, diocesan and national church ministries, as well as on the boards of many educational institutions.



Townshend



Almond

The son of Bishop William Townshend (also a suffragan bishop in the diocese), Townshend grew up in London, Ont., and was ordained as a deacon in 1962 in Sarnia, Ont., and priested in 1963 after completing a BA at the University of Western Ontario and a bachelor of theology degree at Huron College in 1963.

In 1984, Townshend was elected as suffragan bishop of St. Clair, an assistant to Bishop Derwyn Jones. From 1987 until his retirement in 2001, he was bishop of Georgian Bay, which included 94 parishes.

He also served on provincial synod and was a member of the Council of General Synod and national committees.

—Staff

Remembering Paul Almond

Paul Almond, OC, an Anglican author, film/TV producer and lay minister, died on April 9.

Almond was a lay eucharistic minister at St. Aidan’s Episcopal Church in Malibu, and also preached at Cathedral of the Holy Trinity in Quebec City, Trinity Memorial Anglican Church in Montreal, St. Andrew’s in New Carlisle, Que., St. Martin’s-in-the-Woods Church in Shediac Cape, N.B., and at St. Paul’s in his native Shigawake, Que.

He was also known internationally for his work as a writer-producer-director in television and motion pictures, and later in life as the author of the eight-volume *Alford Saga*, covering 200 years of his family’s history. ■

—Barbara Burgess

THE CATHEDRAL CHURCH OF ST. JAMES
 DIOCESE OF TORONTO | ANGLICAN CHURCH OF CANADA



Organist (Artist-in-Residence)

The Cathedral Church of St. James is seeking an Organist (Artist-in-Residence) to assist with broadening the vision of the music program and adding internationally renowned performance and composition experience. The ideal candidate will have extensive knowledge of Anglican Church music and liturgy and a strong performance resume. Experience with major organ restoration projects is also considered an asset. The Organist (Artist-in-Residence) will report to the Dean, and will coordinate their playing schedule with the regular Cathedral organist. Compensation is comprised of an annual salary of \$32,000, a rent free 3 bedroom apartment, pension and health benefits. Please submit resumes to jspence@stjamescathedral.on.ca by June 30, 2015.

POSITION: Organist (Artist-in-Residence)
 TERMS OF EMPLOYMENT: Permanent, Full Time
 WAGE: \$32,000 annual based on a 30 hour work week
 BENEFITS: Rent free 3 bedroom apartment, pension and health benefits
 LOCATION OF WORK: Toronto, Ontario

SUMMARY: The Organist (Artist-in-Residence) works empathetically and systematically with the Director of Music and Cathedral clergy towards establishing a vision for the music program and the case for the design and restoration of the Cathedral organ. The Organist (Artist-in-Residence) will also add to the regular music program by playing and composing music. Experience as a performer of repertoire and an internationally recognized profile are important assets as they will help influence and invigorate the Cathedral's music program. Direct involvement in restoration projects would also be an asset.

MAIN DUTIES AND RESPONSIBILITIES:

Play organ:

- Play for all rehearsals, services, extra services and recitals when in Toronto as set out in an agreed upon schedule
- Play at Tuesday/Sunday recitals as necessary
- Compose service music when required

Direct Cathedral Choir and Parish Choir

- Occasionally conduct Parish Choir and Cathedral Choir in the absence of the Director of Music

Assist with music program administration

- Attend staff meetings when in Toronto
- Arrange for organ tuning and piano tuning

Work to establish vision for music program

- Work to develop a case for the restoration of the Cathedral organ and relevant acoustical enhancements
- Help promote established vision for music program

EDUCATION: A Master's Degree in Music

EXPERIENCE & OTHER REQUIREMENTS:

- Minimum of 10 years' experience in playing in a church or equivalent organization
- Extensive knowledge of and experience in the Anglican Church music tradition
- Expertise and international experience as a performer
- Experience in an organ restoration project
- Effective written and verbal communication skills
- Computer literacy, including effective working skills of MS Word and e-mail required
- High degree of resourcefulness, flexibility and adaptability

WWW.STJAMESCATHEDRAL.ON.CA



PHOTO: REUTERS/NAVESH CHITRAKAR

A man cries as he passes a damaged statue of Buddha in Bhaktapur, one of the areas devastated by Nepal's worst earthquake in 80 years. At press time, Anglicans had donated \$167,937 toward relief efforts.

PWRDF sends aid to Nepal

Staff

The Anglican Church of Canada's relief and development arm, Primate's World Relief and Development Fund (PWRDF), has released \$20,000 to help relief efforts of its partners in Nepal, right after a massive earthquake on April 25 killed more than 8,000 people and injured more than 17,866 others. Among those who died were an Anglican minister and 17 of his parishioners in the village of Choke, according to a report from the Anglican Communion News Service.

A second powerful earthquake on May 12 killed an additional 66 people. Aid agencies expressed fears that the arrival of the monsoon season will trigger landslides and an outbreak of diseases.

Anglicans had, at press time, donated \$167,937 toward PWRDF's relief efforts in Nepal.

The Canadian government announced that all donations received until May 25, 2015 by registered charities, including PWRDF, for relief efforts in Nepal would be matched dollar for dollar, into Canada's Nepal Earthquake Relief Fund.

The magnitude 7.8 earthquake, which struck the region between the capital Kathmandu and the city of Pokhara, affected at least eight million people, with

WORLD

two million of them displaced from their homes.

It also severely damaged several Hindu temples and at least four of the country's seven UNESCO World Heritage sites, reported CNN.

PWRDF announced it was responding through its partner, ACT Alliance, a global organization of church-based agencies working in emergencies worldwide. "ACT members with offices in Kathmandu began providing immediate relief—food, water, shelter and medical supplies—within hours of the quake," said PWRDF in a press statement.

The Lutheran World Federation (LWF), an ACT Alliance member, launched "a large-scale emergency response," in Kathmandu, Bhaktapur, Lamjung and Pokhara, where it has been operating for years, said a press statement. The LWF said it was working together with the Nepalese government, the UN and church partners in the ACT network to co-ordinate its response.

PWRDF communications coordinator Simon Chambers said PWRDF has helped to provide food, blankets and tarpaulins to 820 families hardest hit by the earthquake in Kathmandu Valley.

"Lack of shelter remains the biggest challenge," with more than 900,000 shell-shocked sur-

vivors still sleeping outdoors, according to an LWF report. "The need for tarpaulins by far exceeds the number given out."

"We are deeply concerned at the scale of this disaster," said LWF general secretary Martin Junge. "We are grateful for the leadership of the LWF emergency team on the ground, who are standing with people and communities affected and giving expression to the diaconal vocation of the LWF communion."

PWRDF is receiving donations:

Online

You can designate your online donation at pwrdf.org for "Nepal Earthquake."

By Phone

For credit card donations, contact:
 Ricky de Castro
 416-924-9192 ext. 318;
 1-866-308-7973
 Please *do not* send your credit card number by email or fax.

