

# ANGLICAN JOURNAL

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PHOTO: VLAD KARAVAEV

## Pilgrims' way

Young pilgrims prepare to walk the Camino de Santiago (the Way of St. James), a vast network of medieval pilgrimage routes that lead to the purported burial place of St. James in Galicia, Spain. Story p. 3.

## Mourning the Quebec mosque attack

André Forget  
STAFF WRITER

Anglicans and other Christian leaders expressed their "sympathy and solidarity" with Muslims following a deadly attack January 29 on a mosque in the Ste-Foy neighbourhood of Quebec City.

The attack, which left six people dead and 19 others wounded, occurred just before 8 p.m., when a gunman opened fire while evening prayers were underway at the Islamic Cultural Centre of Quebec. Police have charged Alexandre Bissonnette, 27, with six counts of first-degree murder and five counts of attempted murder.

The attack was "a very big tragedy for us," Mohamed Labidi, vice-president of the Islamic Centre, told CTV News. "We have a sadness we cannot express."

In a January 30 statement, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, said his heart "goes out to all Muslims across Canada as they struggle with this terrible attack," and that the church holds in its prayers the victims of the attack, their families and their imams.



▲ A moment of silence in Toronto for victims of the Quebec City mosque shooting

PHOTO: REUTERS/  
CHRIS HELGREN

Hiltz also led national office staff in a 15-minute candlelight service at the Chapel of the Holy Apostles in Toronto to pray for the victims, their families, the Muslim community, the people of Quebec and the rest of Canada.

Hiltz called on people of faith to "stand together in solidarity for those values common to our respective religious

See 'When, p. 15

## Healing Fund's work to continue past 2017

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ANNIVERSARY

▲ Giving with Grace, the church's fundraising agency, hopes to raise \$1 million to replenish the Anglican Fund for Healing and Reconciliation, which is celebrating its 25th anniversary.

IMAGE: SOLTUKOV  
OLEKSANDR/SHUTTERSTOCK

André Forget  
STAFF WRITER

The Anglican Fund for Healing and Reconciliation has been given a new lease on life in its 25th year, following a decision by Council of General Synod (CoGS) to dedicate the undesignated proceeds of General Synod's annual fundraising campaign to replenish it.

In 2015, the campaign Giving with Grace raised \$515,000, according to audited figures from General Synod. But the hope is that with a dedicated purpose, the campaign will be able to raise \$1 million, enough to replenish the fund for five years.

In line with the stipulations of the Indian Residential Schools Settlement Agreement, the fund was to spend the last of its money by 2019. Once the money it had been granted through the settlement fund had run out, the future of the fund was uncertain. The last of the fund's money was budgeted for 2017.

See Hiltz, p. 14

## Church plans to issue apology over Rowe abuse

André Forget  
STAFF WRITER

The Anglican Church of Canada has publicly acknowledged that it played a role in creating the conditions that led to the suicides of two young girls in Wapekeka First Nation, a remote Oji-Cree community in Ontario, in early January.

In a January 20 statement, Archdeacon Michael Thompson, general secretary, said the church "helped create a legacy of brokenness in some First Nations communities" through the actions of one of its former priests, Ralph Rowe, who sexually abused many Indigenous boys in communities across northwestern Ontario throughout the 1970s and 1980s.

The statement came in response to comments made by Grand Chief Alvin Fiddler of the Nishnawbe Aski Nation during a press conference January 19, follow-

See Church, p. 14

“[The church] helped create a legacy of brokenness in some First Nations communities.

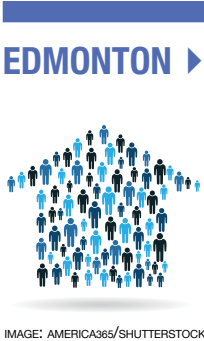
—Archdeacon Michael Thompson, Anglican Church of Canada general secretary



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‘A Closer Walk With You’

It happened at the cathedral  
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# Anglicans help city mobilize against poverty

**Tali Folkins**  
STAFF WRITER

A collaborative anti-poverty initiative co-chaired by Jane Alexander, bishop of Edmonton, will receive \$2.4 million in funding from the city over the next two years—and the diocese is undertaking a slew of its own projects to support it.

Alexander says she was thrilled when Edmonton City Council unanimously approved funding for the EndPovertyEdmonton Implementation Road Map, a citywide initiative of which she is co-chair, December 13. “You know, it’s a tough year for everybody economy-wise, and we were asking for a lot of money, and they gave us every penny we asked for... We couldn’t believe it.”

The money will help fund 15 of the 35 “priority actions” that make up EndPovertyEdmonton’s five-year plan for lifting 10,000 Edmontonians out of poverty. These 35 actions include, for example: designing and planning a new Indigenous culture and wellness centre; advocating the idea of a “living wage” among city employers; creating ways for vulnerable people to participate in city committees; giving a 60 per cent discount to eligible low-income transit passengers; and advocating for increased funding for mental health services.

The city will provide \$1.265 million for the initiative in 2017 and \$1.178 million in 2018.

City council also confirmed it would fund the creation of a new community development corporation for the city, intended to help revitalize vulnerable neighbourhoods—one of the “cornerstones” of EndPovertyEdmonton, Alexander says.

EndPovertyEdmonton will not be a separate agency, but rather an attempt to connect diverse groups and individuals and help them collaborate. More than 40 community agencies, from philanthropic organizations to schools to charities, have aligned their own strategies with that of EndPovertyEdmonton, Alexander says.

“We’ve got incredible momentum around the shared vision to end poverty through the city right now,” she says. “We’re all trying to get to the same place using the same methods—it’s just fantastic.”

According to the EndPovertyEdmonton website, more than 100,000 Edmonton



▲ Don Iveson, mayor of Edmonton, and Jane Alexander, bishop of the diocese of Edmonton and co-chair of EndPovertyEdmonton

PHOTO: DIOCESE OF EDMONTON

residents live in poverty, making less than \$16,968 per year for a single person and \$33,936 per year for a family of four. Roughly one in five of the city’s children—and nearly half of its Indigenous children—are living in poverty, Alexander says.

The oil price slump that began in 2014 has more Edmontonians worried about keeping a roof over their heads and having enough food to eat, she says. Affordable housing in the city has become very scarce, she says—partly as a result of a “knock-down” effect: the tough economic times force more people to seek cheaper housing, making it harder for the very poor to compete for it and pushing them into increasingly more desperate circumstances. “At the moment, the food bank is reporting greater numbers of people using it,” she says.

For its part, the diocese has been doing “a massive piece of work” in terms of educating members of the church about poverty, Alexander says. This includes encouraging both clergy and parishioners to become better aware of the poverty that might exist in their own neighbourhoods.

Another important principle behind EndPovertyEdmonton is the idea of enabling “wraparound services”—equipping anti-

poverty workers to offer numerous services, rather than just, say, supplying clothing or shelter. Alexander says she is also trying to get parishes that provide food, clothing and other supports to the needy to build links with other agencies, especially those providing wraparound services.

One factor Alexander believes could be a “game-changer” in fighting poverty is increasing mental health services and supports. With that in mind, she says, the diocese is planning to have all its clergy certified in mental health first aid, a form of training intended to help people recognize the signs of mental health crises, and provide immediate help.

With the support of a \$10,000 grant from the Anglican Foundation of Canada (AFC), the diocese is also creating an interfaith community action guide, a resource booklet with information for faith communities on how they can take part in EndPovertyEdmonton. The diocese also works with a local interfaith housing collective.

While many other jurisdictions also have anti-poverty plans, Alexander says, a unique feature of EndPovertyEdmonton is that reconciliation and the elimination of racism are at its heart, and much of the initiative, she says, is shaped by the 94 Calls to Action of the Truth and Reconciliation Commission. The diocese has been undertaking a number of projects aligned with these goals, including two more AFC-funded projects. One is an art installation that will feature a large tree, inspired by a traditional Métis story, that will serve as a focus of stories of healing. The other will work toward advancing Indigenous/non-Indigenous reconciliation in co-operation with other faith groups, and explore the effect it has on poverty, Alexander says.

The church’s involvement in EndPovertyEdmonton, Alexander says, allows the church to show it’s serious in living out the gospel’s promise to the poor. “It opens the door for us to actually say what we mean when we say that the gospel [is] good news for the poor, I think—and so I unashamedly do it that way because this is what it’s all about,” she says. “It’s an amazing opportunity to show that we are not an organization that sits outside and says, ‘I’ll pray for you,’ but doesn’t get its hands dirty and get involved in transforming a society.” ■



# Thank you

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## FEATURE ▶

# Pack light, and be open to the road

## Lessons from the Camino de Santiago pilgrimage route

**Tali Folkins**  
STAFF WRITER

Over the past 14 years, Austin Cooke, a parishioner at St. Barnabas Apostle and Martyr Anglican Church in Ottawa, has walked the Camino de Santiago, or Way of Saint James, nine times. He also served as president of the Canadian Company of Pilgrims, an association for Canadians undertaking the medieval pilgrimage route, from 2007 to 2015. Cooke calls himself a “caminoholic.”

Ask him to say exactly what it is about the Camino that attracts him, however, and you might find Cooke suddenly at a loss for words. “I hate to tell you this: I like it,” he says. “I can work out a rationale if you want, but really, I just like it.

“Try it,” he adds, in a slightly hushed tone. “You’ll know what I mean.”

While Cooke’s level of enthusiasm seems rare, it also seems undeniable that the Camino, which wends its way from south-west France and a variety of starting-points to Santiago de Compostela, in northwestern Spain, is becoming increasingly popular with spiritual seekers of all kinds—including Anglicans. Last summer, the Reformed Episcopal Church of Spain, a member of the Anglican Communion, announced plans for a \$5 million Anglican Centre at Santiago de Compostela, where, according to legend, the remains of St. James were buried after being brought by sea from Jerusalem.

In a prepared statement, Archbishop of Canterbury Justin Welby hailed the church’s plan for the centre. “In recent decades the Camino of St. James in Spain has grown in popularity but until now, the Anglican church has not been able to welcome its pilgrims,” Welby said. “The Anglican Centre in Santiago will bring people together, welcoming all for a common good.”

The main purpose of the centre is to give Anglicans and other Protestant pilgrims an opportunity to receive communion when they finish their pilgrimage, says the Rev. Spencer Reece, an Episcopal priest and national secretary to the bishop of Spain. The centre, Reece says, would be located in an existing building that would be renovated for the purpose. It would include worship space as well as perhaps 60 rooms for guests and a coffee bar.

Helping raise funds for the facility is Trinity Church Wall Street, New York City, a member of The Episcopal Church. Money raised, Reece says, would pay for the renovation and also provide an endowment to pay for the centre’s ongoing expenses.

