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PHOTO: MATT GARDNER
The Rev. James Liu and the Rev. Morning Wang lead Mandarin ministry at St. James Cathedral and St. George on Yonge, respectively, in Toronto.

Chinese ministry grows, evolves in Vancouver and T.O.

Matt Gardner
STAFF WRITER

The two cities chosen to host the General Synod of the Anglican Church of Canada in 2019 and 2016 are distant geographically but similar in their diversity. Demographically speaking, Vancouver and Toronto are two of the most multicultural cities in the world.

A key component of that diversity is a substantial population of Chinese Canadians as well as immigrants and visitors from China. According to 2016 census data, an estimated 360,000 residents in Metro Vancouver spoke Mandarin or Cantonese as their native language, or 15% of the district's population of 2.4 million. One in five new immigrants to Metro Vancouver since 2006 speaks a Chinese language. In Toronto, there are 300,000 residents of Chinese

See CHINESE DEMOGRAPHIC, p. 13

起初，
神创造天地。

"In the
beginning, God
created the
heavens and the
earth."

CHINESE UNION VERSION
BIBLE, SIMPLIFIED



In this issue: General Synod preview

Anglican Voices: Finding unity through the Spirit, p. 3 • Walking Together: On the marriage canon, p. 5 • The meaning of self-determination, p. 6 • Get to know the primate candidates, p. 8 • Marriage: What does the vote mean to you?, p. 10 • Prayer for reconciliation with the Jews, p. 14

'Joyful and fun and experimental' Messy Church program offers new approach to reconciliation education



Joelle Kidd
STAFF WRITER

A new initiative in the diocese of Edmonton is helping churches learn about reconciliation through an interactive and intergenerational Messy Church.

Messy Church is a non-traditional church service typically aimed at families. Most Messy Churches meet once a month. The meetings include a craft time, a

See RECONCILIATION, p. 7

In the tongues of mortals and of angels



PHOTO: NO-TE EKSARUNCHAI/SHUTTERSTOCK

Pentecostals and charismatics find precedents for their experiences in certain passages of the Bible.

Welby's daily prayer in tongues unusual among Anglicans today, scholar says

Tali Folkins
STAFF WRITER

A Canadian Anglican scholar who specializes in Pentecostalism and the charismatic movement says he was surprised to learn this winter that Archbishop of Canterbury Justin Welby prays every morning in tongues.

Welby opened up about his practice in a January interview with Premier, a Christian media company based in the U.K.

"Part of my prayer discipline is praying in tongues every day for a certain period," he said. "It's not something I make a great song and dance about, and given it's usually extremely early in the morning it's not usually an immensely ecstatic moment because I'm sort of, ughhh, struggling."

The Rev. David Reed, a retired professor of pastoral theology at Wycliffe College and author of "In Jesus's Name": The History and Beliefs of Oneness Pentecostals, says he wasn't surprised that Welby had some personal familiarity with tongues given the archbishop's background at Holy Trinity Brompton, a London church plant known for its association with the charismatic movement. But

See PRAYER LANGUAGE, p. 2



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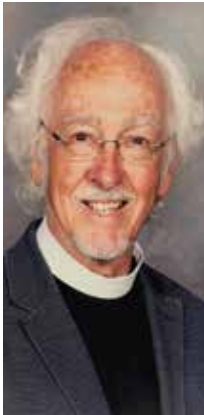
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PENTECOST ▶



Speaking in tongues is God’s gift to enrich, or to guide, or to direct, or to uphold or edify the whole person.

—The Rev. David Reed, retired professor of pastoral theology, Wycliffe College

Prayer language offers ‘deep communication’

Continued from p. 1

Reed says he was struck by how deeply the archbishop seems to have integrated prayer in tongues—also known as the use of prayer language—into his daily spiritual discipline.

“In our current post-charismatic era, I think tongues as a daily devotional practice is relatively uncommon among even devout charismatics,” he says.

Though there are records of these phenomena occurring sporadically throughout the history of the Christian church, modern speaking and praying in tongues are both traceable to the Pentecostal movement, which began in the U.S. in the early 20th century, Reed says. In the 1960s, 1970s and 1980s, speaking in tongues and other practices—the laying on of hands for healing, for example—that were seen as gifts of the Holy Spirit (or charismata) by their practitioners spread to non-Pentecostal denominations, including Anglicanism. This trend is known as the charismatic movement.

In a 1990 research project, Reed estimated that about a fifth of Canadian Anglicans identified themselves as charismatic. But the charismatic movement in Canadian Anglicanism has lost more members than it has gained since then, Reed says, so this figure is likely to be lower now.

“As a movement it has plateaued; it’s more active in the North and in the more rural areas, say northern Alberta and Ontario, and other places—but in the major urban centres of southern Canada, as a movement, it’s kind of gone,” he says.



▲ **“All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.” (Acts 2:4)**

PHOTO: RENATA SEDMAKOVA/SHUTTERSTOCK

Pentecostals and charismatics find precedents for their experiences in certain passages of the Bible. One is the second chapter of Acts, which describes the apostles being filled with the Holy Spirit on the day of Pentecost. The apostles “began to talk in other tongues, as the Spirit gave them power of utterance,” according to the passage. Another is I Corinthians 13-14, in which St. Paul mentions speaking “in tongues of men or of angels,” and of the relation of speaking in tongues with prophecy; in the same passage, Paul speaks of using ecstatic utterance in prayer.

Reed, who was raised a Pentecostal, says he has used prayer language, sometimes when people have come to the altar for communion and asked him for a prayer.

Pentecostals and charismatics, Reed says, have variously believed their utterances to have been the language of humans (the passage in Acts describes people from various lands overhearing the apostles, and recognizing their own languages); of

angels; or a kind of non-linguistic vocalization. For many—including himself—fitting the phenomenon into a linguistic category has not been important. The essential thing, he says, is that it’s a form of communication with God that reaches beyond the thinking and formulating part of the self.

“The heart of it is that it is a gift that God has given us to communicate with God in ways that are not simply rational or the use of the conscious mind,” he says. “Speaking in tongues is God’s gift to enrich, or to guide, or to direct, or to uphold or edify the whole person.”

The Canadian theologian James K.A. Smith calls speaking in tongues “resistance language,” Reed says, because it subverts the modern conviction “of rational and empirical dominance in which we believe that we have control over everything.”

Another scholar, Simon Chan, writes about prayer language as a means of achieving a special kind of closeness with God—like the ungrammatical vocalizations human beings sometimes pass into in moments of exceptional intimacy with each other. Chan, he says, gives two examples of this.

“One is a mother speaking to a baby—all that kind of language that means absolutely nothing to anybody else, and yet to the mother and the baby it’s profound communication. And the second one is two lovers whispering sweet nothings in each other’s ears. That is deep communication of love and affection between those two—deep communication, but not rationally understood.”

Pentecost this year falls on June 9.

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ANGLICAN
VOICES ▶


“We are a church that has profound disagreements—it has been so in our past, it is so now and it will be so in the future—so being of one mind on all matters will not happen. But that does not mean that we need be a fragmented church.”

Finding unity through the Spirit

As General Synod approaches, Scripture shows us we can speak the same language—even if we’re not of the same mind.

By Cynthia Haines-Turner

THE FEAST OF PENTECOST is one of my favourite celebrations of the church year. In recent years, a church decorated in red, yellow and orange and a birthday cake (who doesn’t love a birthday cake?) have added to the festive feeling—but even before that, I never wanted to miss worshipping on Pentecost Sunday. We hear those passages from John where Jesus promises we will be forever guided by the Holy Spirit, and we hear that story from Acts where so many people have a powerful experience of the Holy Spirit.

Even the story of the Tower of Babel, sometimes read at Pentecost, I find oddly comforting. Here the people decide to build a tower; caught up in their own accomplishments and abilities, they set out to make a name for themselves. The result, however, is that they are scattered. Why is that comforting? In those moments when I am tempted to fear for our church—when I think of aging congregations, declining attendance, dwindling finances, deep differences—I am reminded that if we are building a monument to our own achievements, rather than building a relationship with God, our efforts will be confounded.

Contrast their perspective with that of the followers of Jesus who had stayed in Jerusalem as Jesus instructed. These are the people who had been with him in his earthly ministry, who had supported him, travelled with him, watched him, learned from him and been shaped by him. They were gathered together in one room facing an uncertain future, knowing only that Jesus had told them to stay and believing that Jesus would fulfill his promise that the Holy Spirit, the Advocate, would guide them.

If anyone had cause to fear, it was this group. They were beginning to truly understand the danger of being a disciple of Jesus and had had a glimpse of what their fate could be, even if they didn’t yet know the full extent of the persecution they would face. They had gathered without their leader, dejected and in despair. In the midst of this pain, they had an experience of the Holy Spirit: an amazing, awesome, mind-blowing experience, an experience so profound and liberating that they were empowered to spend the remainder of their lives sharing the message of Jesus with the world.

But that was not all—“at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each” (Acts 2:6). This development tells us something about hearing someone speak your language.

Learning to speak another language is about much more than learning vocabulary and grammar. It’s about opening up a new world, about understanding something of the culture and people whose language you learn. It’s one of the reasons that the recovery of language in Indigenous communities is such an important step towards reconciliation—language, culture and history are all intertwined. A Shirley Kawahara poem, which appeared in a Grade 10 French textbook used in Newfoundland and Labrador, says in part, “To learn a language is to open your eyes on a new and fascinating world...to understand the worth of another human being and to share it.”



▲ **“Then they said, ‘Come, let’s build ourselves a city and a tower that reaches Heaven. Let’s make ourselves famous so we won’t be scattered here and there across the Earth.’” (Genesis 11:4, The Message)**

PHOTO: JORISVO/
SHUTTERSTOCK

When the crowd heard these followers of Jesus speaking in their own language, were they able to understand the full impact of the message they were hearing? Did they and Jesus’ followers come to understand each other at a deeper level than they might otherwise have?

As you read through the Book of Acts, it is clear that the early church experienced disagreements, discord and division. It is also clear that they worked through those differences and still managed to build a church—not a monument to themselves but a monument to the power of God. Was that because, in the power of the Spirit, they were able to communicate with one another in a way that went beyond the words they used, that they were able to truly understand and appreciate each other?

We, as the Anglican Church of Canada, will gather together in one room in July for General Synod. We will speak to each other, we will discuss and debate, and we will disagree profoundly on some things, particularly on our understanding and teaching of marriage. We have given consideration, as called for in the constitution, to the change to the marriage canon that passed first reading in 2016. Having read through the reports of that consideration by provinces and dioceses over the past three years, I can say there has emerged a common message: the desire for us to find a way to continue to live together as a church no matter the outcome of the second reading. I see a wish and prayer that we continue to talk and that we focus on the mission of God. I am convinced that the promised Holy Spirit has been at work in these conversations and deliberations.