By Mail

Please make cheques payable to "PWRDF," mark them for "Nepal Earthquake" and send them to:
 The Primate's World Relief and Development Fund
 The Anglican Church of Canada
 80 Hayden St.
 Toronto, ON M4Y 3G2 ■

Building bridges a priority for the new Communion secretary general

By Debra Fieguth

The next secretary general of the Anglican Communion, Archbishop Josiah Idowu-Fearon, is well known for his work in reconciliation between Muslims and Christians in Nigeria.

But he is also no stranger to Canada. As an adjunct professor in Christian theology and Islam at Toronto's Wycliffe College, he visits Canada at least once a year to teach and preach. He also has

close ties with St. Paul's Bloor Street in Toronto, which partners with his diocese of Kaduna in a farm project aimed at interfaith reconciliation in his region.

Idowu-Fearon, 66, will take up the position in July, succeeding Canon Kenneth Kearon, recently elected a bishop in Ireland.

Coming from a conservative part of the Communion, Idowu-Fearon doesn't fit easily into the stereotype that some may have of Nigerian bishops. Viewed askance



Archbishop
 Josiah
 Idowu-Fearon

PHOTO: SUE CARELESS

by some of his peers, he has been publicly criticized by his former primate, Peter Akinola, as being too close to the West. But he has also been dismissed as homophobic by some in North America.

Going by his public pronouncements, he is someone who is passionate about Christian-Muslim reconciliation in Nigeria, outspoken against criminalization of homosexuality there, but not willing to see the Communion give the green light for same-sex unions.

In Nigeria, homosexuality "is not a front-burner problem," he said in an inter-

view in Toronto. More urgent are the issues of poverty, corruption, joblessness and religious conflict. "I feel passionate about this," he said. "The problem in my country has to do primarily with the manipulation of religion from both sides."

In his new role as secretary general, Idowu-Fearon said he is looking forward to building bridges between the liberal and conservative ends of the Anglican Communion spectrum. ■

Debra Fieguth is a freelance writer in Kingston, Ont.

TRUTH AND RECONCILIATION ►

A new dawn

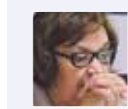
As the Truth and Reconciliation Commission of Canada (TRC) wraps up its work this month, the Anglican Journal asked four Anglicans to reflect on the following questions: Where do you see reconciliation happening between Aboriginal and non-Aboriginal Canadians now? What needs to happen going forward?

The next steps forward

 **The Rev. Chris Harper, diocese of Saskatchewan, and member, Anglican Council of Indigenous Peoples (ACIP)**


Reconciliation needs to be more enhanced and at the same time, more pronounced. It is not widely known in the wider church about what reconciliation is, and at the same time, what it could be. Reconciliation means going all the way out, reaching out and actually touching those affected...But it has to happen with full acknowledgement and understanding of the history.

I've done a couple of church presentations which have been incredibly positive, wonderfully positive, where we've actually had people who were involved as teachers at residential schools, where they've actually come up and apologized, and where I've hugged them and said, "The apology starts here with us, and now we take it out into the wider community." This is something that has to be done...It's a healing process on both sides of the fence, and the fence right now is the awakening and the acknowledgement of the historical past and who we are. ■

 **Freda Lepine, lay member, diocese of Brandon, and member, Anglican Council of Indigenous Peoples (ACIP)**


Reconciliation is when the families are all well. But it's going to be a long, slow process. There's so much to be done to try to get people back on track. There are so many families that are losing their children, even to this day, and it is because of second- and third-generation residential school effects. There's so much more we could be doing—for example, summer programming with kids...A lot of our children

have lost their faith, because their parents have lost their faith. They've been raised in the city...and they don't know anything about their cultural background. We took some teenagers out a couple of summers ago, and they were in awe. We took them out to a trapline and to old cemetery sites, where our people used to travel the river route, and where they were buried. We said, "Look, this is one of your great-uncles, or this is one of your great-aunts," that they never knew existed. It made them feel like this was their home, this was their great-grandpa's area. ■

 **Archbishop John Privett, bishop of the diocese of Kootenay and metropolitan of the ecclesiastical province of British Columbia and the Yukon**

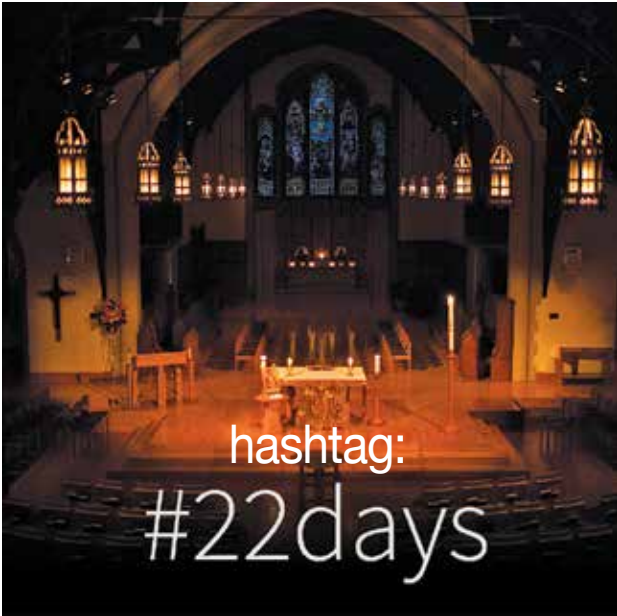
In B.C....folks in parishes prayerfully knit [shawls] and thought about residential school survivors and these were presented to people who told their stories at the TRC, and that was beautiful, I think, for the people who received them to feel wrapped in that. It was also significant for the people involved in making them, in terms of the awareness [raised]. After the TRC, we need to continue

within the church to raise awareness of the legacy of residential schools... The next step for the church is to have the conversation that helps us challenge some of the deep-seated prejudices that are just inherent in Canadian society. The 22 days [initiative] calls for [us]...to stand in solidarity with Indigenous people...Our House of Bishops here in the province a couple of years ago issued a statement regarding the Northern Gateway pipeline, and our statement was basically to say that it is really critical that we listen to First Nations voices. ■

 **The Rev. Riscylla Walsh Shaw, member, Primate's Commission on Doctrine of Discovery, Healing and Reconciliation**

The truth-telling has gained momentum and it is no longer easy for us to ignore what happened, so I see that as a very positive thing. This is the task for reconciliation in the church now, for people in their spheres of influence to work for change from the inside out. It can and will be done, and I've seen it start with Indigenous expressions of liturgy, worship and devotion, and working to decolo-

nize the church. [Realizing healing and reconciliation] is an individual and a collective process, and it requires [the] intentional participation of all of us. It's going to happen through education. I've got young kids in school, and it's already happening in a way that it never happened for me. The bigger picture is that there is a whole racism element that has to be confessed and addressed. It is like a massive confession that the church has to do, is doing and has to continue to do—together. ■