Cooke says he’s puzzled by the plan. He says an unusually ecumenical spirit already pervades the Camino, with Roman Catholic priests generous and welcoming to pilgrims along the route regardless of their religion. There’s also already a welcome centre for Protestant and other pilgrims at Santiago de Compostela, he says, and the cathedral has offered a chapel for use by Anglican pilgrim groups.

Cooke estimates about a fifth of Canadians on the route each year are Anglicans, and it appears that Anglicans are among the Camino’s most ardent Canadian enthusiasts. The Canadian Company of Pilgrims was founded by an Anglican priest, the Rev.



PHOTO: GENA MELENDREZ/SHUTTERSTOCK



PHOTO: HOLBOX/SHUTTERSTOCK



PHOTO: GENA MELENDREZ/SHUTTERSTOCK



PHOTO: CONTRIBUTED

Ben Lochridge, and at least one book on the Camino (*What the Psychic Told the Pilgrim: A Midlife Misadventure on Spain’s Camino de Santiago de Compostela*) was written by a Canadian Anglican, Jane Christmas. Former bishop of Edmonton Victoria Matthews (now bishop of Christchurch in New Zealand) has walked parts of the Camino nine times.

In 2015, 4,201 Canadians completed the Camino, according to statistics published by the Cathedral of Santiago de Compostela.

Cooke says he’s not alone in having difficulty explaining the appeal of the Camino. In former times, pilgrims trekked their way to Santiago de Compostela from every corner of Western Europe, drawn by a desire to venerate the saint’s reputed remains and also to atone for their sins. But many of today’s pilgrims, Cooke says, undertake the Camino when confronted with an important life challenge or transition. Often, they seem drawn to it by some sort of mysterious impulse.

“I would say a good chunk of pilgrims have no idea why they’re doing it,” he says. “Is it religious? Yes and no. Is it spiritual? Yes and no. Is it physical exercise? Is it a cultural expedition? It’s all of these things, but it isn’t.”

Part of the Camino’s appeal, it seems, is solitude and silence; part is companionship and conversation. People on the Way, says Cooke, are often unusually inclined to open up about their lives. “You know when you’re on a long-distance bus [trip], and you’re sitting beside somebody and you get their life story, and you get the [sense] they’ve never

▲ **Top, left:**  
“Caminoholic”  
**Austin Cooke has walked the Camino de Santiago nine times.**

**Top, right: Walking sticks in La Coruña, Galicia, Spain**

**Bottom, left:**  
**O Cebreiro mountains by the Way of St. James in Galicia, Spain**

**Right: Sign marks the way to Compostela Cathedral in Galicia, Spain.**

**Bottom, right:**  
**Possible site for planned \$5 million Anglican Centre in Santiago de Compostela, Spain**

told anyone else? Yeah, it’s like that—all the time,” he says.

Adds Wendy Loly, current president of the Canadian Company of Pilgrims, “Usually no one says, ‘What’s your last name?’ or ‘What’s your work?’ People say, ‘Why are you walking?’ And so there can be a depth to the conversations that you have with people that you meet as you walk along.”

Cooke and Loly have two main pieces of advice for those undertaking the Camino for the first time. One is to pack light.

Many people overplan, and as a result, carry too much with them, Cooke says—Bibles, say, or other books. But in practice, they’re usually too exhausted at the end of a day’s walking to want to do much more than tumble into bed and fall asleep.

Pilgrims may find themselves bringing this lesson from the Way back to their everyday lives when they return home, he says—not only getting rid of possessions now deemed unnecessary, but also generally cutting out sources of complexity in their lives.

The other piece of advice, Cooke and Loly say, is to be open to what the road may show you.

“Be ready for the surprises—that’s advice I always give to anybody planning it,” says Cooke. “They always have ideas about what’s going to happen. Many people have great little journalling schedules all laid out. No, no, no, it’s all going to go by the wayside—don’t worry about it. Just keep your mind open. You’re going to have an interesting time.” ■



EDITORIAL ▶



# So-kaa-de-se-win\* (The power of language)

**Marites N. Sison**  
EDITOR

**E**STHER WESLEY once attended a Sunday service at St. Alban's Anglican Cathedral in Prince Albert, Sask., and could hardly believe it when she heard the entire congregation sing The Doxology in Cree.

"I mean, they sung it in Cree!" says a visibly excited Wesley, co-ordinator of the national church's Anglican Fund for Healing and Reconciliation. "And, I've been told they've continued to do so every Sunday."

Wesley's excitement is understandable. Such a feat had been made possible, in part, by Cree language classes held at the cathedral, which in 2014 received a \$15,000 grant from the healing fund. Initiated by the dean of St. Alban's, Ken Davis, and taught by the Rev. Samuel Hackett, the classes had attracted a mix of students—ages 7 to 70—Aboriginal and non-Aboriginal, Anglican and non-Anglican.

The classes were one of about 70 language and translation projects across Canada that had received grants from the fund since its inception in 1991. Established to support initiatives that help Indigenous people heal from the harmful legacy of Indian residential schools, the fund has so far disbursed \$7,359,209, of which roughly \$960,000, or 13.04 per cent, has gone to language-related projects.

Wesley, who has been fund co-ordinator since 2000, firmly believes that most of the issues confronting Native communities are tied to loss of language. "Language work must continue. If we don't support language, then all the children that are coming up are going to lose their identity," Wesley told Council of General Synod (CoGS), the church's governing body between General Synods, last November.

Loss of language was one of the devastating consequences of the Indian residential school system and other assimilationist policies of the colonial government. From the mid-19th century to the second half of the 20th century, Aboriginal children were



▲ **"Our Creator put us here on earth. He gave us different languages to use."**  
—John Mosquito, Nekaneet First Nation

IMAGE: GOLDENARTS/SHUTTERSTOCK

\**Mushkegowuk Cree language*

taken from their homes and sent to federally funded, church-run residential schools, where they were forbidden from speaking their mother tongues.

At Truth and Reconciliation Commission (TRC) hearings, former students shared experiences of physical and emotional abuse endured as a consequence of speaking a language other than English or French. While some dared to use their mother tongues in secret, many eventually lost their ability to speak them. Unable to communicate, they were cut off from their families and communities and lost the ability to bequeath their ancestral language to succeeding generations. Denigration of Aboriginal languages also inhibited many from relearning them.

The results have been devastating. Today, many of the 60-90 surviving Aboriginal languages in the country are "under serious threat of extinction," according to the TRC's final report released in 2015. Only 14.5 per cent of Canada's 1.4 million Indigenous population report an Aboriginal language as their first language, the TRC noted, citing Statistics Canada's 2011 census report.

"In the previous 2006 census, 18% of those who identified as Aboriginal had reported an Aboriginal language as their first language learned, and a decade earlier, in the 1996 census, the figure was 26%," said the TRC. "This indicates nearly a 50% drop in the fifteen years since the last residential schools closed."

There is hope, however. In recent years, there have been sustained efforts by Indigenous peoples and many other sectors to revive and rebuild Aboriginal languages. A 2011 survey from the Assembly of First Nations (AFN) showed that about 88 per cent of First Nation schools offered Indigenous language programs. Despite a lack of funding, about 58 First Nation schools across Canada are finding ways to offer Indigenous language immersion programs for children, it added.

The Bible has also been translated into several Aboriginal languages, with support

from various church agencies. Last December, Prime Minister Justin Trudeau unveiled a plan to implement a new law to protect and preserve Indigenous languages in Canada. Adequate financial and logistical support are key if this law is to have substance.

The Anglican Church of Canada wasn't far behind: on December 23, CoGS voted to dedicate this year's undesignated proceeds of General Synod's annual fundraising campaign, Giving with Grace, to the Healing Fund. (See story, p. 1.) Campaign organizers hope to raise \$1 million, which will allow the fund to continue supporting projects—particularly those aimed at language preservation—for the next five years.

It's a campaign that deserves generous support from Anglicans, who are on a continuing journey of healing and reconciliation with Indigenous peoples.

We all know the importance of language. Language is the essence of a people's culture—allowing them to pass on their values, beliefs, heritage and histories from generation to generation. It is also a tangible expression of a people's right to self-determination.

In a 1994 study of the impact of residential schools, the AFN, quoting First Nation elders, says that "a First Nation world is quite simply not possible without its own language. For [elders], the impact of residential school silencing their language is equivalent to a residential school silencing their world."

Elder and cultural educator Mary Lou Fox (Odemin Kwe), of the Ojibwa First Nation, Manitoulin Island, summed it up when she once said, "Without the language, we are warm bodies without a spirit."

For John Mosquito of Nekaneet First Nation, it is simply this: "Our Creator put us here on earth. He gave us different languages to use. He put us here to love and respect each other." (Source: Saskatchewan Indigenous Cultural Centre website.) ■

Email: [tsison@national.anglican.ca](mailto:tsison@national.anglican.ca)

LETTERS ▶



## Discrimination not God's way

Re: Your front-page article (*Welby, Francis vow to strive for social justice*, Dec. 2016), which opens with the line, "While decisions by some Anglican churches to ordain women and allow same-sex marriage have been major hindrances to formal unity between Anglicans and Roman Catholics..."

In other words, living equality in church

life is a major hindrance. We should be ashamed that we do not publicly denounce all those churches of any denomination who believe that discrimination is God's way. And if we don't believe that, how do we call ourselves Christians?

**The Rev. Nola Crewe**  
Rector, St. Monica's Anglican Church, Toronto

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## COME AND SEE ▶



# Ashes for atrocities

By Fred J. Hiltz

**C**ONSIDER THIS statistic: 45 million people worldwide are captive in modern-day slavery. Two million of them are children.

Consider this fact: Canada is known as a source, transit and destination country for trafficking people for the billion-dollar global sex trade and for other forms of exploitative labour. Poor urban Canadian children and female teens, especially young Indigenous women, are particularly vulnerable.

Consider this great truth: “Human beings are not for sale.” That’s how our Lutheran brothers and sisters grab our attention in addressing human trafficking.



▲ The theme of the 2016 Canadian Lutheran-Anglican Youth gathering helped bring attention to human trafficking.

IMAGE: CLAYGATHERING.CA

In responding to a call from the Anglican Consultative Council to develop strategies—local, regional and global—to rid the world of this evil, our church is committed to partnering with other churches, other faith-based organizations, civil society and government.

This Communion-wide call is a powerful reminder to me that the season of Lent is not just about me and God and resetting that relationship. It is also about resetting our relationships within the human family in accord with our baptismal vow to “respect the dignity of every human being and to strive for justice and peace among all people.”

On that Wednesday when ashes are

smeared on my forehead, I am mindful, more than ever, of our need to confess the sin of turning our eyes from those who suffer in modern-day slavery and from their oppressors.

The Litany for Penitence puts it this way, “Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty” (*Book of Alternative Services*, p. 284).