Marcus Borg, in his reflection “Pentecost and Babble/Babel,” had this to say:

According to this story [of the Tower of Babel], the people of the earth once spoke a common language but were then scattered into different linguistic groups because of their prideful attempt to build a tower with its top in the heavens. Indeed, the English word “babble” comes from the name “Babel.” Babel is the story of

the fragmentation of humankind into separate and often hostile groups who do not understand each other...

For the author of Luke-Acts, the coming of Jesus and the continuation of his presence in the power of the Spirit inaugurated a new age in which the fragmentation of humanity was overcome. Or, in words attributed to Paul, through Christ and the Spirit, the breaking down of “the dividing wall of separation” and the creation of “one new humanity” had begun (Ephesians 2:14-15).

We are a church that has profound disagreements—it has been so in our past, it is so now and it will be so in the future—so being of one mind on all matters will not happen. But that does not mean that we need be a fragmented church. Not through our own efforts but through the gift of the Holy Spirit, we can continue to walk together and to preserve our communion one with another.

However, when we gather, there will also be many areas where we will be united in our common mission as Anglican Christians. We will hear about the work and ministry of our church: a church that seeks to care for all God’s people, for God’s creation and for our hurting world. We will hear from Primate’s World Relief and Development Fund as we celebrate 60 years since its creation. We will continue our work of reconciliation as Indigenous and non-Indigenous peoples, in building a truly Indigenous church within the Anglican Church of Canada. We will share meals together, we will worship together and we will share in the Eucharist together.

The unity of that church will not be achieved by our working together to build monuments for ourselves, nor is it dependent on us being of one mind. Unity flows when we follow Jesus in the power of God’s Holy Spirit. ■

Cynthia Haines-Turner is prolocutor of General Synod and a member of the diocese of Western Newfoundland. Her term ends at the conclusion of General Synod 2019.



COME AND SEE ►

Thank you

By Fred Hiltz

ON JUNE 25, 2007, I was installed as the 13th primate of our beloved church. It was a hot and humid night, and St. Matthew’s Church in Winnipeg was like a sauna! I was so overwhelmed with the responsibilities of the ministry to which I had been called, I remember little of the liturgy except the great relief of the congregation in being sprinkled with water as we renewed our vows in baptism! While momentary, the relief was welcomed!

And here we are, 12 years later, prayerfully poised for the election of a new primate, called to lead our church in serving God’s mission in the world.

In these few weeks that take us into General Synod, I have much work to do by way of my own preparation—spiritual, pastoral and administrative. It seems there is so little time for reflection, but in the moments I seize, my heart overflows with gratitude.

In the first instance, my gratitude is to God. I could never, ever have imagined the joys and blessings of being called to the ministry of primacy in our church. By its very nature it is a servant ministry in which one is expected to travel extensively, visiting every diocese on a regular basis. I remain ever grateful for these visits—for synods, missions, quiet days, retreats for clergy and laity, town hall gatherings and ecumenical events. Thank you, one and all, for the warmth of your welcome. I also want to say what a joy it has been to celebrate with hundreds of parishes marking milestone anniversaries in their witness to the gospel.

It has been a great privilege to gather the national House of Bishops for spring and fall meetings. We have rejoiced together, we have struggled together, and we have stayed together through challenging times. In the opening of the Scriptures and the breaking of bread, in joyful song and in quiet prayer, in “our” upper-room chapel on the third floor of the Mount Carmel Spiritual Centre in Niagara Falls, we have been graced time and again, and we are grateful.

I am thankful for those with whom I have been surrounded in my work as chair of General Synod and its council. It has been an awesome task to chair three meetings of General Synod—2010 in Halifax, 2013 in Ottawa and 2016 in Toronto. My fourth and last will be 2019 in Vancouver. I have been so ably and cheerfully supported in this role by the officers of General Synod—notably the prolocutors (Stephen Andrews, Robert Falby, Harry Huskins and Cynthia Haines-Turner) and their deputies, and chancellors Ron Stevenson and David Jones, whose knowledge of all things canonical and procedural has been such a great help. I also acknowledge the host of faithful servants

▲ “So much, dear friends, for which to be so very grateful. How can I thank you for all your ministries, for all your remembrances of me, by name, in your weekly and daily prayers?”

IMAGE: ADAPTED FROM DIZAIN/SHUTTERSTOCK



who have given so much in their work in planning our meetings.

I am also thankful for the invitation of the National Indigenous Anglican Bishop and the Anglican Council of Indigenous Peoples to be a guest of four Sacred Circles: 2009 in Port Elgin, Ont., 2012 in Pinawa, Man., 2015 in Port Elgin and 2018 in Prince George, B.C. My role was to listen and learn, to speak and pray when invited to do so. I rejoice in the milestones in our journeys of healing and reconciliation, and in our ventures of partnership in building a truly Indigenous church within the Anglican Church of Canada. There is much to celebrate and much to anticipate!

In this limited space, I cannot adequately express the measure of my gratitude for the privilege of having worked alongside three general secretaries—Michael Pollesel, Sam Carriere (acting) and Michael Thompson—each with a keen mind and huge heart for our beloved church.

As I look around Church House, I am continually awed by the competence and commitment of all those who provide leadership for the various ministries of the General Synod, be it in Faith, Worship and Ministry; Public Witness for Social and Ecological Justice; Truth and Reconciliation; Global Relations; Government Relations; the Healing Fund; Indigenous Ministries; Communications; the *Anglican Journal*; Anglican Video; Resources for Mission; Stewardship Ministry; and Financial Management and Administration. They are all servant-hearted leaders whose dedication to their work and guidance of the committees and commissions they support are stellar. And they, in turn, are well served by a host of support staff, whose work, while often behind the scenes, is critical to the manner in which work is accomplished.

Within the Primate’s Office I have been supported so very well by the administrative associate, Jo Mutch. She has done tons of work for me, not the least of which has been attending to the details associated with every visit I make throughout our church and beyond. Grateful for her support, I am also indebted to Paul Feheley, the principal

secretary, especially for his work with the national House of Bishops—and with the staff of Lambeth Palace and the Anglican Communion Office in arranging for my annual meetings with the Archbishop of Canterbury and the Secretary General.

Beyond the General Synod, it has been a great privilege to serve as chair of the Anglican Foundation of Canada. Its tagline is “Imagine More.” It supports not only major repairs to church buildings, renovations and repurposing, but also projects reflecting innovative approaches to ministry in ever-changing social and cultural contexts.

I also shout out a huge debt of gratitude for the privilege of having been drawn very close to the work of the Primate’s World Relief and Development Fund in its vision of “a truly just, healthy and peaceful world.” What a joy it has been to be associated with initiatives in prevention of HIV/AIDS, in ensuring food security for all the peoples of the world and in advancing “Maternal, Newborn and Child Health” in parts of the world where such care cannot be taken for granted.

Thank you to all who work for the Pension Office Corporation. What an incredible ministry they provide for clergy and laity employed by our church.

So much, dear friends, for which to be so very grateful. How can I thank you for all your ministries, for all your remembrances of me, by name, in your weekly and daily prayers? I can do no better than to quote St. Paul writing to the beloved in Christ in Philippi: “I thank my God every time I pray for you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work in you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you because you hold me in your heart” (Philippians 1:3-7).

As you have held me in your hearts, so I hold you in mine, praying for God’s blessing as the church moves on with the leadership of our new primate. ■

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

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WALKING
TOGETHER ▶



On the marriage canon

By Mark MacDonald

WHEN NON-INDIGENOUS people hear that there is a widespread ambivalence and reluctance among Indigenous Anglicans to change the marriage canon to allow same-sex marriage, they assume that this is a conservative remnant of the work of the missionaries. Non-Indigenous peoples often hold a hidden and unexamined assumption that Indigenous people are a primitive version of themselves, waiting to be updated. The reality of Indigenous peoples' various views on these matters is more complex and, to me, more constructive.

It must be said that there is nowhere near a unanimous view on issues of marriage and gender among Indigenous peoples. What I hear and experience across the Land is two-fold: first, a desire to work these matters out among Indigenous peoples themselves—there is a deep dislike of the process by which this matter is being deliberated and an almost complete reluctance to enter into what appears to be a hostile discussion in which the Indigenous voice will not be heard—and, second, a vast majority of Indigenous peoples who are articulating what they believe to be a uniquely Indigenous view of marriage: something that is defined by the experience and views of their local community, but sharing in a broad Indigenous family resemblance. There is a commitment to approach these matters in an Indigenous way and with an Indigenous timing.

It is critical to understand that the issue at hand for many Indigenous peoples is



▲ “It is critical to understand that the issue at hand for many Indigenous peoples is not whether the lifestyle of other people is unacceptable.”

PHOTO:
WEDDING AT CANA,
PHOTO BY ROSS DUNN,
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not whether the lifestyle of other people is unacceptable. Going against the teaching of the missionaries, Indigenous communities have a tradition of accepting a diversity of expression in terms of gender and sexuality. Though not perfect, the Indigenous celebration of individuality is a dearly and long-held aspect of Indigenous communities across the land. It continues within the network of Indigenous Anglican ministries, as is generally found among Indigenous communities, especially where outside systems of judgement have not become powerful.

It is true, however, that most Indigenous communities have viewed marriage as a unique communal ceremony, designed and practiced to express a worldview where the difference between man and woman is an embodied portrayal of an essential aspect of how Creation works. In non-Indigenous culture, this aspect is no longer central to the celebration of marriage. Marriage

is a ceremony focused on the well-being of the couple and, to a significant degree, no longer embodies a statement about a cultural or religious worldview. In contrast to these norms, Anglican Indigenous elders have seen in the Scriptures a strong statement of their view and are entirely reluctant to abandon the authority of the Scriptures or their traditional cultural practice.

As we face the prospect of a definitive up-or-down decision on the marriage canon, the Indigenous point of view would seem to be that action in such a forum is ill-advised. You would be hard-pressed to find many Indigenous voices willing to speak about the conflict. It is, however, something that is upon us, and the representative bodies of Indigenous peoples have promoted an amendment that provides special recognition of the differences of the Indigenous approach to marriage and their capacity and right to approach this in their own terms and time. It is hoped that this will receive understanding and support from the larger church.

This short piece, unavoidably constrained by this format, is not an attempt to manipulate an outcome, but to speak to the understanding and well-being of us all. We have some challenging decisions before us, and they should be met with faithfulness to God and to each other. It is hard to hear each other, these days, and particularly hard to hear across cultures. ■

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

LETTERS ▶

Colonized thinking insidious within prayer books

I was really grateful for the articles on decolonization (May 2019). I believe we need to be very careful about what we speak and pray in this regard. The removal of the prayer for the conversion of the Jews is an overt and obvious example of change that needs to occur.