PHOTOS: MARITES N. SISON, ANGLICAN.CA, SHUTTERSTOCK

22 days of action for justice, healing

Leigh Anne Williams
STAFF WRITER

Anglicans across Canada are being called to demonstrate—in the 22 days following the closing event of the Truth and Reconciliation Commission—that this ending is only the beginning of healing and reconciliation with Canada's Indigenous people. Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and National Indigenous Anglican Bishop Mark MacDonald have issued a call to the whole church today to participate in #22days, a campaign that will stretch from the start of the closing TRC event in Ottawa on May 31 to National Aboriginal Day on June 21. 22days was first conceived of by a group of cathedral deans from cities in which a national TRC event was held and was "heartily endorsed" by the House of Bishops. (See related story, p. 12.) Anglicans are being called to take time during the 22 days to participate in a range of activities. They include listening to the story of a survivor of Indian residential schools, praying for all those affected by the "long shadows" of the schools, ringing church bells for murdered and missing Indigenous women and girls, considering how they might continue the work of restoring right relations between Indigenous

and non-Indigenous people in Canada, and sharing stories of their own commitments and efforts to support healing and reconciliation. Dean Shane Parker of Christ Church Cathedral in Ottawa said the campaign had its genesis at a meeting he convened with Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada. All the deans of cathedrals in cities where national TRC events have been held over the last six years were invited. "We were wondering what cathedrals could do since...many of our churches are in prominent places and our role tends to be one that intersects very much with civic society." Picking up on one of the closing event's themes that the ending of the TRC is only the beginning, they decided to encourage cathedrals to do some specific things during the 22-day period between the beginning of the event and National Aboriginal Day. Parker said that they thought it was important to let each cathedral and community find an expression that was appropriate to their context. "Not everyone is at the same place on the truth and reconciliation journey," he said, adding that in some places, the actions taken may be basic education and awareness-raising



events about the history of the schools. "In other places, it may be much deeper. So for example, [you could] find out what treaty land your church is built on or who are your local Aboriginal leaders? Why not pray for them when you pray for your municipal leaders?" Dean Peter Elliott of Christ Church Cathedral, diocese of New Westminster, said renovations to the cathedral put its congregation in the unusual position of not being able to use their building during the 22 Days. So on May 31, the congregation will join with other churches in downtown Vancouver for joint worship "and, we hope, a major community gathering." Anglicans, Presbyterians, Roman Catholics, Baptists and members of the United Church will work together to have two services focused on reconciliation and prayer, to coincide with the beginning of the TRC. "My hope is that we'll multiply the

number of Anglicans who are aware of and have a sense that they can participate in and contribute something to the reconciliation and healing in our country," said Thompson. "I think that this is a national issue. It's not just a church issue and it is certainly not just an Indigenous issue." The General Synod communications team has created a web page—22days.ca—that will offer resources, including 22 videos featuring former residential school students and staff describing their experiences in the schools. The videos are not the typical 30-second sound bytes people are used to viewing on television; they are about 15 to 20 minutes each, in order to tell the stories in a more whole and sensitive way, said Anglican Video senior producer Lisa Barry. One video will be added daily to the website during the 22-day period and each will be accompanied by a prayer, written by various people in the church. The web page will also offer 22 suggestions for ways that people can participate and share what they are doing through their social media networks like Facebook, Twitter, Instagram, Pinterest and YouTube using the hashtag #22days. The visuals will then be gathered and posted on a virtual wall, where people can tag and share them. ■

‘Reconciliation is organic’

André Forget
STAFF WRITER

The Rev. Mpho Tutu, daughter of famous Anglican archbishop, Nobel Peace Prize laureate and anti-apartheid activist Desmond Tutu, visited the Anglican Church of Canada headquarters in Toronto April 29 to discuss the differences and similarities between Canada's and South Africa's experiences with truth and reconciliation commissions. Tutu, an Episcopal priest and executive director of The Tutu Institute for Prayer and Pilgrimage, was in Toronto to speak at a symposium on the topic of truth, reconciliation and engagement. She reached out to Archbishop Fred Hiltz, primate of the Anglican Church of Canada, from a desire to hear about the Canadian Anglican church's experience of the process. South Africa's truth and reconciliation commission was established in 1995 and ran until 1998. Canada's was established in 2008, and will wrap up with a final event this month. Tutu spoke to the *Anglican Journal* in a brief interview. Excerpts:

On reconciliation in South Africa

When you think of reconciliation as being people in new forms of relationship than have existed in the past, our children have a very different experience of South Africa, and different expectations of South Africa than did we. Their horizons are further out and broader than those of a generation before.

Making reconciliation more widespread

There were a couple of, shall we say, failings of South Africa's Truth and Reconciliation Commission. Even though [there were] recommendations about reparations, the government really didn't act on [them], and so people still walked away with some of the hurt with which they had walked into the process. Many in the white com-



PHOTO: ANDRÉ FORGET

Tutu: “Just hacking away at a few odd branches” won’t make things better.

munity didn't experience the TRC—they experienced it from a distance. They watched on television, they listened on the radio, but they didn't attend hearings. So they didn't have the real, lived experience of being part of the community that listened, and part of the community that was really present, and in the room for some really magnanimous gifts of forgiveness that were offered, and for some really chilling tales of injuries inflicted.

Lessons learned

There's never a point in relationship where we say we're finished and done and dusted, and now that's over and on to the next thing. Relationship is organic...reconciliation is also organic. In a situation that the Canadian church is addressing, that the Canadian Truth and Reconciliation Commission is addressing, [there should be] recognition that the injury wasn't solely individuals hurting individuals, but that it was a systemic hurt. The roots of that systemic hurt have taken hold very deep in the soil of the nation... It takes more than just hacking away at a few odd branches to make it better...the ongoing commitment and the ongoing work of reconciliation is required. ■

Listening will ‘open hearts’

Leigh Anne Williams
STAFF WRITER

Dixie Bird grew up and has worked with youth on the Montreal Lake reserve in northern Saskatchewan. She now lives in Prince Albert, Sask., and will be a delegate to General Synod 2016 as one of the representatives of the Anglican Council of Indigenous Peoples. She is also a member of the Primate's Commission on the Doctrine of Discovery, Reconciliation and Healing. From those vantage points, she says she sees reconciliation happening in the opportunities for Indigenous Anglican voices to be heard in the church. But what those voices say isn't always easy to hear. She described an emotional moment when Archbishop Fred Hiltz, primate of the Anglican Church of Canada, told the commission members that a young Aboriginal person had asked him, "What more do we have to risk?" in order to feel accepted in the church. Bird wasn't surprised by the question, because it resonated with her own feelings of not being accepted and of continuing oppression. Listening is key if the church wants to change that, she said. "I think it will open not only [their] eyes and ears, but it should open their hearts." She suggested setting up panels for people to express pain that



PHOTO: ANGLICAN VIDEO

Bird: Today's youth lack a sense of belonging and spiritual grounding.

has been passed down from generation to generation. Youth suffer the consequences of previous generations' residential school experience, Bird said. "Today's youth are vulnerable," she added. Lacking a sense of belonging and spiritual grounding, youth can be drawn to anything that promises that security, from other churches to gangs, she said. Bird said trying new approaches to church like outdoor gospel jamborees might help reach youth. ■

CANADA ▶

Council votes to demolish church by the sea

André Forget
STAFF WRITER

The acrimonious debate over what is to be done with the deconsecrated 120-year-old Anglican church in the town of Portugal Cove-St. Philip's, Nfld., was decided by a town council vote of 4-3 on April 21 in favour of demolition.

At press time, however, the demolition was put on hold after two appeals were filed before a municipal appeals board.