More than ever, I am mindful of our need to take action in addressing this atrocity. The gospel compels us. ■

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

## WALKING TOGETHER ▶



By Mark MacDonald

**“I**N THE MAN from Galilee, God becomes the exploited, inferior, impure, enslaved human being—not to approve of this condition and just make us feel good because we are crushed but to lead us out of this destructive spiral of evil”—Virgilio Elizondo, *A God of Incredible Surprises: Jesus of Galilee*.

As God becomes human in Jesus of Galilee, this saving event, its power and example, is aimed at a salvation that is more than just forgiveness and more than



▲ “For those who have given up on life, there is the call to hope.”

IMAGE: ZVONIMIR ATLETIC/SHUTTERSTOCK

just a promise of a better life in the future. The scope of our new life is so much more than mere comfort. It is a pathway to a life of freedom from the forces of this world that condemn and oppress.

The Good News we proclaim announces and enacts a liberation from the demons that haunt and hunt our souls: suicide, addictions, war and poverty. Its scope is both personal and communal; it promises help and hope in an individual way and in a community way. Those who follow the Good News pathway are taking the first steps toward breaking off the

chains of despair.

For those who have given up on life, there is the call to hope. Joining with those who have hope, there is the call to help—to participate in the forces unleashed by the death and resurrection of Jesus, forces that confront, confound and condemn those things that harm and destroy life. If you have heard the call, you are part of the movement to life. ■

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

## LETTERS ▶

# Procreative factor in marriage also excludes some women

Michael Jarvis had an interesting suggestion (*Changing marriage*, Letters, Dec. 2016, p. 4) regarding the form of marriage: provide an alternative that does not include any reference to the creation of life, or procreation.

He says, “To equate heterosexual with homosexual marriage is to eliminate procreation as a factor...”

Would Jarvis recommend that this form be used not solely for homosexual church members, but also for post-menopausal women? They, too, are unlikely to be including procreation as a factor in their marriage.

**Jeanie Dubberley**  
Winnipeg

## Community outreach

As the third parish nurse at St. Peter’s, Cobourg, Ont., in the diocese of Toronto, I was so pleased to read the excellent article on parish nursing (*‘I was sick and you visited me,’* Dec. 2016, p. 11).

It is important for Anglicans to know what parish nursing ministry is. Praying for those we care for is indeed very important, as pointed out by your article.

St. Peter’s has had a parish nursing ministry for over 20 years. This ministry is an integral part of our parish and is an outreach to our local community. It works under the leadership of St. Peter’s health and healing committee. Our parish belongs to InterChurch Health Ministries (ICHM), from whom we receive additional education, encouragement, support and affirmation.

**Karen Li, R.N.**  
Cobourg, Ont.

## Disappointed with calendar

I am writing to express my disappointment with this year’s Canadian Church Calendar.

I carried on the tradition of my mother in buying this calendar every year. I see it several times a day, and it immediately speaks of faith to guests in my home.

I loved the calendar as it was, with inspiring pictures of nature, churches and stained glass windows. I appreciated the Scripture quotes, now gone. It meant



something to me to follow the liturgical seasons of the church in the coloured numbers on the calendars. This has disappeared, too.

I get the message that the real church is the people of God out in the world, but the calendar is no longer inspirational in its new form. I hope that other readers who are similarly disappointed will write in to express that.

This calendar won’t be going up in my home. I am off to the Christian bookstore to find a replacement.

**Kathryn Slein**

(See *The General Synod’s response*, p. 11.)

## From the web

### Same reality

We have very similar problems in the diocese of Johannesburg, South Africa, except we have not yet gotten brave enough to sell off any churches, so they remain a drain on our resources (*Quebec diocese: On the cusp of change?* Dec. 22, 2016).

We are trying hard to reinvent how we are and do church. [I’m] reading an interesting book by Canadian [Fr.] James Mallon, *Divine Renovation*. May we all be that light on the hill, the salt and light in our communities. Thank you for sharing the reality and story.

**Lynda Shimmin**

### Let go of the comfortable

The role of the clergy needs to change in these circumstances, moving from

personal pastor to that of super leader/preacher/teacher, who holds and transmits the transformative vision of the gospel while training and equipping lay and locally-ordained priests (*Quebec diocese: On the cusp of change?* Dec. 22, 2016).

This model is working fairly successfully in the diocese of Kootenay, B.C., a largely rural diocese with a few urban centres. It also works well for urban churches, where one successful parish, staffed by a super leader/preacher/teacher or two, can become the hub of leadership, training and support for many smaller parishes in the region.

This model depends on having intelligent, secure bishops who can hire accordingly, and on parishioners who can let go of comfortable, familiar models for the sake of the gospel. There will be growing pains, but the rewards are immeasurable.

**Andrea Harwood-Jones**

## Picture Your Faith

Do you have photographs of your church’s observance of Lent? We invite you to share them by email to [pictureyourfaith@gmail.com](mailto:pictureyourfaith@gmail.com). Deadline for submissions is April 20.



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

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



FREDERICTON ▶



PHOTO: GISELE MCKNIGHT

# Over a cup of coffee

Prime Minister Justin Trudeau chats with members of St. Margaret's Anglican Church coffee club in Fredericton January 17, as part of his nationwide town hall tour. A few dozen seniors quizzed Trudeau about issues such as legislation on disabilities. "If he [Trudeau] wanted to come to a nice, quiet place, he picked the wrong place!" said Marlene Drummond, a club regular. "We were just bubbling!"

## Sale, development mulled for historic church buildings

Currently there is no intention to sell anything. We have a major public consultation piece to do.

—Diocese of Fredericton Bishop David Edwards

Tali Folkins  
STAFF WRITER

The bishop of Fredericton has put forth a proposal for the possible sale and development of millions of dollars' worth of historic church property in the heart of New Brunswick's capital city.

Last November, Bishop David Edwards presented a "vision" for Christ Church Cathedral and several nearby church properties to the congregation of the cathedral. Church officials are reported to have met with Fredericton city staff earlier that month to discuss the plan and ensure it fit the city's plan for the area.

The proposal, available online, includes the sale of two church properties—Cathedral Memorial Hall, which contains offices and rooms used for meetings and other functions; and Odell House, the former deanery of the cathedral. It envisages the construction of a new building encompassing the existing Bishop's Court (the former residence of the bishop) and the synod office building next door. Plans for the building include institutional and possibly residential space—condominiums or rental units—providing income to both the diocese and the cathedral.

Driving the possible changes is the high



▲ Fredericton's Christ Church Cathedral, a National Historic Site of Canada, may soon need millions of dollars' worth of repairs, according to Fredericton church officials.

PHOTO: GISELE MCKNIGHT

cost of maintaining the five properties currently held by the diocese and cathedral. The cathedral itself, a National Historic Site of Canada that Edwards calls the architectural "jewel in the crown" of downtown Fredericton, is nearly 170 years old. It was restored in the 1990s, but "many of its parts cry out for another multi-million dollar restoration project," the proposal says.

Cathedral Memorial Hall is unused most of the time, but also needs "extensive and expensive renovations." The synod of-

fice, too, needs renovations.

In recent years, the document says, the cathedral has had to spend an average of \$200,000 per year on maintenance and operations costs for the cathedral, Odell House and Cathedral Memorial Hall—not including insurance. Maintaining Bishop's Court and the diocesan office costs about \$36,000 per year.

The total value of the properties—based on assessments by the provincial government, which the proposal document quotes—is \$2.6 million. A private appraiser estimated their value on the open market at about \$1.8 million, but Edwards says this appraisal, carried out in 2013, is no longer accurate.

The document specifies that the proposal is not a concrete plan, but rather a "possible, even hoped-for, future," and in an email to the *Anglican Journal*, Edwards said it's too early to comment on what might happen to the properties, or how much income the new building might be expected to generate.

"Currently there is no intention to sell anything. We have a major public consultation piece to do," he said. It will be at least six months, Edwards added, before the cathedral and diocese have a plan in place. ■

OBITUARY ▶

## 'Sadness, gratitude' for former Wycliffe principal, writer, politician

Tali Folkins  
STAFF WRITER

Canon Reginald Stackhouse, whose career spanned journalism, the priesthood, academia and politics, died at Toronto Western Hospital December 14. He was 91.

Among those mourning Stackhouse was Stephen Andrews, principal of Wycliffe College and former bishop of the diocese of Algoma. Stackhouse served as principal of Wycliffe from 1975 to 1985.

"The spirit at Wycliffe today is a mix of both sadness and gratitude," Andrews said in a statement released December 15



Canon Reginald Stackhouse died December 14 at age 91.

PHOTO: CONTRIBUTED

by Wycliffe College. "Sadness that we have lost the architect of the modern College and Wycliffe's most ardent supporter." He left "a legacy of a deep and reasoned faith anchored in the hope of the Risen One," said Andrews.

Stackhouse was born and raised in Toronto. He spent some time as a reporter for the now-defunct *Toronto Evening Telegram*, before completing a BA at the University of Toronto. After studies in theology at Wycliffe, he was ordained a priest in 1950.

Stackhouse served as rector of St.

Matthew's Church in Etobicoke until 1956, and rector of St. John's Church, West Toronto from 1956 to 1960. He later earned a PhD in theology from Yale University. He was then made an associate professor at Wycliffe, becoming a full professor in 1965.

In 1967, Stackhouse entered politics, running unsuccessfully for the Progressive Conservative Party in the provincial riding of Scarborough West. He was elected to the House of Commons in 1972 and served for two years before returning to Wycliffe to serve as principal. ■



# Funding for ministry beyond parish walls on the rise

**Tali Folkins**  
STAFF WRITER

A rebrand launched a few years ago at the Anglican Foundation of Canada (AFC) translated into requests to fund unusually innovative ministry projects in 2016, say Foundation officials.

“We’re receiving applications and RFP proposals for all kinds of very interesting projects,” says AFC executive director Canon Judy Rois. “This was the year of movement into an organization that is looking to support the Anglican Church of Canada at a whole new level.”

Traditionally seen as a source of funding for infrastructure-type projects—church roof repairs and basement renovations, for example—the Foundation has in recent years been putting increasing focus on helping ministry it considers especially innovative. In 2013, it launched a new logo and tagline—*imagine more*—intended to express creativity, innovation and imagination. Last year, Rois says, this brand seemed to “take hold across the country,” as it received more requests to fund ministry beyond church walls.

Scott Brubacher, AFC’s executive administrator, agrees. Some memorable projects funded last year include, for example, an outreach ministry for migrant workers; an Indigenous language mentorship project; and a lay spiritual education program, he says.

AFC disbursed roughly \$725,000 in grants in 2016, down from \$850,000 the previous year, but well above the average of \$623,000 for the 10 years from 2007-2016. It funded 39 projects in dioceses across Canada, and also awarded \$103,000 in bursaries to students at 15 theological schools.