However, there are assumptions in our prayers that are more insidious. For example, underlying much of our prayer and liturgy, especially in the *Book of Common Prayer*, is the assumption that Christianity is the only true religion and British culture the best way to live. The Good Friday prayers in the *Book of Alternative Services* are, for me, equally offensive: “We pray for all who have not received the gospel of Christ.” Many people who have not received the gospel of Christ have lived happy, fulfilled and meaningful lives. We might argue that they knew the gospel without calling it that, [but that] seems somewhat disingenuous. Christianity is a religion with a very checkered history and one among many ways to find God. We need to acknowledge that with care and consideration.

Catherine Miller
Markdale, Ont.

We love who we love—and aren’t just a headline

I would like to cancel my subscription to the *Anglican Journal*. I am a practicing Anglo-Catholic lesbian who is tired of reading about how much we are not welcome in the Anglican community. I am happy with my parish for its open recognition of myself and my wife. I love the Eucharist and the liturgy as a whole.

However, after being reminded each issue at some point, whether headlines or letters to the editor, of how terrible we are for loving who we love, I have decided not to read these *Journals*. So, to help save a tree and the paper it makes, please cancel my subscription.

Natalie Flam
Cow Bay, N.S.

Changes within the church overdue

The thoughtful letter from the Rev. Brian Pearson (“Diocesan bishops create islands of polite dissent,” March 2019, p. 5) raises another nagging concern within the Anglican Church in Canada that is long overdue for action. Our rules, procedures and governance were designed to function well in the social environment of the day when the church was expanding over a huge and sometimes unknown territory and where communication was primitive by modern standards. The bishop was rightly a central authority for his region.

Not so today. Our problem is not new; as a church we have not kept up with the times and operate under an outdated set of canons. Currently the average Anglican is better educated, well-informed and is usually mobile, moving to several parishes over a lifetime. The “authority” of a bishop today is open to challenge, and he or she can be the cause of dissent and sometimes justified criticism. Unlike any successful organization that can change its leadership, we have no mechanism for replacing an underperforming or divisive bishop—at some cost to the church in several ways.

My hope is that as a church we can make

some overdue changes in our governance to bring us into the 21st century, with some sense of urgency, before it is too late. We have too much to lose if we lack the resolve to act.

Reg Harrill
Calgary, Alta.

Just as I am

On reading the *Anglican Journal*, I am finding the church is becoming increasingly strange and alien to me. Yet if I am honest, not strange and alien, for the most part, to the Kingdom as proclaimed in and by Jesus. One can still feel an outsider even when it is within the mandate of its founder.

My non-“at homeness” simply shews my lack of inclusiveness demonstrated by Jesus, and what flows from him. In some ways, he was very exclusive—yet not in many ways. This is why one of my favourite and hopeful hymns reads:

“Just as I am—without one plea,
But that thy blood was shed for me....”

John Serjeantson
Cowansville, Que.

Correction

In “Churches transform relationships with communities through the arts” (April 2019, p. 9), the print edition of *Anglican Journal* incorrectly reported the number of visitors to Christ’s Church Cathedral, Hamilton, Ont., during Supercrawl. More than 11,000 people visit the cathedral during the annual event.

The Anglican Journal welcomes letters to the editor.

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

The meaning of self-determination

Indigenous Anglican leaders envision future church

Matt Gardner
STAFF WRITER

When members of General Synod gather this July, they will vote on an amendment that could give life to a self-determining Indigenous church within the Anglican Church of Canada. The proposed amendment to Canon XXII would allow the National Indigenous Ministry to make changes to matters specified by the canon without consulting General Synod; bestow the title of archbishop upon the National Indigenous Anglican Bishop (NIAB); make the NIAB a voting member of Council of General Synod; and change Canon III to specify that “the Primate is always an invited guest at the Sacred Circle, and has voice but no vote.”

These are the institutional means that would lay the foundation for a self-determining Indigenous church. But what would self-determination mean for Indigenous Anglicans and the church as a whole? And how might it help the church to move forward in its journey to reconciliation?

“People often misinterpret what we’re doing as an attempt at independence, away from the church,” National Indigenous Anglican Bishop Mark MacDonald says. “We really wish to become an Indigenous expression of the church, and we are only asking for the freedom and dignity that other Anglicans already enjoy.”

As a result of colonization, he suggests, Indigenous people have been denied the ability to fully receive and live the Word of God, due to the imposition of foreign ways for dealing with the incarnation of the Word.

Self-determination, MacDonald says, is “not a move away from the church, but a move to become more deeply involved in the church from an Indigenous perspective.”

Ministry ‘from the ground up’

The basic tenets for a self-determining Indigenous church are laid out in the document “An Indigenous Spiritual Movement: Becoming What God Intends us to be,” presented at Sacred Circle 2018. The document presents a vision of a church led by Indigenous people and grounded in gospel-based discipleship, translating the essence of the Christian faith into Indigenous languages and cultural practices.

Sacred Circle, the Anglican Council of Indigenous Peoples, and the Office of the NIAB represent the beginnings of the structure for a self-determining Indigenous church. While Sacred Circle would have its own constitution and policies, the self-determining church would give priority to the local level, allowing each congregation and community to operate in its own way and in its own time.

“Right now, we’re trying to develop a ministry basically from the ground up,” Indigenous Suffragan Bishop of the Northern Manitoba Area Mission Larry Beardy says.

“We need clergy on the ground, and we need clergy that are stipendiary clergy. We need to organize at the local level where our people will take over [our] own local ministries. The ministry will address a healing process for our people, from the effects of things like residential schools and abuses within the church.”

In moving towards self-determination, Indigenous Anglicans in Canada will draw on precedents both internal and external. MacDonald compares the self-determining Indigenous church to the Indigenous Spirit-



▲ **Sacred Circle as it met in 2018**

PHOTO: MATT GARDNER

tual Ministry of Mishamikoweesh (ISMM), albeit “in a broader scope.”

As leader of the ISMM, Bishop Lydia Mamakwa views the establishment of the first Indigenous diocese in 2014 as one of the earliest expressions of Indigenous self-determination within the Anglican Church of Canada.

“As a bishop, the creation of ISMM was a fulfillment of the elders’ vision, and that was a joy to see that,” she says. “Congregations and communities can speak their own language in conversing with the diocesan office. Having one of their own as bishop on the ground is very sacred for them. This is not to say that they do not welcome their non-Indigenous brothers and sisters in Christ to their midst.”

Mamakwa says she sees a self-determining Indigenous church as “part of the Communion, but with its own identity as ‘Indigenous’ using its own traditions, structures and governance as handed down by our elders.”

“Having a self-determining Indigenous church is important for our church to move forward in its journey towards reconciliation because in any reconciliatory work, changes need to take place,” she adds. “What hurt before needs to be removed and not repeated.”

An example in the Pacific

One precedent outside of the Canadian church for Indigenous self-determination is the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP).

Since 1992, the ACANZP has established a parallel leadership model based on three *tikanga* or cultural streams—Aotearoa, New Zealand, and Polynesia, each with its own primate. The three primates share authority for the ACANZP. The church constitution guarantees “the right of every person to choose any particular cultural expression of their faith.”

Bishop Kito Pikaahu, general secretary of the Anglican Indigenous Network, says that the revised constitution “gave priority to hearing the voices of all partners equally. That led to the empowerment and advancement of the whole Body of Christ, especially the weak and marginalized, in a spirit of generosity, hospitality, mutuality and reciprocity.”

The three-*tikanga* system, Pikaahu says, benefits mission and evangelism. The revised constitution “provided for the election and consecration of Māori to Māori bishoprics with their own episcopal authority, independence and jurisdiction within clearly defined boundaries. This

enabled the bishops and their synods to determine their own strategic mission and ministry imperatives.”

Since the ACANZP established the three *tikanga*-system, the church has periodically reviewed its constitution. In 2001 and 2010, it reported on progress that had been achieved and areas of concern that still needed to be addressed.

Comparing the ACANZP experience to Indigenous self-determination in the Anglican Church of Canada, Pikaahu believes that Canada has “a far better model for an Indigenous church,” noting that while New Zealand has overlapping diocesan boundaries of Pākehā (European-descended settlers in New Zealand) and Māori, Canada largely does not.

Having attended Sacred Circle in 2018, the bishop recalls respectful listening and conversations that suggested an encouraging level of support for the Indigenous church. The ongoing consecration of Indigenous bishops and the active involvement and participation of non-Indigenous bishops suggest that “the Indigenous bishops and the Indigenous church as a whole earnestly intend to include the whole of the Anglican Church of Canada in this reformation or reforming of the church.”

MacDonald echoes the assessment of Pikaahu. Describing the ACANZP as an “inspiration to us in many, many ways,” he stresses that while the church in Aotearoa-New Zealand-Polynesia has a parallel structure, “our hope is wanting us to be more a part of the national church.”

‘It’ll be a process’

As an example of what this partnership will look like, Beardy says that as Indigenous suffragan bishop for northern Manitoba, he currently assists both the bishop of the diocese of Brandon and the bishop of Misisiipi in Northern Saskatchewan.

For Beardy, the establishment of a self-determining Indigenous church would mark a watershed moment for Indigenous people and the church.

“I think once that happens, there’s going to be a lot of joy from the people,” he says.

“We’re coming off colonization with missionaries coming in our area, and we have to deal with abandonment and we’re starting to be self-determining,” the bishop adds. “It’ll be a process. It might take some time. But I think as a people, as a family, we can walk together and others—not only the Indigenous people, but others in the church also—can become self-determining themselves and a people that serve God, in faith and in love.” ■

CANADA ►

The gospel calls us to fight slavery, MP says

Tali Folkins
STAFF WRITER

An MP who introduced a private members' bill in Parliament targeting modern slavery says his Christian faith was part of his motivation.

"There's a manifest inconsistency between faith and enslavement," John McKay, who tabled C-423, the Modern Slavery Act, in the House of Commons last December, says. "All the rationalizations [of it], in my view, are entirely inconsistent with the gospel of Jesus Christ."

"We're called to freedom, we're not called to enslavement, and for those of us who directly or indirectly participate in the enslavement of other human beings—you need to examine your own conscience but also your own behaviour, and if your consumption behaviour is such that you are supporting enslavement, then I have to wonder how seriously you take your faith."

McKay, Liberal MP for Scarborough-Guildwood in Ontario, is not an Anglican; he worships at The Peoples Church, a non-denominational Christian church. But his political hero, he says, is William Wilberforce (1759-1833), the evangelical Anglican who led the movement to abolish the slave trade in the British Empire.