"To say that this has been a bruising journey would be an understatement," Geoff Peddle, bishop of the diocese of Eastern Newfoundland and Labrador, wrote in response to the decision. "It has been an incredibly difficult journey for many involved that has led to deep divisions among some that we can only hope will heal with time."

Peter Jackson, an architect and president of the Newfoundland and Labrador Historic Trust, said he was "very disappointed that the town chose to ignore their own municipal heritage status on the building" and that the diocese didn't "heed the groundswell of support for the church."



Peddle said the diocese made its decision after nine months of study and consideration that involved consultations with the congregation and groups both in favour and against the demolition.

The roots of the conflict date back to 2004, when the parish of St. Philip's moved into a new building and parish hall that had been built to meet the changing needs of the congregation. The diocese had directed the parish to "dispose" of the old

▲ **The old St. Philip's Church has stood empty since Dec. 2003, when the congregation moved to a new building.**

PHOTO: JOHN BOWEN

building, which dates to 1894, as a condition for building a new one.

The old church was deconsecrated in 2006; in 2009, the vestry of St. Philip's applied for a permit to take it down. A committee, Church by the Sea Inc., was formed in 2010 in an attempt to preserve the building as a museum and cultural space, and in that same year, it was designated as a municipal heritage structure. However, on the very same day it was declared a heritage structure, the church's steeple was vandalized so badly that it toppled to the ground, where it has lain for the past five years.

Peddle noted that it would cost roughly \$250,000 to move the church from its current location, and roughly \$455,000 to refurbish it, costs "that neither the parish nor the diocese can afford or are prepared to pay."

The Rev. Ed Keeping, rector of St. Philip's, said after the church is taken down, there are plans to build a memorial, a meditation space and a garden on the site. "I value what the church has done in the past, but we're not into saving buildings. We're into saving souls and preaching the gospel," he said. ■

Bishops discuss changes to church structures, marriage canon

Leigh Anne Williams
STAFF WRITER

When the House of Bishops met in Niagara Falls, Ont., from April 13 to 17, they discussed some contentious issues, including possible amendments to the marriage canon and a call from the Anglican Council of Indigenous Peoples (ACIP) for significant changes to church structures. But Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said there was, nevertheless, "a spirit of hopefulness" at the gathering.

The bishops devoted one day to in-camera discussions of the resolution passed at General Synod 2013 that asked that the church amend the marriage canon to allow for same-gender marriages.

"The focus for the day was prayerful consideration of the whole matter of amendment of the marriage canon from the perspective of the role and responsibilities of the bishops as chief pastors," Hiltz said in an interview.

Hiltz said the bishops discussed how they could "care for the church in this time of conversation—that is not an easy conversation, to say the least," both leading up to the next General Synod in 2016 and following it. "Everybody listened to one another with a lot of attention and mutual respect," Hiltz said. "And we're committed, clearly, to continuing that kind of conversation at the next two meetings."

Archbishop John Privett of the diocese of Kootenay and Bishop Linda Nicholls from the diocese of Toronto, who are both members of the marriage canon commission, also gave bishops an update on their work. (See related story, pp. 6-7.)

Meanwhile, National Indigenous Anglican Bishop Mark MacDonald and Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh presented a revised document from ACIP that calls for greater self-determination for Indigenous ministries within the Anglican Church of Canada. (See related story, p. 6.)

The bishops discussed the document, *Where We Are Today: Twenty Years*

“If you were to map the church, given these developments around self-determination, what might it look like 20 years from now?”

—Archbishop Fred Hiltz, primate

after the Covenant, an Indigenous Call to Church Leadership, in terms of what they thought needed more clarification, what they found encouraging and what they found challenging. MacDonald and Mamakwa noted their comments, but Hiltz said the input may not change the text of the document, which ACIP has approved for presentation at the Sacred Circle gathering of the church's Indigenous ministries in August 2015.

The document included calls for changes in church structures that would be more in keeping with Indigenous ways of decision-making and for an investigation into how money is spent in the name of Indigenous ministry. Hiltz reported that there was "real interest in and support" for getting conversations started about those matters and figuring out who needs to be at the table for them.

Hiltz observed that what underlies much of these

discussions is the question: "What is everybody's understanding of self-determination?" This is a conversation that needs to continue, he said. People are not sure what self-determination will mean in terms of concrete changes, said Hiltz. "If you were to map the Anglican Church of Canada, given all these developments around self-determination, what might it actually look like 20 years from now?"

Bishops also endorsed the #22days campaign calling Anglicans to commit to working toward healing and reconciliation with Indigenous peoples. (See related stories, pp. 5, 10 and 11.)

Hiltz noted that Bishop Robert Hardwick of the diocese of Qu'Appelle shared plans to ring church bells for murdered

and missing Indigenous women and girls, and the other bishops decided that could be done in all of their dioceses.

Meanwhile, Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, updated the bishops on planning for General Synod 2016, on the vote by the synod of the Episcopal Church of Cuba to take steps to return to The Episcopal Church and on plans to provide a resource to help Canadian Anglicans navigate the upcoming federal election campaign this year from a faith perspective. Hiltz said that Anglicans may be particularly interested in asking what the parties' platforms are on issues such as homelessness, child poverty, Indigenous rights and climate change. ■

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CANADA ►



The dark side of the Pan American Games

André Forget
STAFF WRITER

When the Pan American and Parapan American Games come to Toronto this summer, there is concern among some faith groups and NGOs that they will bring with them more than athletes and spectators.

The Games, which will take place from July 10 to 26 and August 7 to 15, are expected to cause a surge in human trafficking as women are brought in to meet the increased demand for the sex trade that will occur with the influx of people coming to watch or participate in the events.

While the issue of how the Games fuel human trafficking is starting to become part of the public conversation, Jennifer Lucking, who serves on the Canadian Council of Churches' task force on human trafficking, was thinking about these issues long before the Games came onto the horizon. Lucking, who is also co-ordinator for human trafficking outreach for the Regional Synod of Canada (Reformed Church in America), is completing her MA in social justice and equity studies at Brock University, where her thesis focuses on domestic sex trafficking in Canada.

Fighting commercial sexual exploitation is a complicated business, said Lucking. Not everyone being exploited is necessarily coerced through physical violence—many enter the sex trade because of economic destitution or to feed financially crippling addictions. While there are women who choose sex work as a trade, the line between this exercise of free choice and the choice of a woman whose alternative to sex work is homelessness is not always an easy one to discern, she said.

For this reason, the project Lucking is involved with around the Pan American Games—the ecumenical initiative “Buying Sex Is Not a Sport”—is less about regulating the sex trade and more about attacking the problem at its root: the male demand that drives it.

“Our tagline is ‘Start the conversation, challenge the demand,’” Lucking said, adding that it can be as simple as talking about how frequenting a strip club “isn’t as in-



▲ **Church-based groups hope to draw attention to the issue of human trafficking in connection with the Pan Am Games.**

PHOTO: IGOR KISSELEV

nocent a behaviour as some people choose to believe.” Trafficked women are being forced to dance in strip clubs, and although no purchase of sex is involved, “there is still trafficking and exploitation going on there,” she said.

Lucking said her group hopes the Pan American Games will serve as a “platform” for drawing attention to the problem of demand. Victim services groups already active in the communities will be doing the frontline work. “We’re not coming from a place of victim services—that’s not our specialty in our current role.”