Of the \$725,000, about \$130,000 consisted of “automatic disbursements”—payments the fund makes to the same recipients



▲ Migrant farmworkers in Fenwick, Ont., pick up bicycles provided by St. Alban’s Anglican Church, Beamsville, with the help of a grant from the Anglican Foundation of Canada (AFC).

**Right: Migrant farmworkers try on winter coats at a free store also run by the church and funded, in part, by the AFC.**

PHOTOS: CONTRIBUTED



every year, such as The Primate’s World Relief and Development Fund and a number of seminaries.

In May, the Foundation awarded a grant of \$10,000 to St. Alban’s Anglican Church in Beamsville, Ont., to support the church’s ministry to migrant workers. The ministry includes providing worship in Spanish plus access to medical and legal services,

English-language classes, bicycles and more.

In November, AFC announced \$10,000 to Aboriginal Neighbours, an ecumenical group launched by the diocese of British Columbia. The grant is to go toward the organization’s Revitalization of Indigenous Living Languages project—a project pairing people wanting to learn an Indigenous language with mentors who want to teach them. The program, Brubacher says, has proven very popular.

“Apparently there are dozens of pairs that want to be able to do this, and there’s just not nearly enough funding to help make it happen, so we’ve been happy to help sponsor some of these pairs to keep Indigenous languages alive,” he says.

Also in November, the Foundation awarded \$6,350 to the diocese of New Westminster for its Lay Spiritual Renewal Project, a program aimed at encouraging young Anglicans to become more actively engaged in Christian life and mission. The multi-year project is one of a number of diocesan education programs the Foundation is sponsoring, Brubacher says.

The amount of money given out by the Foundation in any year depends on a number of factors, Brubacher says, including the performance of investments in the fund and the requests for funding that are made. It’s also directly dependent on the amount of donations that come in—a fact that many Anglicans may be unaware of, he says.

Contributions to AFC in 2016 totalled roughly \$300,000, Brubacher says. The figure includes annual contributions as well as special one-time gifts and bequests.

Created in 1957 to financially support ministry in the Anglican Church of Canada, AFC will celebrate its 60th anniversary this year. ■

## Western Nfld. creates bursaries for Indigenous students

**Tali Folkins**  
STAFF WRITER

Two Canadian Indigenous Anglican theological students have received a financial boost as a result of a recent decision by the diocese of Western Newfoundland.

In December 2016, the two students, Sharon Campbell and Aaron Sault, were each awarded \$20,000 to fund their studies. The one-time bursaries were created mostly from money returned to the diocese of Western Newfoundland from Indian Residential Schools Settlement Agreement funds.

“I am so happy about the bursaries for our seminarians,” commented National Indigenous Anglican Bishop Mark MacDonald. “They are timely and generous, received at a time when they are critical to the well-being of our First Nations students. They are a grace-filled example of Christian concern leading to reconciliation.”

Campbell, a member of the Mohawk people, is studying theology at the University of Toronto’s Wycliffe College. Sault, of the Mississaugas of the New Credit First Nation, attends the Vancouver School of Theology. He was one of six people named last summer to the Primate’s Council of Elders and Youth, a body mandated with ensuring that the Anglican Church of Canada follows the United Nations Declaration on the Rights of Indigenous Peoples.

Following the federal government’s



▲ (L-R): Sharon Campbell and Aaron Sault were each awarded one-time bursaries of \$20,000 by the diocese of Western Newfoundland, which received a refund from the Indian Residential School Settlement Agreement funds.

PHOTOS: CONTRIBUTED

settlement with the Roman Catholic Church in 2007, it was agreed that \$2.8 million of the Anglican Church of Canada’s \$15.7-million obligation under the agreement would be set aside, pending the results of a seven-year fundraising campaign by the Roman Catholic Church.

By the time it ended in September 2014, the Catholic campaign had raised much less money than originally hoped, and as a result, as per the settlement agreement, the Anglican national church returned the \$2.8 million to the dioceses, which had raised it.

The diocese of Western Newfoundland’s share of this money was just over \$37,000, says Percy Coffin, bishop of the diocese. The diocesan synod’s executive council decided to use the money to create the bursaries at its meeting last fall.

Giving the money back to those who had donated it was out of the question since

some of those people were no longer alive. In any case, Coffin says, the council felt the money should go toward the purpose it was originally intended.

“This money was generated and put forth for the sake of healing and reconciliation—it’s a gift, and I don’t think we should ever take a gift back,” Coffin says.

The diocese forwarded the funds to the Anglican Church of Canada’s national office with the idea that they go toward bursaries for Indigenous theology students. The Rev. Ginny Doctor, the national church’s Indigenous Ministries co-ordinator, identified two seminarians in need of financial support for their studies, and the bursaries were awarded in mid-December.

Many other dioceses across Canada have been putting the funds returned to them under the settlement agreement into reconciliation projects. As of last spring, according to a statement from the national church, the diocese of Toronto was planning to launch an endowment supporting Indigenous ministry; the diocese of Niagara was planning an urban Indigenous ministry in Hamilton; the diocese of Central Newfoundland was funding research into the early relationship between the church and Newfoundland’s Beothuk people; and the diocese of Nova Scotia and Prince Edward Island had returned its funds to the national church’s Anglican Fund for Healing and Reconciliation. ■



PROFILE OF A  
DIOCESE ▶



**Diocese of  
Quebec vital  
statistics**

**FOUNDED:**  
1793

**SEE CITY:**  
Quebec City

**BISHOP:** Dennis  
Drainville  
(diocesan),  
Bruce Myers  
(coadjutor)

**CONGREGA-  
TIONS:** 68

**CLERGY:**  
34 active; 32  
retired; 5 on  
leave

**MEMBERS:**  
4,000

**AREA:** 720,000  
sq. km

Source: Anglican  
Church Directory  
2017

*Last of a two-part series on the current state of the Anglican diocese of Quebec, as well as its hopes and plans for the future. See related stories, pages 9 and 13.*

*Stories by  
André Forget,  
staff writer*

# The Interview: Coadjutor Bishop Bruce Myers

**‘The thing to lose sleep over is whether the church is being faithful’**

**B**RUCE MYERS, coadjutor bishop of Quebec, who has just finished putting the final touches on the next day’s sermon, is dressed casually and exudes a sense of relaxed engagement when the *Anglican Journal* sits down with him for an interview. He speaks in the warm, measured tones of a former radio broadcaster (Myers cut his teeth as a journalist in Ottawa, Quebec City and Montreal in the 1990s before being ordained a priest in 2004), but becomes excited when discussing theology, ecumenism and his plans for the diocese.

“I don’t have a lot of interest in being a CEO or an administrator,” he says, almost ruefully, when asked about his approach to leadership. “I would like to see this office become a place from which resources for mission emanate.”

Though he was serving the national church as co-ordinator for ecumenical and interfaith relations for the Anglican Church of Canada in Toronto when he was elected, most of his work has been in the diocese of Quebec. His first posting as a priest was to the remote parish of the Magdalen Islands in the Gulf of St. Lawrence, after which he moved to Quebec City to become archdeacon of Quebec.

This interview has been edited and condensed. Excerpts:

**A vision for the diocese**

At one level, my vision is the kingdom of God, and trying to work with the people of the diocese to find ways to reveal the kingdom—in each of the communities where we are present.

My role right now is...to visit...the different communities of the diocese, to listen...to see what resources—financial, infrastructure and human—are already present...To hear from our members, to see what visions they may have for trying to be more engaged in the lives of their communities...not just for the sake of perpetuating the church, but for the sake of the world, which is what the church’s mission is fundamentally supposed to be about.



▲ Coadjutor Bishop Bruce Myers says Anglican churches in Quebec need to be more engaged in the communities around them.

PHOTO: ANDRÉ FORGET

**Mission: grassroots or diocese-led?**

We are one of two dioceses that have their entire territory within the province of Quebec, [and] in that way, we are uniquely positioned to have a voice in the public square, in provincial affairs, whatever the question might be.

But the more concrete, practical work needs to happen in the small local communities, and the diocese’s role is working with the folks on the ground to make that happen...How can the diocese be seen as a positive resource, a helper and an enabler for local communities...?

There is a real hunger among the people of our diocese to learn. They would like to take greater ownership of their faith. They would like to have a faith that seeks understanding, to be informed Christians, to have something more than a Sunday service and a sermon or even a weekly Bible study...so that they can participate as fully as possible in the world as disciples of Christ.

**Low religious service attendance among Quebecers: a challenge?**

A generation ago it would have been an obstacle. Now I see it as an opportunity... There’s the whole story of the Quiet Revolution, the mid-20th century in Quebec where the francophone majority really took ownership of their destiny in a fundamental way. In addition to...coming into their

own as the majority culture, part of that included a fundamental rejection of the Roman Catholic Church, and subsequently of organized religion in general...The pendulum is beginning to swing back in this province, that as we move into a generation of Quebecois who haven’t even inherited, necessarily, negative stereotypes or caricatures of any church, there is an opportunity there. There’s an inherent spiritual hunger and quest that is basic to every human being, and that has been left unfed for at least a generation in this province.

I think what [people]—especially young people—are looking for is a credibility in a religion and a community of faith...If we can offer...authentic communities of faith [that] are engaged in the world around them in a meaningful way...that’s probably the most attractive kind of witness we can offer.

**Will the diocese exist in 30 years?**

I’m not sure it’s even important if the diocese of Quebec as a formal structure will exist in 30 years...I’m not hung up on whether the formal structures of our church continue to exist in their current form or not.

What I think is more important than the formal structures or the shape of things is that the gospel is being proclaimed and the kingdom is being revealed.

One of the best things I’ve done in the last year is reread the diocesan history, which has helped me realize that there has never been a time when the Anglican diocese of Quebec was large and prosperous and wildly successful. We’ve always been a minority church, and we’ve always been a huge territory serving a relatively small number of people.

I feel, on the one hand, a great weight of responsibility for being a bishop in the church of God, and the person who has been called to oversight and leadership of this particular church in this particular time and place, and I take that responsibility seriously. But I also carry it with the lightness of knowing that it isn’t all my responsibility...that it is Christ who is the head of the church, not me, and not anybody else.

I don’t actually lose very much sleep over it...The thing to lose sleep over is whether the church is being faithful and being the church that we are called to be. ■

## Country music draws worshippers to St. Augustine’s, Danville

On an average Sunday, attendance at St. Augustine’s Anglican Church in the small town of Danville, in Quebec’s Eastern Townships, barely cracks double digits.

But when, four times a year, the regular service is replaced by a gospel hour, it’s a different story. The most recent one, held at the beginning of December, brought around 100 people to church.