The Modern Slavery Act would require large, publicly traded Canadian companies—listed companies, that is, that have two of the following: at least \$20 million in assets,

See SUPPLY-CHAIN SLAVERY, p. 12



Human trafficking consultations wrap up in B.C.

Matt Gardner
STAFF WRITER

The last of four regional consultations across the Anglican Church of Canada on how to end human trafficking and modern slavery took place on April 2-5 at the Bethlehem Centre in Nanaimo, B.C.

The gathering, which drew approximately 20 representatives from the ecclesiastical province of British Columbia and Yukon, highlighted common themes that emerged from previous consultations in each ecclesiastical province.

Among these were the greater risk of trafficking faced by Indigenous women and girls. Participants from Prince Rupert spoke about the Highway of Tears, known for the many Indigenous women who have been murdered or disappeared there.

The experience of migrant workers was another focus, with speakers including Connie Sorio, migrant justice coordinator for KAIROS Canada. Participants also watched a documentary about Central American migrants travelling through Mexico.

New topics included the connection of gang activity to human trafficking—specifically the coercive recruitment of children and youth for forced labour and criminal activity—and high

Canadian participation in the sexual exploitation of children online.

With the consultations now finished, a resolution is headed to General Synod that will commit the church to continue speaking out against human trafficking, working with governments and other organizations, and developing resources.

Ryan Weston, the Anglican Church of Canada's lead animator of public witness for social and ecological justice, says the four consultations have resulted in a Canada-wide network of Anglicans well-informed to help lead the fight against human trafficking.

"I think that's really powerful that we've equipped so many folks in so many communities with some knowledge and leadership on this," says Weston, who led the consultations with Andrea Mann, director of global relations.

Mann says the consultations have helped raise awareness of trafficking in Canada and were a valuable contribution to efforts across the Anglican Communion to confront slavery. She describes the events as "a helpful structure for learning, and the first steps of action."

Reconciliation made intergenerational through Messy Church

Continued from p. 1

celebration involving story, song, prayer or games, and a sit-down meal.

Fiona Brownlee, Aboriginal and rural communities liaison for the diocese of Edmonton, was approached by a Messy Church run out of St. George's Anglican Church in Fort Saskatchewan, Alta., about creating a reconciliation-themed program for one of their meetings. When the Ven. Travis Enright, the diocese's archdeacon for Indigenous ministries, heard about it, he decided to make it a diocesan project under the Indigenous ministries initiative.

"I was looking for something that was more accessible—and accessible not only to church members or congregation members, but also Indigenous people... in the community," says Enright. Since the diocese is a "big proponent of Messy Church...[it was] not an uncomfortable place to start."

"We brought together a team of people—it's a mixed group of Indigenous and settler folks—and came together to map out how we would do this," says Brownlee. The group gathered around Brownlee's kitchen table to "hash it out," the Rev. Nick Trussell, reconciliation facilitator for the diocese of Edmonton, recalls.

To be a diocesan project, Enright says, the program had to be adoptable, adaptable and local: something that groups across the diocese could shape to fit their context, participants and churchmanship.

Brownlee says they have run the program four times so far, at St. George's, Christ Church and St. Mary's Anglican Church in Edmonton, and St. Thomas Anglican Church, Sherwood Park.

The event begins with a land acknowledgement, which is interactive to engage with the children, says Brownlee.

The service also includes crafts related



Kids at Christ Church in Edmonton learn about Treaty Six during a land acknowledgement.

to reconciliation efforts, such as miniature heart gardens and hearts for the Have a Heart campaign—which supports First Nations youth and memorializes residential school survivors—and discussion of the history of residential schools. "There are some wonderful storybooks now that are available to talk to the children about residential school in a gentle enough way that it's not frightening," says Brownlee, mentioning titles such as *Amik Loves School* by Katherena Vermette. "We talk about how kids got taken away. And then we talk about how as a church, we need to say we're sorry. We then make those hearts, and those hearts are taken into the worship service, and we use them to say we're sorry for what has happened and that we the church are going to live in a different way."

The service is followed by a meal of foods traditional to the territory, like bannock, stew or soup and berries. It ends with a four directions prayer, a traditional



PHOTO: CONTRIBUTED

prayer based on the cardinal directions and colours of the medicine wheel.

"Everything is linked in with the Indigenous experience and how we as a church need to be recognizing [it]," says Brownlee.

Brownlee says she hopes that the Messy Churches that engage with the program continue to incorporate certain elements into their regular meetings, such as a land acknowledgement and lessons that highlight the church's role in reconciliation.

Each time, the Messy Church is slightly different, Trussell says.

At the event at Christ Church, drum keeper Lloyd Cardinal and a friend were invited to bring a powwow drum and speak about its significance. "They smudged and then gave all the kids and all the adults and grandparents teachings about the drum, and then after they had a few prayers and songs for us," Trussell says.

The format differs from other educational tools about reconciliation, Enright

says, which can leave participants with a sense of heaviness or rely on residential school survivors sharing their stories, which can be re-traumatizing.

Instead, Enright says, the Messy Church has allowed for joy and awe. "I think allowing people to...laugh and be joyful, but at the same time be in awe of the teachings, is where we should be at in this journey of reconciliation. Where there is joy in what we do, in finding hope again, in finding bonds of love again."

"It's not simply hearing a story and some facts, but knowing that we're a part of it, part of what happened, what is happening and what will happen in terms of forming relationships," says Trussell.

The intergenerational nature of the meetings also provides a unique perspective, Trussell says. "We discover this kind of instant spark for hope that comes from children who hear about the hurt that the church has done. They tend not to hear it with ears of shame or guilt, the way that maybe some of our other members do. Certainly [with] a sorrow. But they hear more a call to hope, and that's, I think, a wonderful gift."

Having multiple generations in one room is an important part of restoring the generational bonds that were lost when Indigenous children were separated from their parents and grandparents and taken to residential school, Enright says.

"One of the things I honestly believe is that some of our best elders are our children. Wisdom comes from the voices of purity and honesty and respect and hopefulness," he says.

Brownlee says they hope eventually to create a resource that can be shared widely.

Messy Church is a missional initiative of the UK's Bible Reading Fellowship (BRF) and the Fresh Expressions movement. ■

Get to know the primatial candidates

The five bishops nominated for primate of the Anglican Church of Canada share visions for the future

AT THE MEETING of General Synod in July, the 14th primate of the Anglican Church of Canada will be chosen by votes of the orders of Clergy and Laity. At their March meeting, the Order of Bishops nominated five bishops to stand for this election.

According to Canon III, the primate's role is to "lead the Anglican Church of Canada in discerning and pursuing the mission of God."

The primate exercises "pastoral and spiritual leadership" throughout the national church by visiting parishes, dioceses and provinces, subject to the invitation of diocesan bishops.

The primate also represents the church internationally and ecumenically, and part of the primate's ministry is to "speak and write prophetically to the Anglican Church of Canada"—and, on behalf of the church, to the world.

In the March issue of the *Anglican Journal*, current primate Archbishop Fred Hiltz noted that the primate's authority is "not based on jurisdiction," as the primate does not have the power to discipline (this power falls to the diocesan bishops and metropolitans). Instead, the primate is a "first among equals" and acts as a "locus of unity" for the church, Hiltz said.

"People feel like they see in the face and the heart of the primate—one hopes—a visible expression of their belonging to the wider church."

The primate also serves as president of General Synod, chair of Council of General Synod and chair of the House of Bishops, as well as the CEO of General Synod staff. Primates serve until age 70 unless they resign the position.

The *Anglican Journal* asked the five primatial candidates to share how they would serve the church, and where they see God leading the Anglican Church of Canada.

To read the candidates' complete responses to primatial nominee forms, visit the General Synod website at gs2019.anglican.ca.

—Joelle Kidd



Jane Alexander

Bishop of the diocese of Edmonton

Hometown

Stroud, U.K.; living in Edmonton since 1990

Ordained

Nov. 30, 1998 (deacon)
Nov. 1, 2001 (priest)

Consecrated

May 11, 2008

Favourite Scripture verse

Matthew 25:35-40 (from *The Message*)

Favourite hymn

"For all the Saints"

How would you serve the church as primate?

I would do my best to be a servant of the church, understanding the primacy as a role which relies on faithful relationships and shared vision for Christ's church. It is also a role that is defined by the ordinals and for me finds its roots in the call to serve all people regardless of position or status, to interpret the needs and concerns of the world to the church, to speak into the confusion of the world the saving words of Christ, and to be one with the apostles in proclaiming Christ's resurrection. I would endeavour to encourage a focus on intentional discipleship and growth of the church and to rejoice in the many ways people are finding to be church in the world. I would try to reflect back to the Canadian community what is happening in the Communion, and share in Communion the incredible work of the Canadian church.

Where is God leading the Anglican Church of Canada?

I think that God is leading us into a time of change where we have to be open to the many ways of being church outside of the traditional Sunday service. It is also a challenging time because our attendance figures show us that we need a very different strategy for reaching younger people and more flexibility in forming church communities for our local contexts. If we truly believe that God is doing a new thing (and I do), then God is leading us into a time of growth and opportunity. Change can be nerve-racking, but I believe that the glory days of the church always lie ahead of us. I believe that God is calling us to re-examine our existing structures to see if they enhance or hinder the spread of the gospel.



Ronald (Ron) Cutler

Bishop of the diocese of Nova Scotia and P.E.I. and metropolitan of the ecclesiastical province of Canada

Hometown

Montreal

Ordained

May 17, 1981 (deacon)
Nov. 1, 1981 (priest)

Consecrated

June 29, 2008

Favourite Scripture verse

Ephesians 4:1-6

Favourite hymn

Too many to pick one

How would you serve the church as primate?

The primate needs to be a person of prayer and a person who will help the church to discern, among the many options and opportunities, what the church should be following in order to be faithful to God's mission. The primate's role is to promote and embody the mission which has been discerned.

I also see this role as maintaining and strengthening relationships, especially as we move through a time of strongly held differences. I would seek to be a bridge between the many diverse elements of our church. One of the areas where relationships need continued attention is in the ongoing response to the Truth and Reconciliation Commission Calls to Action and the development of a self-determining Indigenous church. Holding different points of view while still living out God's love is a witness which the wider world needs to see. The only way we will be drawn together is by being drawn higher. The primate can remind us of what our best can be.

Where is God leading the Anglican Church of Canada?

We are living in a culture with at least two generations of people who know little or nothing of the Christian message and who have a distorted or non-existent understanding of Jesus. The Anglican Church of Canada will either live out of a sense of fear and defeat occasioned by the change going on around and within the church or embrace the opportunity to speak hope and liberation to a culture blinded with consumerism as the way to fulfilment. I believe that God is leading us along the latter path. The Kingdom of God speaks of wholeness, reconciliation, and continued growth in the knowledge of God. It is also a way filled with surprises. We have to model the extraordinary love of God for all people, and I have no doubt that God will lead us into some surprising places.



