

Primate to resign on final day of General Synod 2019

Joelle Kidd
STAFF WRITER

Archbishop Fred Hiltz announced January 9 that he has submitted his notice of intention to resign as primate of the Anglican Church of Canada on July 16, 2019, at the conclusion of the 42nd General Synod. Hiltz called national church staff to a gathering at the chapel of the church's national office in Toronto and made the

surprise announcement. Reading aloud from a pastoral letter to the church written Jan. 7, 2018, the primate recounted the baptism of the Lord, and Jesus' 40 days and nights in the wilderness. "Many biblical scholars speak of it as a time of spiritual discernment to the nature of his mission. It was clearly a time of spiritual wrestling," said Hiltz. These stories of baptism and discernment, Hiltz said, are

reminders of "what our work is in our own communities and in the world." "Sometimes those commitments take the form of thoughtful and prayerful discernment with respect to making way for new leadership," said Hiltz, who at times in his speech paused, overcome with emotion. "Now, dear friends, is such a time for our beloved Church, a time for me to make

plans to conclude my years of service as Primate, and time for the Church to make the arrangements necessary for the election of a new Primate," Hiltz read. His announcement brought tears to the eyes of some Anglican Church of Canada staff, and many staff members paused while leaving the chapel afterward to embrace the primate. See Hiltz, p. 12



Holy Trinity Anglican Church, in the northern Inuit village of Kangirsuk, Que., was established in 1962.

'You can't be selfish and survive' in Canada's harsh but beautiful North

Joelle Kidd
STAFF WRITER

The Ungava Peninsula in Nunavik, northern Quebec, is flanked by Hudson Bay on one side and Ungava Bay on the other. Here, above the treeline, wide open skies frame sweeping views of snow through the crisp, cold air. "It's a beautiful place, amazingly beautiful," says Esther Wesley, co-ordinator of the Anglican Healing Fund. "But life is harsh." Wesley, along with Melanie Delva, reconciliation animator for the Anglican Church of Canada, travelled to the area in December, during a two-week visit with Bishop David Parsons, of the diocese of the Arctic. Travelling with the bishop gave them the chance to experience church services in eight communities—as well as Arctic storms—and try traditional foods and Parsons' homemade bread. For Delva, it was the first time travelling so far north. "One of the huge learnings for me was that you're really at the mercy of other people and the weather," she says. Delva, who describes herself as "type A," says it was a major adjustment for their plans to be completely outside her control.



▲ Scene from a village in Nunavik, Que.
PHOTO: ESTHER WESLEY

Waiting for hours for a plane to arrive or extending a visit because of a storm are typical barriers to travel in these fly-in communities. But people don't complain, she says. Waiting at the airport is simply an opportunity to chat. "The hospitality was just immense. We were welcomed really kindly wherever we went," says Delva. People were kind, open, "not so individualistic and self-centred. It's very community-centred." The communities Delva and Wesley visited have populations that range from See Prayer, p. 6

FEATURE ▶



PHOTO: CONTRIBUTED

Mollie Cole

Is your church dementia-friendly?

Tali Folkins
STAFF WRITER

As Canadians age, people with dementia are becoming increasingly common in congregations—and there's more that can be done to make churches welcoming to them, an Anglican authority on aging says. "If we knew a bit more as a community, we might be a bit more accommodating" to those with dementia, says Mollie Cole, an advanced practice nurse now managing programs to improve the health care of seniors for Alberta's provincial health authority. Cole, who is also president of the Canadian Gerontological Nursing Association, gave a talk on creating dementia-friendly congregations last fall in Calgary, where she attends St. Martin's Anglican Church. It's important because churches have a unique role to play in helping the elderly stay socially connected and healthy, she says.

See Special, p. 7

Anglican Journal regrets error

The Anglican Journal regrets a significant error that appeared in the story, *Diocese of Brandon denies breach of duty in sex assault lawsuit*, published on the newspaper's website Nov. 29, 2017. A sentence in the original version of the story incorrectly stated that the diocese contends the plaintiff's claims are "remote, excessive and unforeseeable"; "vague, exaggerated and overstated"; and "the results of other incidents and events in her life both here and after the alleged actions of [Nigel] Packwood." What it should have stated was that the diocese was contesting the plaintiff's claim

See We are, p. 10



3
Moosonee is on a mission



4
When a church closes

QUEBEC ▶

Anglicans support paralyzed mosque shooting hero

Tali Folkins
STAFF WRITER

Quebec City’s Anglican community joined a multi-faith gathering to offer reflective song and prayer to the public January 28, at the one-year commemoration of the mass shooting at the city’s Grand Mosque.

Anglicans in the city have also supported efforts to provide a new home for a member of the mosque whose heroic actions during the attack left him paralyzed from the chest down.

Six men were killed and 19 others wounded when a gunman opened fire on worshippers at the mosque as they prayed shortly before 8 p.m. January 29, 2017. Alexandre Bissonnette, a university student, has been charged with six counts of first-degree murder and five counts of attempted murder in relation to the attack.

The January 29 shooting was commemorated through different events January 26-29, said Bruce Myers, bishop of the diocese of Quebec. On January 26, a traditional day of community prayers in the Muslim tradition, Muslims from across the city gathered at the Grand Mosque for special prayers of commemoration. Other events included an exhibit in the mosque’s prayer room—where the shooting took place—of expressions of sympathy and support the Muslim community received in the days and weeks following the attack.

On January 28, Quebec City Anglicans joined local Muslims, Roman Catholics, Indigenous peoples and Jews for a spiritual gathering at ExpoCité, a city-owned event-hosting facility, to mark the attack.