Other groups also hope the Games will be an opportunity to educate Canadians about human trafficking. The Faith Alliance to End Human Trafficking, an ecumenical group with Roman Catholic roots, will be erecting an interactive installation called the “Gift Box.” It appears to be a large gift-wrapped present from the outside and on the inside contains information about human trafficking.

But aside from sexual trafficking, responses to the Games themselves have been mixed within the diocese of Toronto. While many Toronto Anglicans are excited to be hosting the Games,

and some parishes, such as Little Trinity, will be actively involved in outreach, the enthusiasm is far from universal. Several members of the diocese’s social justice and advocacy committee (SJAC) have voiced concerns, not only about the surge in human trafficking that is expected to attend the Games but also about the Games themselves.

“The Games are hugely expensive for the city and other levels of government,” and they use resources that could otherwise have gone to affordable housing, emergency shelter and social services, said the Rev. Andrea Budgey, chaplain of Trinity College at the University of Toronto. “It seems that, as a society, we value the lives of our most vulnerable citizens less than a transient moment of expensive excitement.”

The Rev. Maggie Helwig, rector of St. Stephen-in-the-Fields, agreed, adding that while the Games were originally estimated to cost \$1.4 billion, currently they are estimated to cost at least \$2.5 billion, and possibly more. A portion of this money, if redirected toward social programs, could end Toronto’s chronic shortage of affordable housing, she said. ■



PHOTO: CONTRIBUTED

Mary Williams checks out her new Braille transcription of the *Common Praise* hymnal.

Hymnal transcribed into Braille

Leigh Anne Williams
STAFF WRITER

When Mary Williams attends services at St. John’s Anglican Church, South March, in Kanata, Ont., she likes to sing all the hymns along with the rest of the congregation, but in recent years that has become increasingly difficult.

Williams is visually impaired. She owns a Braille edition of a previous edition of the hymn book—10 bound volumes, because Braille takes more pages than the printed text. That was awkward and cumbersome, to say the least, but when a revised hymnal, *Common Praise*, was published in 1998, she inquired with the CNIB and a Braille bookstore, but was told that no Braille edition was available.

A large print edition was published, but the text was not large enough for Williams. “I had a little more vision [at that time]... so I started creating a hymn book back then in a 20-point font, sans serif, as simple as I could possibly make it.” Glasses that magnified the text 10 times allowed her to see about three letters at a time. “For many years, I could just about read fast enough,”

she said in an interview. “It was okay, but a struggle, and sometimes the lighting in church isn’t the best.” Gradually over the last five years, however, her remaining vision deteriorated to the point where she found it “more of a stressor than a help.”

“I know a lot of the old hymns by heart, but with the revision in [1998], so many [words] were changed to be gender neutral, and I find I make mistakes and go back to the old text or I don’t know the hymn at all,” she said. “It’s very frustrating just to ‘la-la’ and not know the words.” Braille, she concluded, was the answer, but she didn’t know how to go about obtaining a transcription.

Then one day, she happened to mention her frustration to Rebecca Blaevoet, a member of a technical group she was in. Blaevoet, unbeknownst to her, was a director of Tactile Vision Graphics, an Ottawa- and U.K.-based company that produces Braille material. Blaevoet said her company could transcribe the hymnal into Braille.

That set the wheels in motion for Williams, who asked the priest at St. John’s, the Rev. Karen Ann Coxon, where to start

looking for support in the church. Williams wrote to Bishop John Chapman of the diocese of Ottawa, as well as to Archbishop Fred Hiltz, primate of the Anglican Church of Canada. When news of Williams’ idea reached the Anglican Foundation, the organization provided \$1,000 for the transcription.

Judy Rois, executive director of the Anglican Foundation, said, “One of the things we really liked about it was that it provides accessibility for those with visual limitations or visual impairments.”

Williams asked Blaevoet to produce the transcription as hymns on individual pages in three-ring binders, so that she could simply select the hymns for that Sunday and take them to church with her.

Williams received her copy of the hymnal in five black binders in March. “It’s a beautiful production,” she pronounced, saying that she had already found the hymns she would need for that Sunday’s worship service.

Copies are available through Augsburg Fortress Canada (www.afcanada.com) at a cost of \$335. ■

CANADA ▶

Christian Zionism a ‘heresy,’ says Anglican priest

By Neale Adams

The Rev. Naim Ateek, the Palestinian Anglican who was former director of the Sabeel Ecumenical Liberation Theology Centre in Jerusalem, told a conference in Vancouver April 23 that Anglicans were instrumental in developing the doctrine of Christian Zionism over hundreds of years, and should now work to curb its political influence.

British Anglicans as early as the 16th century promoted the belief that the Jewish people must be restored to the Promised Land of Palestine to fulfill a biblical prophecy before the Second Coming of Christ, said Ateek.

His speech began a three-day conference organized by the Canadian Friends of Sabeel at St. Mary’s Kerrisdale (Anglican). The conference, *Seeking the Peace of Jerusalem*, was co-sponsored by the Anglican Church of Canada, the Presbyterian Church in Canada, the United Church of Canada and Friends of Sabeel North America.

An Irish Anglican priest, the Rev. John Nelson Darby developed Dispensationalism, a theological reading of the Bible that sets out a series of the ages that will lead to the “End Times,” said Ateek. Darby later left the Church of Ireland, but his ideas were popularized in the 1909 Scofield Reference Bible published by the British Oxford University Press.

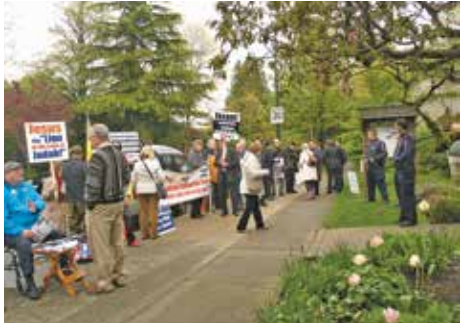
Anthony Ashley Cooper, the 7th Earl of Shaftesbury, an Anglican politician and social reformer in the 1800s, was the first person (in 1838) to propose resettlement of Jews in Palestine. Later, Anglican priest the Rev. William Henry Hechler, a close friend of the founder of modern Zionism, Theodor Herzl, was the only non-Jewish person at the first Zionist Congress in Switzerland in 1897—and probably the first person called a “Christian Zionist,” said



▲ Palestinian Anglican priest, the Rev. Naim Ateek

▶ Christian Zionist supporters stage a picket outside the conference venue.

PHOTOS: NEALE ADAMS



Ateek. “The Anglican church in Jerusalem was started by people who wanted the return of Jews to Jerusalem,” he said. “The people of Palestine did not matter. No one was thinking of them.”

The Balfour Declaration in 1917 confirmed the British government’s support for the establishment in Palestine of a homeland for the Jewish people. It was a “stark, colonial project,” said Ateek.

American President Woodrow Wilson’s acquiescence to the Balfour Declaration—despite Wilson’s professed belief in the self-determination of peoples—contributed to the eventual result about 30 years later of

the *nakba*, or catastrophe, said Ateek. That is the term used by Palestinians to describe their displacement in 1948 during the war that followed the establishment of the State of Israel.