Gregory Kerr-Wilson

Bishop of the diocese of Calgary and metropolitan of the ecclesiastical province of Rupert's Land

Hometown

Born in Winnipeg, grew up in Saskatoon and Vancouver

Ordained

May 14, 1989 (deacon)
May 13, 1990 (priest)

Consecrated

May 23, 2006

Favourite Scripture verse

Romans 12:1-2

Favourite hymn

"I Bind Unto Myself Today"/
"Be Thou My Vision"

How would you serve the church as primate?

I see carrying out the ministry of the primate as working collegially with the bishops and all of our members through the councils of the church and in a ministry of presence, teaching and encouragement—with a focus on articulating the gospel within our contemporary setting, celebrating our shared faith in Jesus, building bridges across conflicts and divides, and encouraging a focus on mission and outreach.

Where is God leading the Anglican Church of Canada?

While it is always dangerous to reduce the gospel to short slogans or sound bites, I would say that two of the core pieces which need to lead and fuel our life as a church are the Great Commandment and the Great Commission (Matt. 28:18-20/ Mark 16:15). How we seek to fulfill them, however, is deeply influenced by the context in which we live out our faith as church and as Christians. While we have talked for quite some years now about how we no longer live in "Christendom," I believe that we are still strongly and instinctually influenced by a Christendom mindset. I believe God is leading us into transformation "by the renewing of [our] minds"—understanding that neither we nor the gospel are at the centre of our society's life and values any longer, and learning afresh, in our changed context, how to live and speak the word of life that we have received in Jesus Christ.



Linda Nicholls

Bishop of the diocese of Huron

Hometown

Grew up in Calgary, Vancouver and Toronto; living in London, Ont.

Ordained

Nov. 3, 1985 (deacon)
Nov. 15, 1986 (priest)

Consecrated

Feb. 2, 2008

Favourite Scripture verse

Romans 8:38-39

Favourite hymn

"My song is love unknown"

How would you serve the church as primate?

The primate is a servant of the church, gathering the stories of the ministry of the church coast to coast to coast and across the Anglican Communion, discerning the movement of the Holy Spirit in our midst, and offering a vision that can embrace us and call us into new mission and ministry.

I would serve as a bridge builder among our dioceses and the Communion, a pastor and co-worker among the House of Bishops and a leader for the work of General Synod.

Where is God leading the Anglican Church of Canada?

The Anglican Church of Canada is gifted with diversity and a necessary interdependence. In a world that polarizes differences into exclusion and rejection, God is calling us to discover ways to deepen relationships, build bridges, listen to one another and find ways to witness together to living in grace and truth. The Marks of Mission continue to offer a framework for ministry within which we can respond to the variety of needs and contexts we experience.

We are especially being called to deepen our proclamation of the gospel and our discipleship. The challenges of diminishing financial resources will require an evaluation of what is essential to do at a national level through General Synod and what areas will call us to do more locally and regionally. The other resources we need are present in our people, in their gifts, creativity and faith! Thanks be to God!



Michael Oulton

Bishop of the diocese of Ontario

Hometown

Port Elgin, N.B.

Ordained

Sept. 21, 1992 (deacon)
April 1, 1993 (priest)

Consecrated

June 11, 2011

Favourite Scripture verse

1 Samuel 16:1-13, "The Anointing of David"

Favourite hymn

"I feel the winds of God today"

How would you serve the church as primate?

The power of this question is framing it with the verb "serve" rather than the verb "lead." Those who are called to minister within the church of Jesus Christ and through it to the world are called to be servant leaders. From the beginning of his ministry until his final hours, Jesus demonstrated that the power of the Kingdom of God is rooted in servant leadership. "The one who would be greatest among you must be servant of all."

We are so much stronger, so much more effective, when we draw together to serve together. The ministry of reconciliation has grown to become the central aspect of my ministry. I believe the ministry of reconciliation to be vital, as we live and proclaim the gospel in these challenging days.

The power of the primacy is the voice of the primacy, calling us together, calling us to the high ground, so that others may see the light of the gospel from the high hill and join us in the mission to which we are called.

Where is God leading the Anglican Church of Canada?

I can think of no better way to describe the leading of God for our church than in the words of Isaiah to the people of Israel: "You shall be called the repairer of the breach, the builder of streets to dwell in." We live in a world where angry voices foment fear and division. The tragic result of this rhetoric is the sudden unleashing of destructive and violent forces.

Our church is called to be a beacon of hope, bearing a message of unity in the name of Christ. Inspired by the Holy Spirit, we are called to beckon others to join us in support of the vulnerable and to effect reconciliation, from the local communities we serve, to the relationships that govern the affairs of nations.

Marriage

What does the vote mean to you?

Joelle Kidd and Tali Folkins
STAFF WRITERS
Introduction by Matthew Townsend,
SUPERVISOR, EDITORIAL

As delegates to General Synod prepare to vote on a second reading of Resolution A051-R2, potential changes to the marriage canon, the *Anglican Journal's* editorial staffers have given much consideration to our task in this issue.

GENERAL
SYNOD
PREVIEW

Few topics have challenged the church more—in recent years, at least—than same-sex marriage. Is love or tradition more important? Could God make the two mutually exclusive? Should the church hold people back or press people forward, unwillingly in either case?

There are no easy answers to these questions, as acknowledged by the “A Word to the Church” document about the proposed change and potential amendments, proposed by Council of General Synod in March, to the resolution considered in 2016.

Scholars, theologians and experts will continue to speak about this challenging topic. An open letter to the House of Bishops written by four Toronto priests and published by the orthodox-leaning Anglican Communion Alliance is one such example. There are also words from the pews. For example, the *Journal* received a letter to the editor from former reader Natalie Flam (p. 5), who expressed exhaustion with her life being assessed by headlines and articles.

We decided to share the words of people like Natalie: people with lived experiences that extend beyond a yes-or-no question. Joelle Kidd and Tali Folkins spoke with six Anglicans—three in favour of the resolution

and three opposed to it—to ask them: **How does your view of marriage fit in with your faith? And what does this vote mean to you?**

One final note: You may notice that the voices of Indigenous Anglicans are not included in this article. For more on this, see National Indigenous Anglican Bishop Mark MacDonald’s column (p. 5).

The Rev. Marnie Peterson

Priest at St. Brigid, an LBGTQ2S+ affirming ministry of Christ Church Cathedral, Vancouver

I’ve been married for 20 years, and the reason I wanted to get married was to come in front of my community and before God, to name the chosen-ness of my spouse, and have them witness the vows that I took, help support us and help us live into our vows. That’s really rooted in my faith, and my understanding of what Christian community does. To be surrounded by the love and prayer of our community, the people who love us and know us best, and who know how hard taking vows is.

I think what the marriage canon vote means for me is the possibility of all couples to have that same opportunity that I had.

I watched the debate three years ago on my computer, with my daughter who was then 14. Having lived through all the debates and conversations in [the diocese of New Westminster], remembering how awful they were, it was really hard to hear the debates again at General Synod. It was hard to watch them with my daughter, who couldn’t believe that that was our church.

Some of the things that were said were very careful, and [the speakers] remembered that you’re talking about people who are in the room. I think that’s the thing that broke



PHOTO: JENNY J

The Rev. Marnie Peterson



PHOTO: CONTRIBUTED

Mark Fowke

my heart. I don’t expect us all to be in the same place. I’ve been an Anglican my whole life—I get that we’re a broad tent, and there are diverse stances on these things. But I feel really sad when we can’t have those kinds of debates without remembering that you’re talking about other humans in the room. You’re talking about their lives and their bodies and the people that they love.

I don’t need us to all land in the same place, but I need us to remember that we’re all beloved of God. Going into General Synod 2019, I feel nervous, but I mostly feel nervous about the debate, to be honest. I just want us to be so careful with our words.

Mark Fowke

Worships at St. James Anglican Church, Kemptville, Ont.

I have a very traditional view of marriage. I believe that Biblical marriage is one man, one woman for life. I really firmly believe that. My entire life of faith is searching for truth, and so if I’m looking for truth in my own conscience, I must follow God’s plan for every aspect of my life.

The reason that my wife and I are in the Anglican church is because we love the liturgy, we love the formality, and that’s also why we stay.

The vote in one way means a lot to me, and in another way, not very much. I don’t perceive that there’s been a fair dialogue, and unfortunately, it’s my conservative side that’s been shut up and told that we’re intolerant. I don’t believe that we are at all.



PHOTO: BILL RYAN

Madeleine Tench

I don’t think that same-sex marriage is the whole issue. The real issues for me are objective versus subjective truth, the primacy of Scripture, the nature of moral truth, the uniqueness of Jesus Christ and the work of the Holy Spirit.

When you have committed Christians from other churches asking you questions about the inconsistency, the perceived credibility, integrity of what you believe...you become a little discouraged.

I used to get really upset. I have many books on same-sex marriage—pro and con and everything in between—and read them and got my shirt in a knot, and I think God just worked in my life and said, “You need to concentrate on what your gifts are,” and so that’s what I’ve done. [Leading Bible study] is where I’m finding my joy and peace and comfort. So I’ve sort of veered away from worrying about this particular issue. It’s important to me, but it’s not a primary concern any more. Things have been set up for there to be a win-lose situation, and, unfortunately, nobody will win. I just concentrate on what I can do in my local church.

Madeleine Tench

Not currently attending an Anglican church, lives in Halifax, N.S.

When I was little, me and my family went to St. Margaret of Scotland Anglican Church in Halifax. We had a wonderful relationship with the parish and with everybody there. I went to Anglican youth conferences. I really felt a lot of spiritual connection to the Anglican church.



PHOTO: CONTRIBUTED

Julie Moser

At the time [of General Synod 2016], I was still really active in the church community. And then after the vote happened, it felt like it wasn’t as welcoming and open.

I’m part of the queer community, so it was a very important voting moment for me. To see that there was this very large opposition that I was supposed to be connected with, and we were all supposed to be kind of on the same journey of love and teaching, it really hurt that I wasn’t accepted.

Our church was always so open about accepting everybody over spectrums of gender identity, sexual orientation, racial identity and whatnot. It was very disheartening to see that the rest of the Anglican community didn’t share those views.

I’d always received unconditional love from the Anglican church, and then suddenly I was awoken to the conditions of [that] love.

I went to church every single Sunday, and then this vote happened, and I haven’t been since. Imagine what could happen if we open up our doors and say, “We accept you, we want you to be part of our church and to share the word of God, and to share Jesus’ teaching.” How many more people would we have that agree with us and want to share that love?