“The gospel hour, I do my very best to make it personal, and to make it that God isn’t something you read about in the Bible—he’s at work today,” says Mastine, a lay reader for the deanery of St. Francis who usually leads services in Danville.

Mastine believes that major cultural changes that have occurred in Canadian society over the past two generations have left many feeling that traditional Anglican services are overly formal and hierarchical.

“We translate the Bible into different lan-



▲ Youth take part in a gospel hour at St. Augustine’s, Danville.

PHOTO: LINDA HOY

guages to make it comfortable for people,” she says, “so we should do the same with other aspects of the service.”

While Anglicans at the nearby university town of Lennoxville have an Evensong ser-

vice that draws people looking to connect with a particular tradition of Anglican worship, Mastine’s community worships in a different idiom. “Here, we grew up with country music. We didn’t grow up with an organ,” she says. “We do things that are easier to sing...my goal is to make church comfortable for people.”

Mastine has compiled a booklet of songs her community is familiar with, many of which would likely be recognized with a smile by rural Anglicans across the country, such as “Wings of the Dove” and “A Closer Walk With You.”

But the gospel hour is not simply an opportunity to sing with gusto. Mastine also delivers a message—though it, too, is designed to meet people where they are. “It’s a testimonial,” she says. “It’s about God at work in people’s lives; he’s still alive and working and attainable.” ■



# New ministry model takes shape in the Eastern Townships

St. George's Anglican Church in Lennoxville, diocese of Quebec, does not, at first, look noticeably different from any other Anglican church in small town Eastern Canada.

Sitting a few blocks from the borough's main attraction, Bishop's University, the church's red brick façade and modest bell tower are the essence of traditional Anglican architecture. They are also a reminder of the central role the church played in the lives of the first Europeans who settled in Quebec's Eastern Townships in the late 18th century, following the American Revolution.

Today, St. George's is at the centre of an ambitious plan to reimagine what it means to be church in rural 21st-century Quebec, one that, if successful, might revitalize Anglicanism in this part of the diocese.

Inside the church office, Archdeacon Edward Simonton and council chair Ruth Sheeran, rural dean of St. Francis deanery, are studying a large wall map of the deanery, which occupies roughly the same area as the Eastern Townships. The map is covered by different coloured pins, indicating churches in different states of demographic and financial health.

"This is the majority of the Anglican membership of the diocese," Simonton says, pointing to the deanery of St. Francis. He notes that it is one of a few areas in the province of Quebec settled primarily by the English rather than the French. "[But] we hang on by the skin of our teeth."

Despite making up the largest



PHOTO: ANDRÉ FORGET

**Marilyn Mastine, lay reader at St. Augustine's in Danville, Quebec**

concentration of Anglicans in the diocese, the deanery, which consists of 16 parishes, is far from the halcyon days earlier in the 20th century when it had nearly a hundred.

In the midst of far-reaching demographic changes caused by an out-migration of English-speakers, growing secularism and an aging population, Simonton, Sheeran and other church leaders are trying to balance efforts to build a sustainable future with the need to provide the kind of ministry older Anglicans still look for.

Simonton is one of two stipendiary clergy providing ministry to the deanery. (The second priest, the Rev. Giuseppe Gagliano, arrived in January 2017.) Unlike most parts of the Canadian church, the deanery does not have any incumbent priests. Instead, ministry is handled by a team of retired priests and theologically-trained lay readers, all of whom serve multiple congregations and are collectively responsible for the church in the Eastern Townships.

Like many dioceses in Canada, Quebec is a 21st-century, post-Christendom church struggling under the weight of structures left over from a time when there was an Anglican church in every village.

Until recently, each parish was responsible for its own financial affairs, and would receive the ministry it could afford.

All ministries in the deanery are now funded from a single "pot," with each congregation contributing a percentage of its income based on an agreed formula.

The goal is to eventually manage the deanery like a single parish, says Sheeran. This would allow deanery leadership to plan for the long term, allocating resources to areas where they see a potential for growth, and ensuring that revenues brought in by the sale of closed churches go back into the pot for other local congregations to use.

Sheeran says churches become realistic

about the potential benefits of closure when they know their money will go to help local communities. "They feel they are helping the rest of the deanery because the money isn't just going to Quebec City... They are still helping, even though their church is closed."

"We've never actually closed anyone that didn't want to be closed," says Simonton. "They decide they can no longer operate. It's obvious."

Sixty kilometres northeast of Lennoxville, in the small farming community of Danville, Marilyn Mastine boils water for a pot of tea in the basement of St. Augustine's Anglican Church as she discusses the cultural changes that have made it impossible for rural churches like hers to continue with business as usual.

Mastine is one of the deanery's seven lay readers, a position she has held since 1984. In the absence of a full-time priest, Mastine is the driving force behind St. Augustine's, and also serves as a lay reader at nearby St. Paul's (Sydenham), Holy Trinity (Kirkdale) and Holy Trinity (Denison Mills). When she isn't organizing church lunches, working with parish children, preparing sermons or putting together worship services, she runs an accounting business and helps her husband operate their farm.

A tall woman with short gray hair and a warm but practical demeanour, Mastine has spent her whole life in the Eastern Townships. She is pragmatic, but not pessimistic, when asked about changes she has seen in religious life among Anglicans over the course of her life.

**See Restructuring, p. 11**

## Diocese to explore fresh approaches to Indigenous ministry

**“They [elders] are the ones who keep the language going...who keep us going in our faith.”**

—The Rev. Silas Nabinicaboo, deacon-in-charge, Kawawachikamach parish

When outsiders think of Quebec, they often fall back on the old stereotype of a province divided between the “two solitudes” of the English and the French.

But this formulation ignores the degree to which the province's oldest European populations have become much more intertwined in recent decades. It also erases the reality that in geographically large parts of the province, First Nations make up the majority of the population.

This is true for the Anglican diocese of Quebec as well: hundreds of kilometres north of Quebec City lies the Naskapi community of Kawawachikamach, on the Quebec-Labrador border. It is one of the diocese's largest parishes, with membership of over 100.

Due to its remoteness from the centre of gravity in the south, Kawawachikamach is a marginalized parish in what is, in some ways, already a marginalized diocese. For this very reason, it may also be a place where new approaches to Indigenous Anglican ministry can be tested and forged, say church leaders.

When the Anglican Council of Indigenous Peoples (ACIP) laid out plans for self-determination last fall, it emphasized the need to come up with new models for training Indigenous leaders. It said it would consider testing new models in a handful of Indigenous communities across the country



**▲ The Rev. Silas Nabinicaboo holds his granddaughter, Arizona Mary-Anne, on the day of her baptism, Jan. 22, 2017.**

PHOTO: CONTRIBUTED

before attempting more widespread changes. Coadjutor Bishop of Quebec Bruce Myers asked at that time if Kawawachikamach might be considered as one of them.

The minister currently in charge of the parish and its church, St. John's, is the Rev. Silas Nabinicaboo, a locally trained deacon.

Nabinicaboo is the ecclesiastical leader, with many of the same duties as a priest, but elders also play a huge role in providing leadership in the church. “They are the ones who keep the language going... who keep us going in our faith,” he says. In particular, Nabinicaboo praised the work of Joe Guanish, an elder and churchwarden with a deep knowledge of Naskapi who has often filled in as a preacher when the need

arose, in addition to serving as a lay reader.

With the help of elders like Guanish, Nabinicaboo has played an outsized role in linking preservation of the Naskapi language to the ministry of the church. For nearly 20 years, he has been part of a group working on a translation of the Bible into Naskapi. The New Testament in Naskapi was published in 2007, and translators are currently working their way through the Old Testament. “When the language dies, the nation dies,” he says. “It is important for us to keep our language and teach our young people.”

Nabinicaboo says he sees little interest among his parishioners for any kind of formal separation from the diocese. The diocese “is a big help,” and he is hopeful that Myers will be supportive of the parish's work. He notes that he, like many other Indigenous priests in northern communities, serves on a non-stipendiary basis. And because he is not licensed to administer all the sacraments, his parish often goes for long periods of time without a regular service of the Eucharist.

Myers says the diocese hasn't yet found a solution to this problem, and hopes that the work ACIP and Indigenous Ministries are doing will provide a way to raise leaders within the community who can offer sacramental ministry. ■



WORLD ▶



“ [People] are wondering how tolerant [U.S. President Donald Trump] will be of the multi-racial, -cultural and -religious textures with which the fabric of the [U.S.] is woven.”  
—Primate Fred Hiltz

# Hiltz asks for prayers for the U.S. under Trump

## Americans anxious about issues around race, culture, religion

Tali Folkins  
STAFF WRITER

A week before the inauguration of Donald Trump January 20, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, asked for prayers for the United States.

In a call to prayer released January 13, Hiltz noted that while many would be rejoicing, others would be anxious about how Trump handles issues related to race, culture and religion.

“Given some of the rhetoric in his campaign for election, they are wondering how tolerant he will be of the multi-racial, -cultural and -religious textures with which the fabric of the United States of America is woven,” Hiltz said.

There is also much worry, he added, about how the Trump administration will handle the growing gulf between rich and poor in the United States, with many people hoping for programs that will make health care, education and jobs more accessible to Americans.

Trump took his oath of office as



▲ U.S. President Donald Trump, his wife, Melania, Vice-President Mike Pence and his wife, Karen, at the Inaugural Prayer Service

PHOTO: WASHINGTON NATIONAL CATHEDRAL

the 45th president of the United States January 20.

Both Mexicans and Canadians, Hiltz wrote, are wondering about what their countries’ relationships with the United States will be like in the coming years. One of Trump’s campaign promises was to build a wall along the U.S.-Mexico border—to be paid for by Mexico—to prevent undocumented Mexicans from

entering the United States. World leaders, Hiltz said, are also curious to know how he will conduct himself “in the gatherings where they take counsel together for peace and security of the world, and for the care of the earth itself.”

Hiltz suggested that faith is, in some sense, at America’s core—and that many Americans will be praying for their country.

“The motto of the United States is ‘In God We Trust’—words that inspire the very principles and values upon which that nation is built,” he said.

“In truth they are etched on the soul of America. In the spirit of that confession, people of many faith traditions will be praying in coming days with special intent—for their nation, their new President and his administrative team, and all whom they are called to serve.”

Episcopalians, Hiltz said, pray for the country every day, using the words, “Lord, keep this nation under your care and guide us in the way of justice and truth.” Hiltz asked Canadian Anglicans to join them in prayer.

“Let us hold in our prayers the United States of America and all for whom, by birth or by choice, it is home,” his message concluded. ■

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## CANADA ▶

# 2017 church calendar draws ‘mixed feedback’

## Photos, presentation of liturgical seasons, graphics draw flak

André Forget  
STAFF WRITER

A decision to change the content and design of the Anglican Church of Canada’s 2017 Canadian Church Calendar has met with criticism from some quarters, according to a January 12 statement issued by the national church’s General Synod.