In recent years, Christian Zionism has been supported more by fundamentalist preachers than mainline churches. Influential preachers have included the Americans Jerry Falwell, John Hagee, Pat Robertson, Hal Lindsey and several others.

Theologically, Ateek said he objects to Christian Zionism—which he labelled “a Christian heresy”—on several grounds. It violates Christ’s message of love, justice and peace, he said. Its prophecy of the world ending in violence contradicts the view of a loving and merciful God. And it accepts, without question, a tribalism evident in some parts of the Old Testament that is based on racial exclusivity.

Ateek concluded by suggesting there are hopeful signs that Christian Zionism is losing its influence, especially among younger U.S. evangelicals. Recent surveys and conferences have shown this, he said.

“We want Israel to be secure,” said Ateek, “but we want justice and peace for the Palestinians.” Anglicans should be engaged in the issue, he said. “Whenever possible, we need to reach out to our Christian Zionists with love and care.” He encouraged visits to Palestine and Israel so that people can “discover for themselves the reality on the ground.”

Meanwhile, about two dozen Christian Zionist supporters staged a picket outside St. Mary’s Kerrisdale. Some listened to Ateek’s speech; Betty Lou-Lowen of Abbotsford, B.C., said the speech was difficult to listen to, especially the accusation of heresy. ■

Neale Adams is a freelance writer in Vancouver.

New communication director appointed

Meghan Kilty has been appointed as the new director of communication for the Anglican Church of Canada.



Kilty

“I’m honoured that the General Synod has put [its] faith in me; and I’m grateful for the opportunity to support its ministries and ministry partnerships and to serve in this capacity,” she said in the announcement from General Synod.

Kilty, 37, worked on content strategy (print, online and social media) for the student division at York University from 2009 to 2015. Her experience also includes work as the communications co-ordinator at St. Paul’s (Anglican) Bloor Street in Toronto.

Kilty is a student in the master of communications management program at McMaster University and Syracuse University; her current research focuses on post-crisis communication, community resiliency and public trust. —Staff

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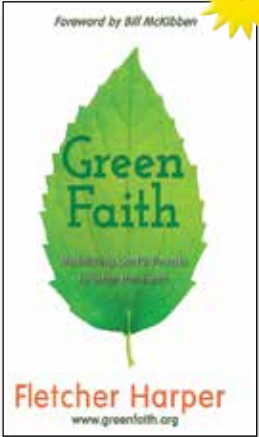


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Service marks centennial of Armenian Genocide

By Harvey Shepherd

Montreal—On April 20, a representative of the Anglican Church of Canada joined the Roman Catholic archbishop of Montreal and about 2,000 other people, largely from the local Armenian community, in a worship service marking the 100th anniversary of what is remembered as the Armenian Genocide.

From 1915 to 1922, more than 1.5 million Armenians were declared enemies of the state and massacred in what was then the Ottoman Empire and now modern Turkey. Turkey has refused to acknowledge the killings as genocide.

A near-capacity congregation in the basilica of Montreal's landmark Saint-Joseph's Oratory included Archbishop Bruce Stavert, retired archbishop of the Anglican diocese of Quebec, who came on behalf of the primate, Archbishop Fred Hiltz, and the Rev. Stephen Petrie, ecumenical officer of the diocese of Montreal. Stavert, now serving as an honorary assistant in a Montreal parish, also filled in for the Anglican bishop of Montreal, Barry Clarke.

The service was jointly organized by both main Canadian sections of the orthodox Armenian Apostolic Church, the Armenian Catholic Church and the Armenian



PHOTO: HARVEY SHEPHERD

Floral wreath honours more than 1.5 million victims of genocide at a service in the basilica at Saint-Joseph's Oratory of Mount Royal.

Evangelical Church.

Participants in the partly candlelit service listened to haunting choral music from the liturgical tradition of the ancient Armenian Church and to scripture readings and prayers by clergy of Armenian and other churches, largely from traditions based in the Middle East and now active in the Montreal area. Stavert read the Beatitudes from the Gospel of Luke in English.

Roman Catholic Archbishop Christian Lépine of Montreal, who delivered the homily, said he was humbled by the great historic tragedy that the event commemorated.

He also referred to recent comments made by Pope Francis when he spoke to Armenian pilgrims gathered in St. Peter's Basilica. On that occasion, the Pope said that in the last century humankind had lived through three "massive and unprecedented tragedies"—the mass killings of Ottoman Armenians, which he described as the first genocide of the 20th century, and the other two, perpetrated by Nazism and Stalinism.

The bulletin for the service noted that the event was meant to commemorate the "sacred memory" of the tragedy that befell 1.5 million Armenians who were slaugh-

tered and an estimated million who were "uprooted from their ancestral homeland and driven to the desert of Syria in journeys of no return."

A few days before the Montreal service, Bishop Abgar Hovakimian, based in Montreal as the primate of the Armenian Apostolic Church Canadian Diocese—one of the two branches of the Armenian Apostolic Church in Canada—participated in the annual meeting of the Anglican Church of Canada's House of Bishops.

In his speech, Bishop Hovakimian focused on the centennial of the Armenian Genocide and its consequences in the contemporary world, according to a report distributed by his diocese. "His Grace mentioned that the twentieth century was a century of inventions, but not all of the ideas that were born in the minds of human beings made this world a better place for its inhabitants," said the report. "One such 'invention' of the twentieth century is the crime of genocide that was committed against the Armenian nation with the sole aim of achieving the total extermination of the Armenian identity." The Montreal service was among several commemorative events in Canada and around the world. ■

Harvey Shepherd is editor of Anglican Montreal, the newspaper of the Anglican diocese of Montreal.

Journal wins 24 awards

Staff

The *Anglican Journal* received 24 awards, including eight awards of excellence, at the joint convention of the Canadian Church Press (CCP) and Associated Church Press (ACP) held April 27 to May 1 in Toronto.

Journey to Jerusalem Sunday, a multimedia web page produced by the Journal and Anglican Video, was awarded first place by the ACP in the reporting category for theme issue, section or series: news service/website/blog. The newspaper also received first place in the CCP's best publi-



FILE PHOTO

***Journey to Jerusalem Sunday*, published on anglicanjournal.com, won first place.**

cation website category.

The Journal won two first-place awards from the ACP in the categories of social media and online/new media: integrated communications.

Art director Saskia Rowley won two awards of excellence, three awards of merit (second place) and two honourable mentions (third place) in the design category.

Contributor Diana Swift's *Big Care on Campus* won top honours in the CCP's features/newspaper category. Swift also shared a second-place CCP award with editor Marites Sison in the category of in-depth treatment of a news story, for the coverage of the conflict in Sudan. Swift received an ACP honourable mention for her Christmas reflection.

Journal contributing photographer Michael Hudson won the ACP's award of excellence in the single photo with an article or outline category.

The Journal picked up three other awards of merit (second place). Sison and assistant to the editor Janet Thomas won in the ACP's Letters to the Editor/all media category. Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada, was awarded by the CCP in the

category of theological reflection. National Indigenous Anglican Bishop Mark MacDonald received an award of merit and an honourable mention from the CCP for his column, *Walking Together*.