I would love to be able to come back to the church. It’s so beautiful. Beyond the aspect of faith and worship, it’s such an important thing for individuals to have that community support. Church can do so much good, and I think the focus should be on doing good rather than limiting who can be recognized and who can be part of the church.



PHOTO: CONTRIBUTED

Kenny Pierce

Julie Moser

Worships at St. Aidan Anglican Church, Moose Jaw, Sask.

To me, every aspect of our Christian life is dictated by what God has revealed in Scripture. With marriage, I believe that it’s between a man and a woman. Scripture actually teaches us that marriage is the place for sex, and so if you’re a homosexual, if you’re single, if you’re divorced, if you’re widowed, then you don’t have that option of having sex. It’s something that makes us stand out in the world—as the church, we stand apart from culture and we say, “We have made a choice to live consistently with what God has taught us.” I don’t want this vote to go through, and I want to stand with my fellow Christians who are gay and have chosen this hard, narrow path that’s different to the world.

I do know that our churches will reshape [if the resolution is passed], because I already know several fellow Anglicans who have said to me openly, “If this goes through, we cannot stay in the Anglican church.” Up until now, if you held an alternate view to a conservative view on marriage, you were out of step with what the church taught. If this goes through, then you’re in step with it, and everyone who has a conservative voice is out of step.

I’m going to be one of the conservatives who’s in a really difficult situation because I work with young people, and my question will be, “Can I actually remain in the

Anglican church and authentically minister to young people?” What I say to a young person about this issue is not going to be consistent with what the church teaches, and so I’m going to be out of step with my own church on this teaching.

I would have to work out: is worshipping in a local church that holds a conservative view inconsistent, because we as a church will be out of step with the national church? At so many levels, there’s a tension in relationships.

Kenny Pierce

Worships at Christ Church Cathedral, Vancouver

I was raised Roman Catholic, came out in 1985 at the age of 21, and walked away from the church in the 1980s. It was a long journey back to faith that began with recovery from alcohol addiction in 1999 and saw lots of deconstructing and reconstructing of my theological underpinnings. I found my way to Anglicanism around 2010.

Though the sacrament [of marriage] isn’t a calling for all people, I strongly feel that, as is mentioned in Ecclesiastes 4, a cord of three strands isn’t easily broken. I have always taken that to mean that two of the strands are the union of two, and the third is either God, or a community of faith.

I’m in a relationship with a Christian man, and walking with God in our journey has been liberating and has deepened what I already feel for him.

Healthy marriage was modeled for me by my parents and by my uncles and aunts. This was always something that I deeply wished for myself, but never thought it would be an option in my spiritual home. [Amending] the marriage canon would begin to undo 55 years of pain in being denied that possibility. As I look forward to a partnership now where I feel seriously that I’ve found “the one,” this option is less of an abstraction than it has been in the past.

Honestly, I’ve heard about every argument against me since I first told someone that I was gay in August of 1985. Thirty-four years later, I thought that I was immune to the sting of being at the receiving end of a debate. However, living through the first round a few years ago, I was at first deflated, then elated at the recount.

I’m lucky to be a part of affirming congregations, so that shields me a bit from

the worst of what these debates trigger in people. I guess that the perspective of having come out in a time when these conversations and possibilities were a non-starter, versus being where we are now, shows me what the trajectory is when considering the long view. That helps.

Ruth Sweet

Worships at Anglican churches in the Newmarket, Ont. area

I grew up in the Christian faith, so my understanding of marriage was that it was a bond between a man and a woman, and I still hold to this. But today, many are questioning this understanding and would like me to change my view. I’ve really felt the pressure. To me this is a matter of conscience, and we are only accountable for what we teach. I myself want to be true to the Christian faith and to my lord Jesus, in whom I place my faith. That’s kind of the bottom line for me.

If the marriage canon is changed, then the official teaching of the Anglican Church of Canada will conflict with my understanding of the Christian faith. So that’s a big deal. I’m concerned that this will further confuse not only my children but my little grandchildren, who hear conflicting advice on this issue of same-sex marriage. And I’ll be blunt with you: I’m also afraid to give my opinion to other members of the church in fear that I may be labeled homophobic, and that’s a big concern of mine. I’m trying to stay true to my convictions, to my faith, but I’m afraid to give my opinion to other church members, which is sad.

I am scared of being judged and misunderstood, and of being labeled homophobic, which I am not. I don’t know if this vote will go through or not, but I know it has changed relationships within the church already. People are hurt, people feel marginalized. I get that, because I feel that as well, on the orthodox side. It’s a sad day for me that the church could be split over this. But it’s such a big deal to me. It’s really the core of who I am—trying to follow what I believe Christ’s teachings were and are.

I’m glad to be part of this because I love the Anglican church. Thank you for letting me speak. ■

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CANADA ▶

Supply-chain slavery could be revealed, MP says

Continued from p. 7
at least \$40 million in annual revenue or at least 250 employees—to file an annual statement with the federal government, reporting the steps they have taken to prevent and reduce the risk of forced or child labour at any step in their supply chains. They must also provide other details, including their anti-slave labour policies and information on where in their activities there is a risk of slave labour. Governments in the U.K., Australia, France and California have passed similar laws.

The bill was drafted with the assistance of World Vision Canada, a Christian aid organization which, McKay says, has done a considerable amount of work fighting modern slavery.

Supply chains are the systems by which raw materials are transformed, step by step, into goods for consumers. The integration of economies across the world in recent decades has resulted in highly complex supply chains, involving sometimes a myriad of suppliers for a single finished good, in which the presence of slavery can be difficult to detect.

The Global Slavery Index, produced by an Australian foundation, ranks G20 countries by the value of possibly slave-produced goods they consume. Canada is sixth on this list.

“As the world shrinks, we actually are...passively unknowing—[or] possibly willfully ignorant—of elements in the supply chain of the products that we consume that are produced in slave or slave-like or child labour conditions,” McKay



▲ **“The poverty and the isolation and... commodification, of people is a process—it’s not something that happens idly. And I think that we need to really call out in our societies the evil of this behaviour.”**

PHOTO: AAHANA ASRAL/SHUTTERSTOCK

says. “Now I would think that if there was a methodology whereby...the supply chain had been examined and the purveyor/seller was satisfied that there is no element of slavery in the supply chain, Canadians could then make an informed consumption decision.”

McKay says he’s not expecting his bill will be passed in the current session of Parliament, and perhaps not anytime soon.

“My sense of it is that the government really hasn’t thought its way through this, that they haven’t been confronted with something that requires a decision point,” he said. “I just think it’s more caution than anything else, really.”

He says, however, that he hopes to make slavery an issue for debate in the upcoming election scheduled for Oct. 21, and to get his bill on the Liberal platform.

Fighting human trafficking and slavery has been a priority for the Anglican Church


of Canada since at least June 2017, when Council of General Synod endorsed an Anglican Consultative Council anti-human trafficking resolution. Since then, the church has been organizing consultations on the issue in each ecclesiastical province (see “Human trafficking consultations wrap up in B.C.,” p. 7 of this issue).

Meanwhile, at least one church has also been attempting to call attention to these issues. On March 13, St. Matthias’ Church in Westmount, Que., held a free forum on human trafficking and slavery with Anthony Housefather, Liberal MP and chair of the House of Commons Standing Committee on Justice and Human Rights, giving the keynote address. Organizer Penny Rankin, a member of St. Matthias’ and chair of the diocese of Montreal’s mission standing committee, says she was delighted with the turnout, which exceeded 150—even though it was an English-only event in the majority French-speaking city.


The focus of the event, Rankin says, was a particularly disturbing form of sexual slavery: the cyber-sexual abuse of children, which involves the Internet streaming of video of children being sexually molested, in real time, as per the instructions of the viewer. She says she hopes that drawing attention to the problem will spur people to act to reverse some of its underlying causes.

“The poverty and the isolation and the desensitization, the commodification, of people is a process—it’s not something that happens idly. And I think that we need to really call out in our societies the evil of this behaviour.” ■

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Chinese demographic growth impacts ministries

Continued from p. 1

descent who make up nearly 11% of the city's population.

The surge in residents of Chinese background has had a major impact on Anglican ministry in these cities. At a time when Indigenous self-determination has raised awareness of the importance of hearing the gospel in one's own language, expanding ministry in Mandarin and Cantonese can be seen as another way that the church is bringing the message of Jesus to people in their own language and in a culturally relevant manner.

For four years, the Rev. Marion Wong has served as Mandarin minister at St. Matthias and St. Luke Anglican Church in Vancouver. English-speaking congregations, she says, increasingly "have these Chinese people coming in to their churches, so they're thinking of how to welcome them in and how to make them feel comfortable and stay."

For Chinese visitors or immigrants, on the other hand, meeting local people can be a challenge.

"Going to church is one of the easiest ways to be with a group of Canadians," Wong says.

Wong is a native of Hong Kong, and her mother tongue is Cantonese. Her knowledge of Mandarin, however, has enabled her to reach out to church visitors from mainland China, building relationships through outreach programs such as English conversation groups.

Mandarin is the main language spoken in mainland China and Taiwan, while Cantonese is most commonly spoken in southern China and Hong Kong. Languages and dialects in different cities and regions are often mutually unintelligible. As a result, successive waves of Chinese immigration have seen shifting approaches to Chinese ministry among Canadian Anglicans.

In Vancouver, the case of St. Chad's Anglican Church provides an example. In 1994, the parish started printing Sunday bulletins with side-by-side English and Chinese languages.

At the time, Hong Kong immigrants were the main focus of Chinese ministry at St. Chad's. After the handover of Hong Kong to the People's Republic of China in 1997, a wave of immigrants worried about its possible effects arrived in Canada. Subsequently, another wave arrived from Taiwan, concerned that the island would follow suit in coming under mainland control.

In the years after 2000, mainland China became the largest source of Chinese immigrants. It was during this time that the congregation began offering exercise classes such as tai chi and ping pong to help Chinese mothers stressed out by caring for their children in Canada.

In 2005, St. Chad's started a Chinese worship service on Sundays. Initially, the church tried to combine Mandarin and Cantonese into one service using earphone translation, before separating the worship into Mandarin and Cantonese services.

"The culture between the people coming from Hong Kong and the culture of local-born here are much closer compared with [the] culture of Chinese people coming from mainland China.... Once we had the two separated, then the Mandarin ministry grew substantially," says the Rev. Paulina Lee, current rector of St. Chad's.

Between 2003 and 2013, Chinese ministry at St. Chad's saw an increase in average Sunday attendance from 18 to 42. Meanwhile, the average age of parishioners kept getting younger with an influx of Chinese



PHOTO: MARION WONG

Parishioners at St. Matthias and St. Luke Anglican Church in Vancouver teach ESL students baking skills to help build relationships.