The calendar, a mainstay in many Anglican homes and churches for the past 112 years, has traditionally featured photographs of Anglican and later, Lutheran and United churches from across Canada. Last year, a decision was made by church officials to show Canadian Anglicans and Lutherans engaged in local, national and international mission work.

The statement notes that the General Synod has received “mixed feedback” regarding its decision and promises to address these “and many other needs” that have been identified by calendar patrons.

Some complaints had to do with the



▲ The 2017 Canadian Church Calendar features Canadian Anglicans and Lutherans engaged in local, national and international ministries.

PHOTO: SASKIA ROWLEY

“practical presentation” of the calendar (including the presentation of information about liturgical seasons), and previous and next month’s graphics. “We will restore the liturgical colours to dates in the calendar grids, so as to serve those who serve the church in preparing its sanctuaries for worship,” the statement promises.

Other complaints had to do with the decision not to feature church buildings.

Though the statement notes that national church leaders “still believe that the decision to focus on ministry is a good one,” it acknowledges that they were remiss in their decision to exclude images of church buildings completely and encourages Anglicans and Lutherans to share pictures of their churches for the 2018 calendar. However, it also asks them to send pictures of worship services, local church ministries and outreach programs.

Meghan Kilty, director of communication for the General Synod, said the statement came in response to a larger-than-anticipated volume of feedback from across the Canadian Anglican church.

Kilty said the feedback has helped the church understand “what a missional-focused calendar looks like.” The 2017 calendar includes a lot of pictures of the church’s work overseas, but many Anglicans who commented want a calendar that shows the local church, she said. “We want to see each other reflected...what do other parishes, other communities [in Canada] look like?”

Feedback “has helped us realize and celebrate how important the Canadian Church Calendar is to many people across the church,” the statement adds. “For example, the calendar is an important tool for Altar Guilds across the country as they do the unseen work that prepares the space in which we worship and celebrate.”

The statement included specifics for submitting photographs to be considered for the 2018 calendar:

All photos must be print quality (i.e., 300 dpi). People in the photos must have given their permission to be included in the calendar. People in the photo must be identified in a simple caption. A contact person’s information must be provided.

All submissions should be sent to [calendar@national.anglican.ca](mailto:calendar@national.anglican.ca) by Friday, March 10, 2017. ■

## Restructuring paves way for lay people to play bigger role in diocesan leadership

Continued from p. 9

“It’s a different society [now],” she says, noting how children and even adults today are “not used to sitting in the structure of the church service.” For Mastine, this has meant communicating the gospel differently. She runs a well-attended Messy Church for children once a month. For the adults, she tries to provide a message that is rooted in personal experience and practical needs.

Simonton notes that the early church

attracted converts through its ability to model a different way of living. “We were different. We forgave, we were compassionate...,” he says. “It was: ‘See these Christians, see how they love one another.’”

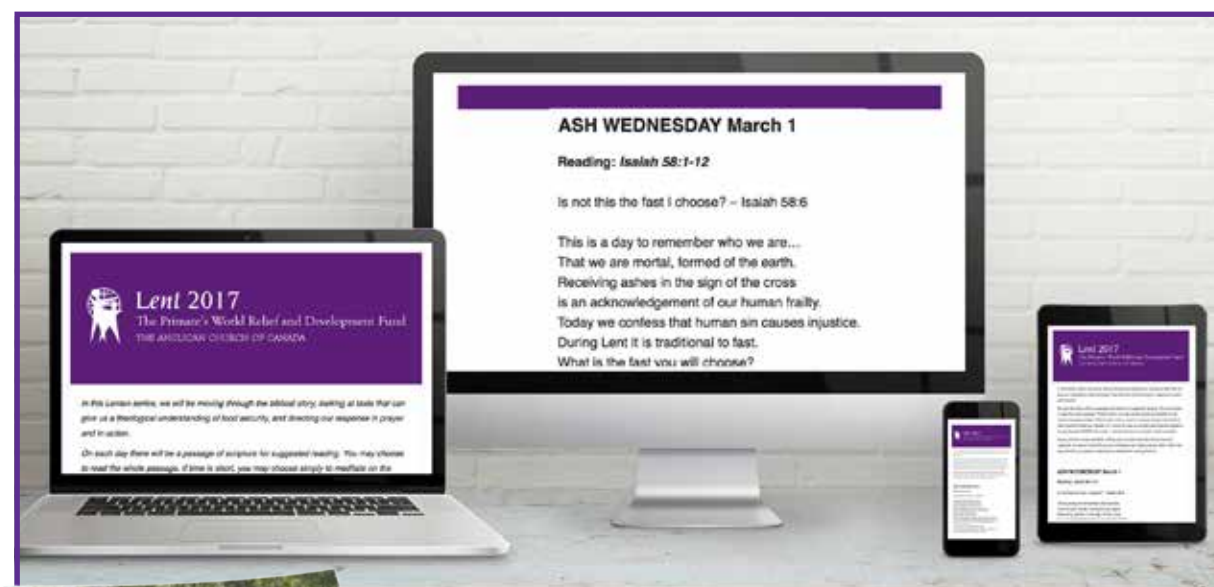
Simonton says the church, when it is being faithful, will naturally engage all kinds of outreach. He cites the case of the deanery’s church of St. Barnabas, North Hatley, which used the stipend allocated

for a full-time priest to invest in a school lunch program and ministry in a nursing home.

Simonton’s own approach to outreach emphasizes personal connection. In recent years, he has been inviting students at Bishop’s University to live with him in the St. George’s rectory. Most who move in are connected to him through church or his community work. Not all are Christians, but Simonton says his goal is not to

aggressively evangelize.

In 20 years of youth work, he has found it more valuable to simply be a witness to what he believes and form relationships. “If you ask [young people] abstractly or intellectually about [organized religion], they have no time for it at all,” he says. “If you then ask them after two or three years of having a relationship with me and the church, it is very different.” ■



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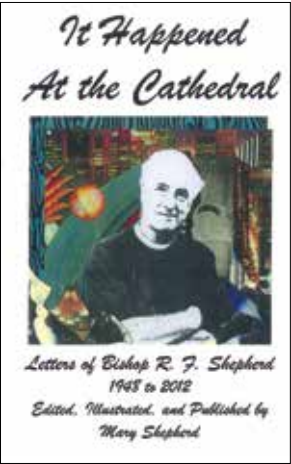
ARTS AND CULTURE ▶

**BOOK REVIEW**  
**IT HAPPENED AT THE CATHEDRAL**  
Letters of Bishop R.F. Shepherd, 1948 to 2012  
By Mary Shepherd  
48 Hour Books, 2015  
242 pages  
ISBN: 978-0-9880816-6-6

# Testament to a life thoughtfully lived

By Ben Graves

AS A STUDENT first of history and now of library and archival science, I am acutely aware of an existential crisis currently ongoing in both fields. Nobody writes letters anymore. That’s something of an exaggeration, of course, but nowadays letter writing almost certainly qualifies as a lost art. Letters, which throughout history have given us rare glimpses into the inner workings of world-shaping events and the minds of great and not-so-great men and women alike, have been largely replaced with emails, text messages and chat. And while these forms of communication are sufficient in terms of delivering content, they



often fail to convey the intimacy inherent in writing a letter. It is this intimacy that makes *It Happened at the Cathedral*, a compendium consisting of personal

missives, pastoral newsletters and poetry penned by the late Anglican Bishop Ronald Francis Shepherd, such a valuable and rewarding read. Shepherd’s writings, curated here by his daughter, Mary, span from 1948 to 2012, and serve as a threefold historical resource, allowing for detailed insights into his personal history, the history of the Anglican Church of Canada and the social history of Canada itself. *It Happened at the Cathedral* begins, appropriately enough, with Shepherd’s personal account of his conversion experience in England, as told through a letter to his then-fiancée, Ann. (Ann, still in Canada at the time, must have been somewhat shocked to learn that her partner’s erstwhile academic career had veered

sharply into theology.) The book proceeds to run the gamut of Shepherd’s career, and includes colourful anecdotes ranging from tales of “Middle-earth,” the Edmonton-based church hall-turned-youth centre he helped run in the summer of 1968, which hosted “rock bands, dances (complete with strobe lights), movies, and dramatic plays,” and aimed to “bring the youth of our city to Jesus via a language they [could] understand”; to the sight of “gun-toting soldiers” outside of Christ Church Cathedral in Montreal during the 1970 October crisis, when members of the radical separatist group Front de libération du Québec kidnapped provincial cabinet minister Pierre

**See Book, p. 13**

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## DIOCESE OF QUEBEC PROFILE ▶

See related stories, pages 8 and 9.

# Past and future, in the balance

André Forget  
STAFF WRITER

Perhaps more than any other cathedral in the country, Quebec City's Cathedral of the Holy Trinity is symbolic of the crossroads at which the Canadian church finds itself.

While its neoclassical façade, ornate interior and prominent position in the Old City speak to the power and prestige the Anglican church once had, its small, diverse and slowly growing community of francophone and anglophone worshippers speaks to the emergent possibilities of a post-Christendom Anglicanism.

It is also a place of uncertainty—specifically, the uncertainty of how the church should bear its history as it tries to discern its future.

"It's a small-town ministry, what we do," says Dean Christian Schreiner, noting how the anglophone community in Quebec City, constitutes only 1.8 per cent of the population. "In a normal world, we would have a church that fits a hundred families—and that is not this one," says Schreiner, gesturing at the beautiful vaulted ceilings, the fine stained glass windows and the balcony, which contains the box permanently reserved for the Royal Family.

The congregation has slowly grown over the past decade (when Schreiner first arrived as an intern in 2004, average Sunday attendance was 73, whereas it is now 88), but it has struggled to cover costs of the upkeep—around \$100,000 a year.

Things became especially bad following the 2008 financial crisis. In 2012, diocesan bishop Dennis Drainville Drainville offered to balance the cathedral's budget through a one-time infusion of \$15,000 on the condition that a vision committee be established to consider ways to make it more sustainable.

This led to the establishment of le Comité de Mise-en-Valeur de la Cathédrale. "Mise-en-valeur," often translated into English as "enhancement," in this case meant the raising of the profile of the cathedral.

In 2013, the committee hired a project manager, Tommy Byrne, to explore how this could be done. Byrne, a Quebec native, works with the Quebec Heritage and Religious Tourism Corporation and Quebec's tourism office, and has worked for the UN World Tourism Organization.

Byrne says he immediately saw the potential value of the cathedral as a tourist attraction: it sits in the middle of a UNESCO World Heritage Site, and it is one of the oldest churches in the city, as well as being the first Anglican cathedral built outside



▲ Dean Christian Schreiner says it can be a challenge to run "a small-town ministry" out of a National Historic Site.