The newspaper also won third place in the ACP's Best in Class, national/international newspaper category and in the CCP's best use of multimedia on a website.

Sison's editorial, *A boy named Andrew*, won an honourable mention from the ACP. Staff writer André Forget's *Pilgrimage*, which looks at Anglican responses to homelessness, received an award in the ACP's news story, website/news service/blog category.

Founded in 1916, the ACP is the oldest interdenominational religious press association in North America. The Toronto-based CCP began in 1950. ■



What a wonderful, thoughtful and visionary gift!

Gary and Michelle are grateful to Michelle's parents, other family and friends for their love, support, and encouragement during their undergraduate years and their help to purchase a new home in eastern Ontario. The whole family is active in the life and ministry of their four-point parish and want to ensure essential and mission-minded ministry continues there for years to come.

Sheila's daughter and son-in-law have decided to arrange a Gift Plus Annuity with General Synod's Resources for Mission office to benefit their parish—to support outreach ministry along the lines of the *Marks of*

Mission and with no particular strings attached. This gift will be for Sheila, as a gift for life....and for the church.

On the basis of a \$10,000 contribution, Sheila will receive a lifetime annuity of \$800 a year (8.0 %), paid out in monthly amounts by a highly respected Canadian insurance company, 91% completely tax free. The family will also receive a donation receipt for \$2,500, and their parish will receive the same amount immediately to add to their mission endowment fund.

Sheila is greatly blessed by a loving, caring and generous family who want to show their love and thanksgiving by making a difference in the life of their parish.



For further information about gift planning — for various purposes and through various means — please contact

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CANADA ▶

Territory gives APCI the autonomy of a diocese

Continued from p. 1

APCI, which had been given the task of exploring how APCI might have more control over its episcopacy.

The task was not a particularly easy one. When the diocese of Cariboo ceased to operate in 2001 after it was bankrupted by residential school lawsuits, Anglicans in the central region of B.C. regrouped into an assembly and have since occupied an unusual place in the Anglican Church of Canada. As APCI is not a diocese, it does not have a diocesan bishop—Andrews is a suffragan to the metropolitan (senior bishop) of the province of British Columbia and the Yukon, though she functionally serves as leader of the parishes.

As Cathy Wozlowski, a lay delegate from St. George's Anglican Church in Kamloops, put it in comments made to the assembly, "Right now, we know we exist, but because there is no precedent for us, the ecclesiastical province and General Synod do not recognize us. So as far as they are concerned, we don't exist."

APCI's members would like to attain a greater degree of autonomy over their affairs, but they also do not seek to become a diocese.

Bud Smith, speaking on behalf of the bishop's task force, explained the reluctance to return to a diocesan form of organization as being rooted in a commitment to practising concrete reconciliation.

"We said [in 2000] that we were going to wind up the operation of our diocese [of Cariboo] in a way that was a sacrifice of our organization," he said. The hope



▲ Pastoral elder Jimmy Toodlican of Scw'exmx and pastoral elder Amy Charlie of Lytton Parish move to adopt the historic resolution.

PHOTO: ANDRÉ FORGET

was to start a process that would be "some kind of greater or continuing healing and reconciliation for all that had happened in our diocese, particularly surrounding the residential school in Lytton."

As part of this, back in 2001, APCI committed to placing the needs and considerations of its Indigenous members first, followed by the needs and considerations of the non-Indigenous parishes and, finally, the administrative needs and functions of the ecclesiastical province. It is a commitment that APCI has attempted to realize by providing its Indigenous members with 15 extra seats with voice and vote at its assembly, in addition to those already held by delegates from Indigenous parishes.

But while APCI had continued to evolve its own way of doing things, it did not have autonomy over its own affairs, and its bishops were appointed by the ecclesiastical province.

The solution suggested by the task force, and which was given the unanimous

approval of APCI's Indigenous council on March 29, was to have APCI recognized as a territory, with the right to elect its own bishop. Being recognized as a territory would give APCI the autonomy of a diocese, without forcing it into the structure of a diocese.

But there was another reason why the term "territory" was appealing—as Nellie Joe, an Indigenous delegate from Shulus noted: "The word 'church' or 'Anglican'... still has an effect on the survivors of the residential schools. As soon as they hear 'church' or 'Anglican'... they either quiver or freeze. They still haven't gone through that recovered state."

Joe believed that the term "territory" would carry less baggage than "diocese." While this is certainly uncharted waters for the Anglican Church of Canada—as Smith put it, "there's no other place that does not have a diocese that will also have a bishop that will have an ascribed area that functions in the same way as a diocesan bishop"—it is not without precedent.

"We already have within our provincial canons, which have been there for decades, a provision for dioceses, regions or territories," said Archbishop John Privett, metropolitan of British Columbia and the Yukon. "So in some ways, it's going to fit in well—we just haven't used that term for a long, long time. I think it's part of reaching into the past for what was possible, to create the future."

Having been passed by the assembly, the resolution will now go on to the provincial synod this fall, where it will be voted on again. ■



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Murdoch is ‘our ideal self in any sort of crisis’

ARTS AND CULTURE

TELEVISION SERIES

MURDOCH MYSTERIES

CBC Television

Produced by Shaftesbury Films

Created by Maureen Jennings, Cal Coons and Alexandra Zarowny

Running time: 43–46 min

In its eighth season, shown in 110 countries, *Murdoch Mysteries* (CBC) is often praised for the detective’s use of innovative crime-solving technologies. But the series offers more: a study of how its central characters work through all that is new in their time. As in our own, much in late 19th century Toronto was new, forcing the main characters into perplexing situations.

Yannick Bisson (Detective William Murdoch) says about the character that “an ongoing theme with him was to constantly observe what he believes to be true, whether it holds up or not” (*FAJO Magazine*, Jan. 10, 2013). The statement also explains how Murdoch makes personal decisions, of which perhaps the most significant has been whether or not to marry the woman he loves, Dr. Julia Ogden. He is Catholic, she is not, and they must both wrestle with such issues as abortion and divorce.

Shannon Hengen, a writer based in Sudbury, Ont., recently interviewed Yannick Bisson. Excerpts:

Detective Murdoch wants to find the truth as a detective and as a person.

It’s an interesting part of life that none of us can deny. Part of what we set out to do with our show is to service all of the things that appeal universally. One of the things that is universally appealing, obviously, is a man and a woman who are somewhat destined to be together and how they work that out. Logistically, it’s been tough because we’ve



had to stretch it out for many years. None of us expected to be this far down the road. We’re about to start season nine. It’s such a rare thing for these shows to go so long.

Do your own values figure into the character?

It’s always been interesting to me because I think the character of Murdoch isn’t really just a reflection of me. The way my writing team and I have seen it when we’ve had this conversation is that William Murdoch is our ideal self in any sort of crisis. He’s sort of the eyes of the audience. He helps to guide the audience through the ebbs and flows. He’s honest, he’s forthright, he stands by his principles, he’s forward-thinking, but he hangs on to tradition. That’s sort of been my take on it, and certainly collectively what we’ve built with him.

Popular culture has many characters who aren’t like that.