▲ The ESL chorus at St. Matthias and St. Luke sings an anthem during Sunday worship.

PHOTO: MINNA GAO

students.

As the number of residents of Chinese descent continues to grow, Anglican congregations in Vancouver have increasingly taken part in Chinese New Year festivities.

In the diocese of Toronto, celebration of the Lunar New Year has also become an annual tradition for Anglicans at St. James Cathedral. A hub of local Mandarin ministry, St. James has advanced what assistant curate the Rev. James Liu calls the "cathedral model" for ministry, also adopted by St. George on Yonge and St. Thomas's Anglican Church on Huron Street.

The Rev. Morning Wang, assistant curate at St. George on Yonge, likens the cathedral model to a funnel that brings people from the streets into church life through the experience of the liturgy.

"Our strength is not in terms of money.... Our strength is actually the liturgy," Wang says. "The liturgy has become the tool for us to share the gospel."

The model has proven successful in attracting Chinese newcomers to the church. Some are immigrants, but many are visitors accompanying their children who are studying in Canada.

The first part of the cathedral model revolves around reaching out to share the gospel, which helps ground newcomers in the basic aspects of Christianity. Many Chinese people have little background in the Christian faith or knowledge of different denominations.

"If you see Chinese people [and] you say, 'Well, we are Anglican,' it confuses them," Liu says. "They do know who Jesus is, they do know what church is, and so we start from there."

Like many Chinese Christians who join the church, neither Liu nor Wang were raised as Anglicans. Liu is originally from Tianjin, Wang from Shanghai. Both are

native Mandarin speakers, though Wang also speaks Cantonese.

"We are not cradle Anglicans," Wang says. "So we treasure a lot more about the three pillars [of Anglicanism]—that would be the Bible, tradition, and reason. And especially liturgy."

The second part of the cathedral model involves teaching newcomers the liturgy by inviting them to join Sunday worship. Both St. James and St. George on Yonge hold weekly Mandarin-language services, which followed earlier Bible study groups.

For many Chinese newcomers unfamiliar with Christian practices, the experience of attending the Eucharist can provoke a range of questions, from which prayer book to use to the meaning of the bread and wine.

"They cannot follow the liturgy, so it is not comfortable.... But for us, it is a great opportunity to talk about that with them," Liu says. "So we sit with them together in the pew, and just help them follow the liturgy."

Afterwards, congregation members invite newcomers to speak more about their faith. These discussions lead into the third step of the cathedral model, a basic catechism with 25 lessons. The majority of Mandarin speakers who study the catechism at St. James end up being baptized into the Anglican church.

With Chinese immigration to Toronto paralleling the waves of immigration to Vancouver, Anglican congregations have seen a similar shift in linguistic emphasis. Where St. James focuses on Mandarin ministry, other Toronto churches have long held Cantonese services, reflecting earlier immigration from Hong Kong.

St. John's Anglican Church Willowdale, which recently celebrated its 45th anniversary, is one of four Cantonese-speaking parishes in Toronto. In its early years, the only language of the parish was Cantonese. But the use of English at St. John's has increased in recent years, reflecting that while first-generation immigrants favour their mother tongue, second- and third-generation descendants tend to gravitate towards English.

"Right now, Mandarin and Cantonese are quite separate, quite distinct, in terms of the style and needs and so on," says the Rev. Simon Li, incumbent at St. John's. "However, the next generation would have more and more commonality [of language], and there's a much higher chance to bring them together in one worshipping community than the first-generation immigrants." ■

GENERAL
SYNOD
PREVIEW ▶



▲ The new prayer is “not just about being polite to the Jewish people,” says the Rev. Chris Dow. “There is a deep theological, and I would say biblical, significance to what is going on here.”

PHOTO: CONTRIBUTED

Prayer for reconciliation with the Jews up for first hearing at General Synod

Joelle Kidd
STAFF WRITER

When the Rev. Chris Dow, a priest in the diocese of Toronto and member of the Prayer Book Society of Canada (PBSC), learned about a movement to delete the “prayer for the conversion of the Jews” from the *Book of Common Prayer*, he thought to himself, “It would be a shame to just see the old prayer deleted.”

For one, Dow thought, deleting the prayer might inadvertently send the message that the church was trying to “cover up” its painful history. But he also saw an opportunity for restitution in a line from the prayer: “Take away all pride and prejudice in us.”

A motion to remove the prayer was brought before General Synod in 2016, but it narrowly failed to get the two-thirds approval it needed in all three houses.

Bishop of the diocese of Quebec Bruce Myers brought the issue again to the attention of Council of General Synod in November 2017, suggesting that the resolution may have failed because its context was not fully understood, and it had been initially introduced as a housekeeping matter. (A similar collect from the prayer book was removed in 1992.)

Shortly after, Dow approached Myers and

asked if he would be open to the possibility of replacing the prayer with a new one focused on reconciliation.

“He said yes, and then [PBSC National Chairman, the Rev.] Gordon Maitland and I worked on the new prayer. It went through several drafts over a period of two years, and now we’ve reached the stage where we’re very happy with it,” says Dow.

The resulting prayer will be the subject of a motion that will come before General Synod at its meeting in July, to replace the “prayer for the conversion of the Jews” with a “prayer for reconciliation with the Jews.”

To craft the prayer, Dow says they drew on the Book of the Prophet Obadiah, the 1970 Roman Catholic liturgy for Good Friday and the Jewish Mourner’s Kaddish. They retained the structure of the original prayer as well as its opening address—“O God, who didst choose Israel to be thine inheritance”—and the phrase “take away all pride and prejudice.”

The prayer, Dow stresses, is not a prayer for the Jews. “We’re not actually praying for the Jewish people. Rather, as the gentile majority church, we’re praying for ourselves. It’s a prayer of repentance, and also a prayer

that our attitude towards the Jews would change.” For 2,000 years, he says, the church has treated Jewish people terribly, ranging from contempt to violence. “It’s not just about being polite to the Jewish people. There is a deep theological, and I would say biblical, significance to what is going on here. The church is a repentant missionary. Repentance is at the core of who we are.”

Through the course of writing the new prayer, Dow says he and Maitland consulted widely with bishops, clergy and laity from across the church, academic theologians and people with literary backgrounds. Myers also submitted a draft of the prayer to the Canadian Rabbinical Caucus, who offered input and approved the final draft.

A change to the *Book of Common Prayer* constitutes a change in doctrine of the church, as it effects Canon XIV, and must pass a vote at two successive General Synods by more than two-thirds majority in the orders of clergy, lay and bishops. If passed in July, the prayer will also require approval at General Synod 2021. ■

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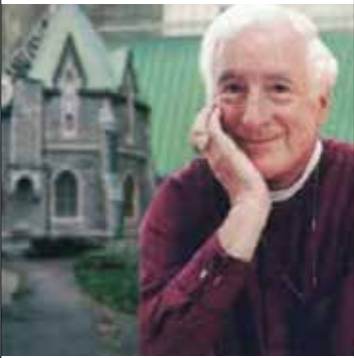
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Bible Readings

~ July 2019 ~

| DAY | READING | DAY | READING |
|-----------------------------|----------------------|-----------------------------|---------------------------|
| <input type="checkbox"/> 1 | Colossians 3:1-17 | <input type="checkbox"/> 17 | Amos 9:1-15 |
| <input type="checkbox"/> 2 | Habakkuk 1:12-2:4 | <input type="checkbox"/> 18 | Psalms 52:1-9 |
| <input type="checkbox"/> 3 | Hebrews 10:19-39 | <input type="checkbox"/> 19 | Psalms 15:1-16:11 |
| <input type="checkbox"/> 4 | Hebrews 11:1-16 | <input type="checkbox"/> 20 | Colossians 1:15-29 |
| <input type="checkbox"/> 5 | Hebrews 11:17-40 | <input type="checkbox"/> 21 | Philippians 1:1-11 |
| <input type="checkbox"/> 6 | Isaiah 66:1-24 | <input type="checkbox"/> 22 | John 20:1-18 |
| <input type="checkbox"/> 7 | Luke 10:1-20 | <input type="checkbox"/> 23 | Genesis 18:1-15 |
| <input type="checkbox"/> 8 | Amos 3:1-15 | <input type="checkbox"/> 24 | Genesis 18:16-33 |
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| <input type="checkbox"/> 11 | Amos 7:1-17 | <input type="checkbox"/> 27 | Hosea 2:2-13 |
| <input type="checkbox"/> 12 | Psalms 82:1-8 | <input type="checkbox"/> 28 | Luke 11:1-13 |
| <input type="checkbox"/> 13 | Colossians 1:1-14 | <input type="checkbox"/> 29 | Luke 11:14-32 |
| <input type="checkbox"/> 14 | Luke 10:21-37 | <input type="checkbox"/> 30 | Luke 11:33-54 |
| <input type="checkbox"/> 15 | Luke 10:38-42 | <input type="checkbox"/> 31 | Luke 12:1-21 |
| <input type="checkbox"/> 16 | Amos 8:1-14 | | |

~ August 2019 ~

| DAY | READING | DAY | READING |
|-----------------------------|-----------------------------|-----------------------------|----------------------------|
| <input type="checkbox"/> 1 | Hosea 11:1-11 | <input type="checkbox"/> 17 | Jeremiah 23:33-24:10 |
| <input type="checkbox"/> 2 | Ecclesiastes 1:1-18 | <input type="checkbox"/> 18 | Jeremiah 25:1-18 |
| <input type="checkbox"/> 3 | Ecclesiastes 2:1-11 | <input type="checkbox"/> 19 | Jeremiah 26:1-19 |
| <input type="checkbox"/> 4 | Ecclesiastes 2:12-26 | <input type="checkbox"/> 20 | Luke 13:10-21 |
| <input type="checkbox"/> 5 | Ecclesiastes 3:1-15 | <input type="checkbox"/> 21 | Hebrews 12:1-17 |
| <input type="checkbox"/> 6 | Daniel 7:1-14 | <input type="checkbox"/> 22 | Hebrews 12:18-29 |
| <input type="checkbox"/> 7 | Daniel 7:15-28 | <input type="checkbox"/> 23 | Isaiah 58:1-14 |
| <input type="checkbox"/> 8 | Isaiah 1:1-20 | <input type="checkbox"/> 24 | 1 Corinthians 4:1-17 |
| <input type="checkbox"/> 9 | Psalms 33:1-22 | <input type="checkbox"/> 25 | Philippians 1:12-30 |
| <input type="checkbox"/> 10 | Psalms 50:1-23 | <input type="checkbox"/> 26 | Luke 1:5-25 |
| <input type="checkbox"/> 11 | Luke 12:22-40 | <input type="checkbox"/> 27 | Luke 3:1-14 |
| <input type="checkbox"/> 12 | Luke 12:41-59 | <input type="checkbox"/> 28 | Luke 7:18-35 |
| <input type="checkbox"/> 13 | Isaiah 4:2-5:7 | <input type="checkbox"/> 29 | Luke 9:1-17 |
| <input type="checkbox"/> 14 | Psalms 80:1-19 | <input type="checkbox"/> 30 | Hebrews 13:1-25 |
| <input type="checkbox"/> 15 | Luke 1:26-38 | <input type="checkbox"/> 31 | Jeremiah 2:1-19 |
| <input type="checkbox"/> 16 | Jeremiah 23:9-32 | | |