PHOTO: ANDRÉ FORGET

the British Isles.

Between 2013 and 2016, Byrne spearheaded initiatives to make the cathedral more attractive to visitors, including creating a small museum section to display communion silver the church received as a gift from King George III in 1804. He encouraged tour guides to stop by the cathedral as part of their tours of the Old City.

Over the course of three years, the number of visitors to the cathedral grew from 150,000 to 220,000. However, getting those visitors to contribute financially to the church proved to be a challenge.

"People come here, but they don't leave any money," says Schreiner, noting that tour guides have been unwilling to encourage tour groups to stop by donation boxes.

With several historically important churches and religious heritage sites clustered within a few blocks of each other in Old Quebec, tourists have lots of options. "If every church in Old Quebec would charge a \$1 entry fee, we wouldn't have a problem," says Byrne. He wants churches to work together, but does not think this is something "we will do tomorrow."

The church's community outreach has been remarkably successful, however, in its sacred and classical music programming.

Sandra Bender, a theologically trained former opera singer, has run the cathedral's music programming since 2013. In the years since she arrived, she has grown the choir's repertoire, and introduced a greater range of music, from English Renaissance to classics of Victorian hymnody. She has also pushed them to take on more technically challenging material.

Bender has had the support of Schreiner and other members of the cathedral community, but she has little

in the way of a budget: one section leader receives a modest stipend (as do Bender and the organist), but the rest of the choir (10 people, on average) is made up of volunteers.

Bender has also reinstated Evensong services every three months, and an Advent service of lessons and carols before Christmas.

Schreiner says it has been "incredible" working with Bender, and praised her liturgical training, which has equipped her to create a musical program that closely complements the other elements of the service, such as the Scripture readings and sermon.

In addition to strengthening the worship services at the cathedral, music has also proved a useful way of putting the cathedral on the cultural map for Quebecers.

"The cathedral has the best acoustics in the city... For chamber music, it is just the best," says Byrne, before listing off the growing number of concert series the cathedral operates or hosts, including concerts at the 19th International Sacred Music Festival in 2016. He got the idea for presenting the church as a concert venue while doing research in the United Kingdom in 2014.

But while music has proved a way the church can bring in revenue without compromising its commitment to being a house of worship open to anyone who wants to come, Schreiner and Byrne noted the cathedral should remain active if it wants to be financially sustainable. "On a weekly basis, I'm trying to get money out of the city... trying to preserve what we have and to raise awareness about who we are. But it's not an easy task," says Byrne.

"It's all a work in progress," Schreiner says. "We see things that work, and others that don't." ■

## Book includes dark night of soul

Continued from p. 12

Laporte and British diplomat James Cross; to his experience taking women's studies courses through Concordia University at the height of second-wave feminism in the 1970s.

Mary Shepherd deserves special credit here for her work in curating this collection. There must be some measure of temptation, especially when writing about one's family, to gloss over or even edit out life's darker periods. But hard times are visible here amidst the good, and the book is all

the richer for it: particularly moving is a section detailing a momentary crisis of faith later in Shepherd's life.

In all, *It Happened at the Cathedral* stands as a testament to a life thoughtfully and thoroughly lived. Rich in personal detail and church and societal history, it serves to remind us of a not-so-distant past, and allows us to appreciate the perhaps soon-to-be-lost art of letter writing. ■

**Ben Graves** worked as an intern for the Anglican Journal.



▲ Douglas Cowling: Composer and four-time Juno Award winner

PHOTO: CONTRIBUTED

## 'He had such a heart for worship'

Tali Folkins  
STAFF WRITER

Douglas Cowling, who died January 23 at age 66, is being remembered by many for his ability to connect people of all ages through liturgy and music.

Though he won recognition outside the church mostly for his work in music—he was a four-time Juno Award winner—some within the Anglican Church of Canada say Cowling will be remembered most of all for his contributions to liturgy.

"He had such a heart for worship,

## OBITUARY

and for worship to be beautiful, and for worship leaders to

do that heavy lifting of attending to every single detail so that the worship could just soar," said the Rev. Martha Tatarnic, rector of St. George's Anglican Church in St. Catharines, Ont.

Born in St. Catharines in 1950, Cowling earned an MA in music at the University of Toronto. He would go on to serve as musical director at a number of Toronto churches, and gave numerous talks and workshops on church music. ■



CANADA ▶

# Hiltz urges Anglicans to ‘rally round’ Healing Fund

Continued from p. 1

“The question was: we have these relationships with Indigenous communities and their leaders that [Healing Fund co-ordinator] Esther Wesley has been working at for a decade or more, how do we make good use of those so the work of healing can continue?” said Michael Thompson, the Anglican Church of Canada’s general secretary.

It was agreed that \$200,000 a year would be enough to make a worthwhile impact. The question was, where would the money come from?

Thompson said that the convergence of the fund’s 25th anniversary with the 25th anniversary of Giving with Grace (formerly known as the Anglican Appeal) was what first gave him the idea of using the latter to help the former.

After discussing the matter with Primate Fred Hiltz, General Synod treasurer Hanna Goschy and the General Synod executive, it became clear that a budget decision of this nature would require CoGS’ approval.

In a December 23 electronic vote, CoGS adopted a resolution to dedicate the 2017 Giving with Grace campaign to “renewing the capital” of the Healing Fund by a vote of 20-1 in favour. Twenty-nine CoGS members (plus the primate) are eligible to vote, but only 21 participated in the vote.

The resolution included a clause approving the transfer of “up to \$507,000” from the contingency reserve to operating funds to replace the money General Synod will not be receiving from Giving with Grace.

Cynthia Haines-Turner, General Synod prolocutor, said it is unusual for CoGS to vote between its biannual sessions. But she said the executive felt it necessary to



▲ **Esther Wesley, co-ordinator of the Anglican Fund for Healing and Reconciliation**

PHOTO: ANDRÉ FORGET

make a decision in as timely a manner as possible, and given that CoGS will not meet again until June, the electronic vote was justified.

“In a church where we are always accused of being slow and unwieldy in making decisions, this was a fine example of the structures being nimble enough to make a decision quickly when necessity warranted a speedy response,” she said in an email.

Hiltz, who announced the decision in his annual Epiphany letter to the church January 6, said in an interview that the decision was a “really lovely way for our church to...[recognize] the amazing, good work that the Healing Fund has been able to support in communities all across the country.”

While people who donate to Giving with Grace would still be able to earmark their gifts for other projects, should they wish, Hiltz said he hopes Anglicans will

“really rally round and see the value of the work of the Healing Fund” and choose to support it financially.

“We think that this will catch the imagination of the church, and we will raise more for the Healing Fund than we would for the bottom line of General Synod,” Thompson said.

The Healing Fund first began disbursing money in 1992, having grown out of the residential schools working group established by then-Primate Michael Peers. But when the Anglican Church of Canada entered into the Indian Residential Schools Settlement Agreement, a lump sum of \$4,023,675 from its total obligation of \$15,687,188 went to the Anglican Fund for Healing and Reconciliation via the settlement fund, to be disbursed over the course of 10 years.

Wesley, who has served as co-ordinator since 2001, said the Canadian Anglican church could not “afford not to go on [supporting]” the Healing Fund’s work. “Some form of [funding] has to go on if we are serious about reconciliation,” she said. “Not just words, but action—that’s what people are looking for.”

The decision allows the fund’s work to continue, but it will be in a reduced capacity. For the past 10 years, the fund has been disbursing between \$300,000 and \$600,000 a year, and Wesley said the new budget of \$200,000 will require the fund to be more focused in what it supports.

Wesley believes the area where the fund can effect the most change is through language preservation.

“Many of the applications we receive state the loss of identity among youth, younger adults and children. Language is where they are looking at regaining some of that identity,” she said. ■

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# Church vows to help address suicide crisis in Wapekeka First Nation

Continued from p. 1

ing the deaths by suicide of 12-year-olds Jolynn Winter and Chantel Fox.

Fiddler said the suicides, like a number of previous incidents, were linked to intergenerational trauma caused by Rowe’s predation, which has had a profound impact on the community.

Thompson said that Rowe’s abuse was “massive in its scope and horrendous in its impact,” and that the church has a “moral obligation...to support initiatives that address its continuing consequences.” He acknowledged that the trauma Rowe was responsible for still echoes in communities and that its impact is “intergenerational.”

He expressed the church’s “willingness, in spite of failings and false starts in the past, to renew our commitment to dialogue and discernment that will help us understand more deeply and act more effectively on our responsibilities.”

Rowe was convicted of 39 sexual offences in 1994, and served four and a half years of a six-year sentence. Further convictions for sexual assault followed in 2005 and 2009, and in 2012 he was given a two-year conditional sentence to be served under house arrest. *Survivors Rowe*, a documentary film released in 2015, alleges that Rowe had abused 500 boys.

Trained as a pilot in the Royal Canadian Air Force, Rowe served as a missionary pilot before he was ordained in 1975.

Fiddler said the community had



PHOTO: ART BABYCH

**Archdeacon Michael Thompson: The church “helped create a legacy of brokenness” in some Native communities.**

“reached out to the Anglican church numerous times,” but that the church had “never acknowledged their role” in Rowe’s abuse or provided funding for community-based healing initiatives, nor had it apologized to the survivors. Fiddler was unavailable for comment at press time.

Fiddler said he expects “not just an apology but a commitment of resources to address harm [the Anglican Church of Canada] caused.”

Thompson said in an interview that he was unaware of any requests from Wapekeka First Nation, but noted that this does not mean requests were not made.

He also said now might be the right time for “a formal, national apology” for the church’s involvement in Rowe’s abuse.

Hiltz, however, said he would need to

consult with Mamakwa about the appropriate timing and delivery of an apology.

“At some point, I do need to stand beside Bishop Lydia and say I am very sorry for what has happened here, and that our church...is deeply committed to trying to enable some healing for these individuals and their families,” he said. He said that Mamakwa may want to talk with elders, survivors and members of the community affected by suicide about the best way to move forward. Mamakwa herself was not available to comment at press time.

When asked whether an apology would be accompanied by material support, Hiltz said it would likely go hand in hand with a “commitment on the part of the church to provide some support for healing projects in the community.”

Both Thompson and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, noted that Bishop Lydia Mamakwa, of the Indigenous Spiritual Ministry of Mishamikoweesh (within whose jurisdiction Wapekeka First Nation lies) and her predecessor, former Bishop of Keewatin David Ashdown, have issued personal apologies to some survivors of Rowe’s abuse over the years.

Thompson’s statement notes that the Anglican Church of Canada has provided financial support for community-led healing projects through the Anglican Healing Fund in other communities affected by Rowe’s abuses, including Wunnumin Lake,

Sachigo Lake, Kingfisher Lake and Sioux Lookout.