I’ve noticed that in a lot of the more popu-

▲ Fr. Keegan (guest star Peter Outerbridge) and Detective William Murdoch (Yannick Bisson) in episode 815, “Shipwreck.”

PHOTO: CHRISTOS KALOHORIDIS ©SHAFTESBURY

lar shows at the moment, the characters are very reprehensible, but you’re sort of drawn into the show. You have guys that cook drugs, you have guys that are informants, you have a president that’s devious—all these different things that make up these big cable shows right now—some pretty wacky characters. So for us to have been able to have appeal and to last so long with somebody who’s a fairly straight arrow is unique and kind of fun.

The denominations of the two main characters...

Different characters speak about it in a positive connotation, and sometimes negative, where [Murdoch] gets called a papist at times. At the beginning of the series, it became clear that William Murdoch was always going to be faced with a glass ceiling. He would never be able to rise above the position of detective, so that very much is the reality that he lives within and deals with daily. She [Dr. Ogden] would be more—we sort of thought of her as being more—I don’t want to say atheist...But she’s not in sync with the constraints of male-dominated religious society as well as political society.


We see characters making hard decisions that give them humanity and integrity. Is that why people love the show?


I would say that’s my number one compass: your own personal integrity, fighting and striving to be true to yourself and true to your beliefs. ■




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VOICES ▶

What brought you here today?

By Andrew Stephens-Rennie

It's one of the first questions on our minds when someone dares to walk through the front doors of our church for the first time. It's one of the questions I've had the opportunity to ask newcomers after they've returned a time or two to St. Brigid's, the new Sunday evening Eucharist at Vancouver's Christ Church Cathedral where I serve.

The answers are always different. I know that people cross the threshold into our parishes for a variety of reasons. Some are reconnecting with the faith of their childhood. Others are working through life's big questions, and hope that a faith community might provide some of the answers. Others still find themselves inexplicably drawn to Jesus, though they've grown up never knowing him by name.

And yet, lately, I've noticed the re-emergence of a sentiment Robert Webber wrote about in his 1989 book, *Evangelicals on the Canterbury Trail*. Recent years have seen prominent evangelicals like Brian McLaren and Rachel Held Evans take the journey from their native evangelicalism toward a home in the Anglican Communion. I find myself wondering if their movement isn't



symbolic of some of the subtle shifts happening all around us.

When asked what brings them to St. Brigid's, many of the evangelicals I meet respond similarly. Beauty, mystery and deeply rooted tradition are at the top of the list. A place to wrestle and struggle with deep questions is next. Whether they're asking questions about the relationship between science and religion, the role of LGBTQ folks within the church or how the atonement actually works, they appreciate a tradition that is willing to engage with big questions.

Held Evans, who is a popular evangelical blogger and author, recently released her third book, *Searching for*

▲ **A growing number of people say they are drawn to churches that offer them sanctuary.**

PHOTO: NELOSA

Sunday. Organized around the seven sacraments, the book details her journey as an evangelical into The Episcopal Church. In one striking passage, she writes: "It's funny how, after all those years attending youth events with light shows and bands... all I wanted from the church when I was ready to give it up was a quiet sanctuary and some candles."

Isn't it funny that when we find ourselves jealous of churches with flashy youth programming, there are growing numbers who find themselves deeply drawn to the beauty, mystery and rootedness of our own traditions? We don't need to sell church as something flashy or cool. We don't need to sell it at all! As we encounter evangelicals on the Canterbury road, my experience tells me it may be enough to offer them sanctuary. As Held Evans puts it, what she needed was "a safe place to be." We know a thing or two about hospitality. As we extend Christ's welcome, we should feel free to invite them deeply into this Anglican way of being Christian they're already seeking. ■

Andrew Stephens-Rennie is assistant to the rector for evangelism and Christian formation at Christ Church Cathedral, Vancouver.

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CANADA ▶

A proud tradition lives on in Mahone Bay

Continued from p. 1

the Rev. Henry Corbin, and his wife, Barbara, and welcomed boys of any or no religious background. The group wrote its own unique handbook. “We based our book partly on the Boy Scouts and partly on the 4H Club, and we expanded it and revised it a couple of times,” says Tom Ernst, one of the CBL’s prime movers since its second meeting 55 years ago.

As Ernst explains, the CBL has an incentive system of more than 20 badges, each with a bronze, silver and gold stage, as well as six crests with 10 tests apiece. “It’s very motivating for the boys,” says Ernst.

“At one time, the CBL ran the entire youth hockey in Mahone Bay and raised all the money for it,” Ernst adds. “A lot of the boys came into the league for the hockey.” It also had a boxing program. No longer involved in those sports, the CBL concentrates on other outdoor activities such as “coasting” (tobogganing), hiking and snowmobiling.

Apart from these, the league provides a comfortable social setting. “I just like to go and hang out,” says Grade 8 student Curtis Raymond, 13, who also enjoys the challenge of working progressively toward the badges. “I joined up in grade primary [senior kindergarten], and I’ve been going every week ever since.”

According to Blane Knickle, another CBL leader who has been involved for several decades, the league used to have upwards of 100 boys. “But the population of Mahone Bay has shrunk a bit. It’s mainly a retirement community now and doesn’t have so many young people,” he says.

Not to neglect the distaff side, about 10 years ago, St. James established the Church Girls’ League (CGL). Every Tuesday evening, about 30 participants—ages five to 15, wearing purple-crested pink shirts—meet for an hour at the church.



▲ The Church Boys’ League teaches lessons in survival, self-actualization, manners and co-operation.

Youth take part in town festivities. ▶

PHOTOS: CONTRIBUTED



“The girls’ group was loosely based on an earlier group called the Junior Auxiliary, which kind of went dry quite a few years ago,” says Christine Wissler, one of three Girls’ League leaders and wife of the Rev. Ian Wissler, rector of St. James.

Each session has a religious component, and opens and closes with a prayer. In between, the girls may engage in co-operative physical activities such as relays and parachute games or have a cooking lesson in the church kitchen. They also do seasonal arts and crafts, and sometimes

they’re treated to a special talk or demonstration. “We had a gentleman come in and show the girls how to do knot tying,” says Wissler.

Like the boys, the girls follow a course of acquiring badges and crests, earning points for attendance, wearing their league shirts, bringing along their CGL book and attending church.

A large element is community service. On Earth Day, the girls help with community garbage cleanup, and the older ones help serve at community teas. “This year, the Quilters’ Guild of Mahone Bay has asked them to serve at its annual dessert party,” says Wissler. Perhaps most important are the several visits the girls make each year to a local nursing home. “The seniors just love them,” Wissler says. ■

Diana Swift is a regular contributor to the Anglican Journal.

CLASSIFIEDS



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An article about the nonfiction book *The Mountie’s Girl* was featured in April’s Anglican Journal (*Writing of Love and Loss*). All funds going to author are donated to Calgary’s St. Martin’s Anglican church building fund. Copies may be obtained from the author by emailing jleeknight@shaw.ca or R. Lee-Knight, #12 Simcoe Place, Calgary, AB. T3H 4T9

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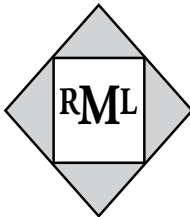
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