~ September 2019 ~

| DAY | READING | DAY | READING |
|-----------------------------|----------------------------|-----------------------------|----------------------------|
| <input type="checkbox"/> 1 | Luke 14:1-14 | <input type="checkbox"/> 16 | Luke 16:1-18 |
| <input type="checkbox"/> 2 | Ecclesiastes 3:16-4:16 | <input type="checkbox"/> 17 | Psalms 113:1-114:8 |
| <input type="checkbox"/> 3 | Philemon 1-25 | <input type="checkbox"/> 18 | Ecclesiastes 7:1-17 |
| <input type="checkbox"/> 4 | Psalms 139:1-23 | <input type="checkbox"/> 19 | Ecclesiastes 7:18-8:1 |
| <input type="checkbox"/> 5 | Deuteronomy 30:1-20 | <input type="checkbox"/> 20 | 1 Timothy 2:1-7 |
| <input type="checkbox"/> 6 | Jeremiah 18:1-17 | <input type="checkbox"/> 21 | Luke 5:27-39 |
| <input type="checkbox"/> 7 | Luke 14:15-35 | <input type="checkbox"/> 22 | Ecclesiastes 8:2-17 |
| <input type="checkbox"/> 8 | Ecclesiastes 5:1-20 | <input type="checkbox"/> 23 | Ecclesiastes 9:1-18 |
| <input type="checkbox"/> 9 | Ecclesiastes 6:1-12 | <input type="checkbox"/> 24 | Ecclesiastes 10:1-20 |
| <input type="checkbox"/> 10 | Luke 7:1-17 | <input type="checkbox"/> 25 | Ecclesiastes 11:1-12:14 |
| <input type="checkbox"/> 11 | Luke 7:36-50 | <input type="checkbox"/> 26 | Jeremiah 32:1-15 |
| <input type="checkbox"/> 12 | Luke 8:1-15 | <input type="checkbox"/> 27 | 1 Timothy 6:6-21 |
| <input type="checkbox"/> 13 | Luke 8:16-25 | <input type="checkbox"/> 28 | Luke 16:19-31 |
| <input type="checkbox"/> 14 | Numbers 21:1-9 | <input type="checkbox"/> 29 | Daniel 10:1-11:2a |
| <input type="checkbox"/> 15 | Luke 15:1-10 | <input type="checkbox"/> 30 | Daniel 12:1-13 |

EDUCATION DIRECTORY

HAVERGAL COLLEGE

Toronto Havergal College has been preparing young women to make a difference since 1894. Founded on Anglican values and traditions, the school community gathers with the Chaplain for Morning Prayers three times weekly. A special highlight is our traditional Carol Service held at St. Paul's Anglican Church, the school's original parish. Today Havergal girls develop into extraordinary young women with inquiring minds, global capability and self-awareness. They are encouraged to investigate and explore the world around them while discovering their own unique capabilities. As Old Girls, they will join our proud continuum of 9,500 alumnae who are connected to each other and the world. To learn more about the Havergal difference, visit www.havergal.on.ca or contact the Admission Office at (416) 482.4724 or admissions@havergal.on.ca.

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 Email: academic@asttheology.ns.ca,
 Website: www.asttheology.ns.ca.

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Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more. Huron offers BA programs in Religion & Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Studies, Psychology, and a range of additional programs.

Huron's Faculty of Theology provides the highest quality theological education through its undergraduate (BA-Religion & Theology), professional (MDiv and MTS), and graduate (MA Theology) degree programs, and through its diploma (LTh) and continuing education programs. Huron's students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds. To arrange a visit or for more information, please contact us! Email: huron@uwo.ca Telephone: (519) 438-7224 Website: www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact: The Principal, 3475 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. info@montrealdio.ca www.montrealdio.ca

QUEEN'S COLLEGE FACULTY OF THEOLOGY has been preparing people for ministry since 1841. We now offer full time and part time programs for women and men preparing for ordained and non-ordained ministries in the Church. We have on-campus, on-line and correspondence courses that help students complete M.Div., MTS, M. Th, B. Th., Associate, Diploma and Certificate programs. We collaborate and partner with other denominations to strengthen our programs and the learning experience. We provide monthly Continuing Education Sessions for Clergy and Pastoral Workers on topics of current interest and concern. Our programs are built on theological education, pastoral training and supervision, spiritual development, participation in faith-based learning community, and a vibrant chapel life. Queen's is situated on the campus of Memorial University in St. John's, NL. For more information about our programs contact The Provost, Queen's College Faculty of Theology, 210 Prince Philip Drive, St. John's, NL A1B 3R6. queens@mun.ca, www.queenscollegenl.ca (709) 753-0116, Toll free (877) 753-0116.

RENISON UNIVERSITY COLLEGE

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Faculty of Theology ANGLICAN STUDIES PROGRAM

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For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. www.ustpaul.ca

THORNELOE UNIVERSITY

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TRINITY COLLEGE Offers dynamic and sophisticated theological programs, focused on preparing students to engage with the needs of contemporary society and to contribute to the future of God's church. Trinity is rooted in the liberal catholic tradition of the Anglican Church, while embracing a variety of expressions of Christianity, including a vibrant Eastern Orthodox community. The Faculty of Divinity enjoys particular expertise in historical and contemporary forms of liturgy, church history, contemporary ethics and theology, Anglican and Eastern Orthodox studies, philosophy of religion, and congregational studies. In ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto, the Faculty of Divinity offers the following degree programs:

MDiv, MTS, MA, ThM, DMin and PhD. Short-course certificate programs are available, with concentrations that include Anglican Studies, Orthodox Studies, and Diaconal Ministry.

For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

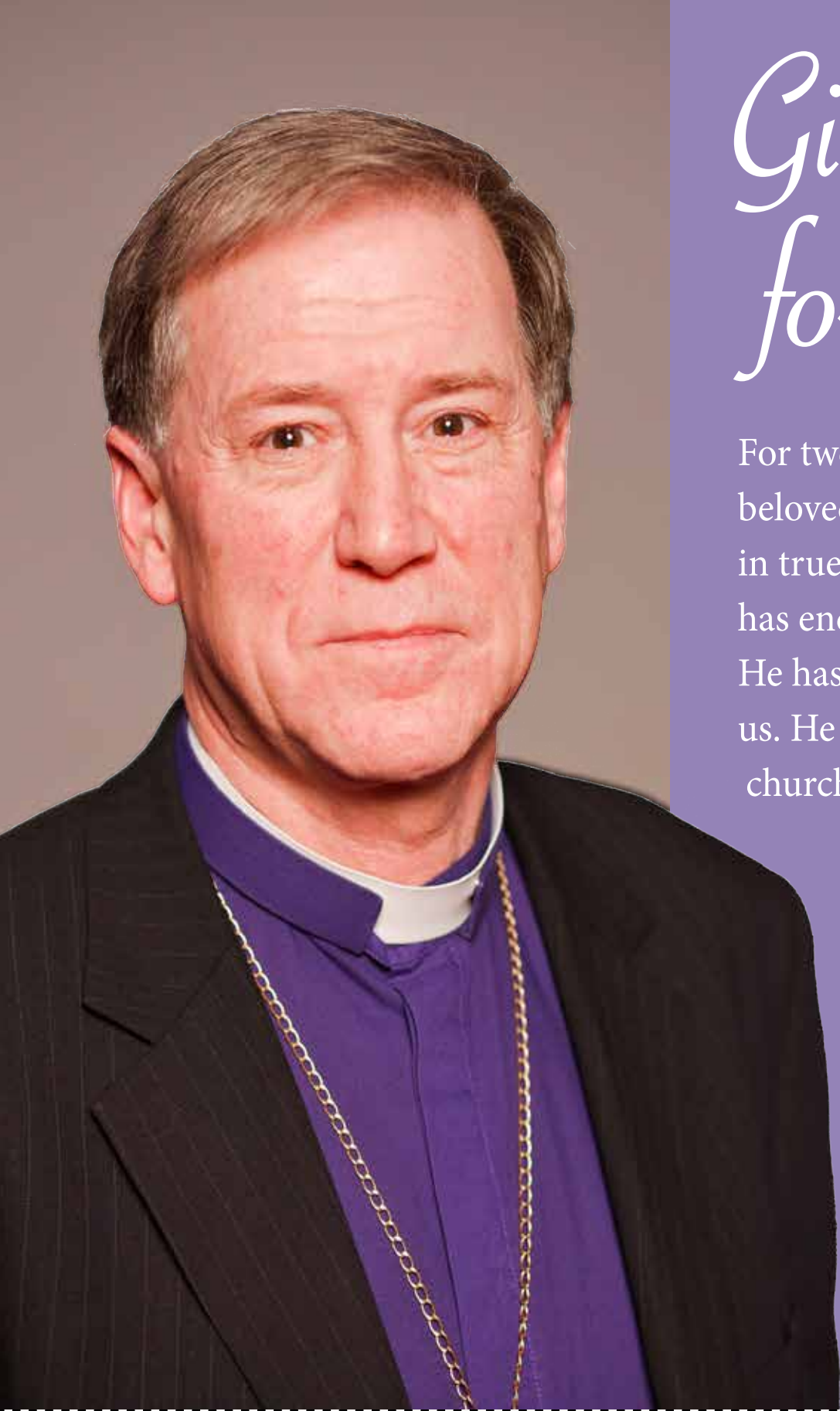
VANCOUVER SCHOOL OF THEOLOGY is called to educate and form thoughtful, engaged and generous disciples of Jesus Christ for service to the church and the world in the 21st century. A theological education at VST combines the love of scholarship, courage to take up the issues of our time and readiness to collaborate with our local and global neighbours for the good of God's world. VST strives to cultivate a community where hospitality, generosity and imagination infuse our common life. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time on the basis of the deep resource of faith. They don't rush to thin relevance, but linger with scripture, tradition and scholarship to expand our common imaginative repertoire. Our students learn together with and from our Indigenous partners and those of other world religions. To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

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