Thompson said the church also supports two suicide prevention co-ordinators for Indigenous communities in the North who work with the Canadian Association for Suicide Prevention, the Centre for Suicide Prevention, and other government and tribal council partners.

His statement ends by noting that the church “looks to [Fiddler] and to others to help us direct our actions in ways that will help end the crisis in the communities he serves.”

Healing Fund co-ordinator Esther Wesley said the church did support one project in Wapekeka First Nation, but that the application originated with Tikinagan Child and Family Services in Sioux Lookout.

The project, a five-day healing and cultural camp held in August 2015, was based out of Camp Mishakamaayashinoonini-wug, on the Wapekeka First Nation territory, which promotes healing by reconnecting Indigenous people with traditional knowledge, skills and languages.

Thompson said the church is working to ensure that the Anglican Healing Fund will have money to continue its work beyond 2017, and that the Healing Fund “is one vehicle that might be highly effective in addressing healing” for the Wapekeka First Nation community. ■



# QUEBEC ▶

# ‘Acts of violence of every kind must be challenged’

Continued from p. 1

traditions,” such as love of God, respect of fellow humans and care for the Earth. He reminded Anglicans of the Old Testament passage from the prophet Micah that had been read earlier on the very same day: “What does the Lord require of you but to do justice, to love kindness, and to walk humbly with God?” (Micah 6:8).

Coadjutor Bishop of Quebec Bruce Myers and Bishop of Montreal Mary Irwin-Gibson also issued a statement expressing their “grief and repugnance at this brutal act of violence against another community of faith” in the midst of prayer. “When one is attacked, we are all attacked, and our whole society is diminished,” they said.

Myers and Irwin-Gibson, who were in Canterbury, England, attending a week of formation for recently consecrated bishops, encouraged Anglicans to participate in vigils being held at Église Notre-Dame-de-Foy in Quebec City and at Parc metro station in Montreal January 30.

“Along with our grief and prayers, we are called as disciples of Jesus to express our solidarity with our neighbours who are Muslim,” the statement said.

The Canadian Council of Churches (CCC) expressed “shock and sadness” at the attack, and in a statement signed by CCC president Canon Alyson Barnett-Cowan, recommitted itself to “opposing the hate and prejudice that disfigures our communities and leads to violence both at home and abroad.”

The statement also noted that Quebec’s Muslim community “has been the target of hateful, Islamophobic acts within the recent past,” and that the CCC’s member churches would work toward “protecting and advancing the fundamental freedom of conscience and religion for all Canadians.”

When contacted by the *Anglican Journal* following the release of the joint statement, Myers cautioned against making any assumptions about what had motivated the attack on the mosque, given that the in-



▲ Police escort members of the Islamic Cultural Centre of Quebec after the fatal shooting January 29.

PHOTO: MATHIEU BELANGER/REUTERS

vestigation was still unfolding. However, he acknowledged that the Muslim community was “clearly targeted.” Myers had first become acquainted with the Islamic Cultural Centre in June 2016, shortly after taking up the role of coadjutor bishop. Following an incident in which a severed pig’s head was left outside the doors of the mosque with a note reading “bonne [sic] appétit” during the Muslim holy month of Ramadan, Myers visited the mosque to express his regret about the incident. Eating pork is forbidden in Islam.

“The incident with the pig’s head, I think, clearly shows that there is at least some element of Islamophobia in Quebec City, but I think that could be said of every city [in Canada],” he said. “My hope and conviction is that it is not representative in a widespread way of the city of Quebec and its citizens.”

Myers says one of his first priorities upon returning from Canterbury will be getting in touch with the Islamic Cultural Centre’s community and building on the relationship he established in 2016.

“This isn’t going to be something that resolves itself tomorrow,” he said. “I think we will find that this will leave a deep scar on the soul of our city, and it is something with which we are going to have to wrestle

for weeks and months and years to come.”

He encouraged Anglicans to take to the streets and join the many “spontaneous” vigils springing up in Quebec City and Montreal to “visibly express” solidarity with Muslims. “That can be as simple as just joining other people in the community in which you live to say, ‘We stand with these people, and we don’t want this sort of thing to happen again,’” said Myers.

Some Anglican churches, like Ottawa’s Christ Church Cathedral, hosted prayer gatherings and vigils. Others, such as the diocese of Huron, encouraged people to attend community gatherings.

Bishop Michael Oulton, of the diocese of Ontario, announced that a service using the Coventry Litany of Reconciliation was to be held at noon February 3 on the steps of St. George’s Anglican Cathedral in Kingston to “focus our prayers and actions on the ministry of reconciliation” in the wake of the attack.

The diocese of British Columbia also released a statement, saying, “Acts of violence of every kind must be challenged, and those giving rise to widespread fear must be repudiated as contrary to our shared values of compassion, peace and justice.”

Bishop Peter Fenty, area bishop of York-Simcoe in the diocese of Toronto, called on Anglicans with connections to mosques to “reach out to imams and their people, letting them know that we stand with them in this time of trial.”

Pope Francis also expressed his condolences, according to the *National Post*.

In a telegram to Quebec Cardinal Gérald Lacroix, the Pope entrusted “to the mercy of God the persons who lost their lives,” and expressed his “profound sympathy for the wounded and their families.”

An Associated Press report quoted the Vatican’s office of relations with Muslims as saying the attack “violated the sacredness of human life and the respect owed to a community in prayer in a place of worship.” ■

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## Bible Readings April 2017

### DAY READING

- ☐ 01 John 11.1-19
- ☐ 02 John 11.20-44
- ☐ 03 Psalm 117.1-118.14
- ☐ 04 Psalm 118.15-29
- ☐ 05 Matthew 21.1-17
- ☐ 06 Isaiah 50.1-11
- ☐ 07 Isaiah 52.1-12
- ☐ 08 Isaiah 52.13-53.12
- ☐ 09 Philippians 2.1-11
- ☐ 10 Matthew 26.1-30
- ☐ 11 Matthew 26.31-56
- ☐ 12 Matthew 26.57-75
- ☐ 13 Matthew 27.1-26
- ☐ 14 Matthew 27.27-56
- ☐ 15 Matthew 27.57-66

### DAY READING

- ☐ 16 Matthew 28.1-15
- ☐ 17 Psalm 76.1-12
- ☐ 18 1 Peter 1.1-16
- ☐ 19 Proverbs 8.1-21
- ☐ 20 Proverbs 8.22-36
- ☐ 21 Proverbs 9.1-18
- ☐ 22 Psalm 16.1-11
- ☐ 23 John 20.19-31
- ☐ 24 Ephesians 4.1-16
- ☐ 25 Mark 16.9-20
- ☐ 26 Acts 2.22-39
- ☐ 27 Psalm 116.1-19
- ☐ 28 1 Peter 1.17-2.3
- ☐ 29 Luke 24.13-35
- ☐ 30 Isaiah 30.8-26

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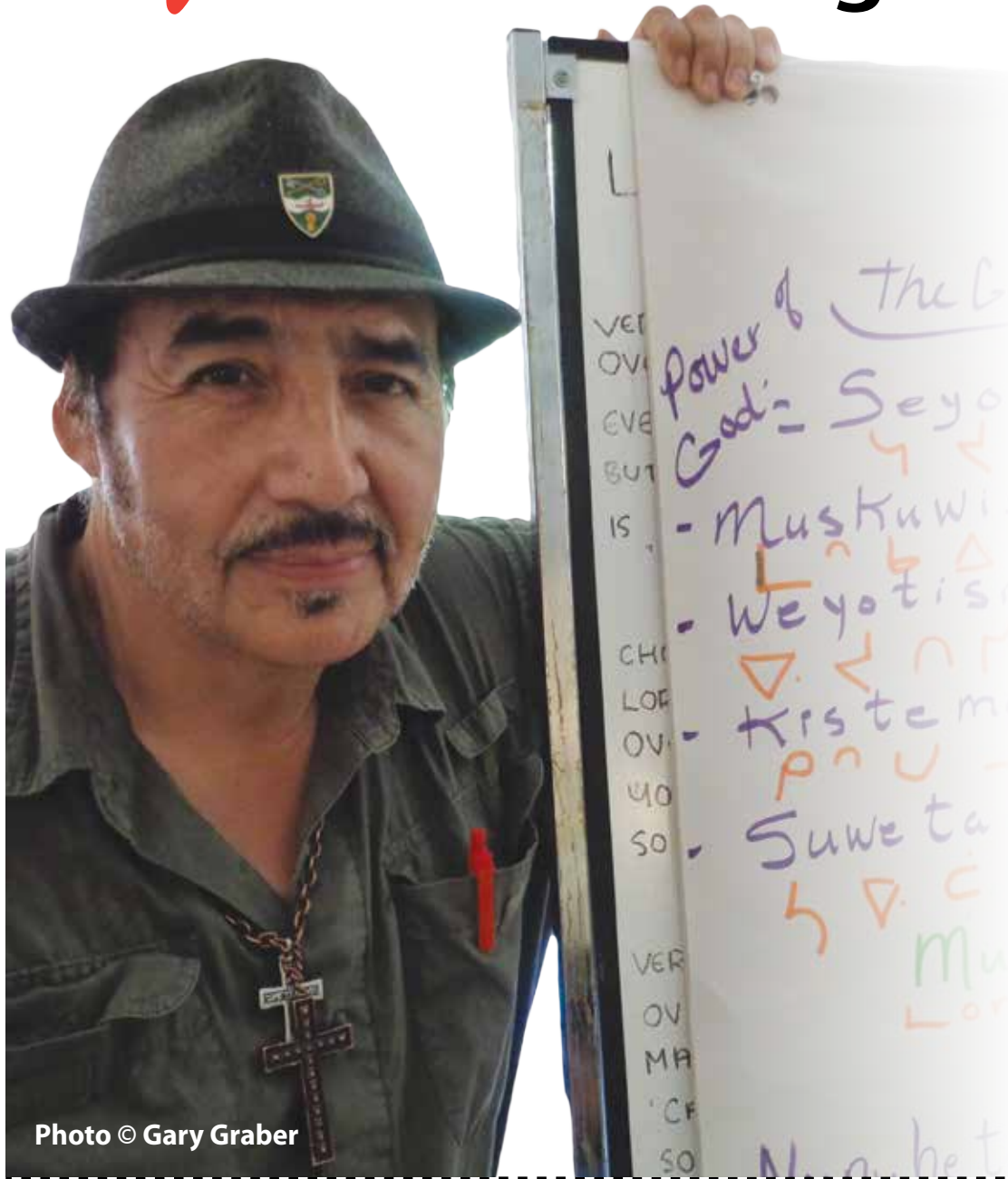


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