A small group of choristers from Quebec City’s Cathedral of the Holy Trinity sang the *Nunc Dimittis* (The Song of Simeon) from the Gospel of Luke, chosen, Myers said, because it “speaks of the hope



▲ **Aymen Derbali, now a paraplegic after he took seven bullets trying to protect others during the mosque shooting, with friends and fundraising volunteers**

PHOTO: TARIQ SYED

and fulfillment of a promise of peace.”

Quebec City Anglicans have also been helping support victims of the attack. In the immediate aftermath, the diocese, Myers says, contributed to a widows’ and orphans’ fund set up to support family members of the victims. More recently, Anglicans have lent their support to Aymen Derbali, a member of the mosque who was shot seven times while reportedly drawing the shooter’s attention to himself in an attempt to save others.

Because he is paralyzed from the chest down, Derbali is living in a rehabilitation centre, unable to return to his family’s apartment because it can’t accommodate his wheelchair. After his story was

publicized in newspapers, a fundraising campaign was set up with the goal of raising the \$400,000 organizers say is needed to purchase a new home for him and his family. Soon thereafter, Myers posted a link on his Facebook page to the fundraising campaign’s website, inviting others to join him in contributing to the fund.

“He literally put himself in the line of fire so that others could be saved, and so my immediate thought about him when I first heard his story and subsequently read some really compelling media accounts of what happened, was Jesus telling us that no one has greater love than to lay down their life for their friends,” Myers said. “Aymen is a living example of this sacrificial love in our midst.”

Myers said the cathedral parish has designated its Christmas Eve offering to the fund—according to a Facebook post by cathedral Dean Christian Schreiner, this totalled almost \$900—and a fundraising concert is being organized in the cathedral.

As of January 29, \$329,842 had been raised to find a new home for Derbali and his family, according to Amira Elghawaby, a volunteer for the group behind the fundraising campaign.

The diocese has been reaching out to Quebec’s Muslim community since the shooting in a variety of ways, Myers said, hosting this fall, for example, a gathering of Muslim and Anglican families in the cathedral, with similar events planned for the near future.

Myers said he also feels that the process of planning the commemoration of the tragedy was something of a step forward in interfaith relations in the city—one he hopes will lead to what he calls “a more intentional, sustained interfaith dialogue.” ■

This Easter, make a world of difference.

If you’re looking for a meaningful Easter gift for the children in your life, visit PWRDF’s World of Gifts on-line gift guide at pwrdf.org/worldofgifts. Little ones are captivated by baby goats, chicks and ducks and will love to hear how their gift is improving the lives of other children in Tanzania, Burundi, Mozambique and Rwanda. Gifts of livestock improve a family’s nutrition and income, sometimes even enough to pay for kids to go to school.



The Primate’s World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA

Tel: 1-866-308-7973 • pwrdf.org • Twitter @pwrdf • Facebook @pwrdfcan



There are more creative and tax-efficient ways to give than simply writing a cheque!

- appreciated shares
- gift annuity
- life insurance policy

Contact us for more information about how you can give generously and also receive a significant tax benefit.

ANGLICAN
FOUNDATION OF CANADA
www.anglicanfoundation.org

MOOSONEE ▶

A school that raises up local lay leaders

Joelle Kidd

STAFF WRITER

On a Saturday night in October, inside Holy Trinity Anglican Church in Cochrane, Ont., a gospel jamboree was in full swing.

“Almost everyone was playing a musical instrument or shaking something—we had percussion instruments, guitar, you name it,” says Archdeacon Deborah Loneragan-Freake, administrator for the diocese of Moosonee. “The singing—there was Cree, and Irish, Celtic stuff...It was beautiful.”

The impromptu worship session came at the end of the third term of the Moosonee School of Ministry, a new initiative in the diocese of Moosonee that is putting many of its lay leaders on a path to further theological study and ordination. (The diocese of Moosonee is a mission area of the ecclesiastical province of Ontario.)

The idea for the school, which finished its first year in January, came into being through conversation between Tom Corston, assisting bishop of the diocese of Moosonee, and Archbishop Colin Johnson, Ontario provincial metropolitan, who is also bishop of Moosonee and bishop of Toronto. They had been discussing the difficulty of drawing seminary-trained clergy to the diocese.

“We are a Council of the North diocese, and our stipends are not high enough to attract people to come into the North,” Corston explains. He and Johnson realized that the small and remote, mainly Indigenous communities that make up the diocese could potentially be facing a chronic shortage of trained and ordained clergy.

Corston suggested that they look within the diocese for leadership. “There are a lot of good lay leaders in our communities. Why don’t we work at training them up locally?”

The idea was brought before Moosonee’s theological education task force, and after numerous meetings, visioning calls and teleconferences, the plan came together for the Moosonee School of Ministry.

When Corston sent out an initial letter to the diocese explaining the school, he expected to receive maybe a dozen responses. Instead, 32 students registered. He says the response was “beyond our wildest imagination.”

Though the diocese has long encouraged people to attend theological institutions, it is not always feasible, says Loneragan-Freake. Travel from northern communities is expensive, and in some cases, means leaving families and full-time jobs behind. Unlike the alternative, online courses, the school offers the ability to connect with others in the diocese and learn with a group of peers.

The school year consists of four terms over the course of a year, each condensed into a three-day weekend in Cochrane. These are packed with three-hour lectures from speakers within the diocese and across Canada. Along with a curriculum including Scripture, liturgy and church history, each term has a component of Indigenous teaching, on topics such as Indigenous spirituality and history. Between these weekends, students are also required to complete fieldwork in their home parishes.

Both Corston and Loneragan-Freake say they are thrilled with the commitment the students have made to the program.

Canon (lay) Grace Delaney is one of these committed students. Affiliated with the Wemindji Cree First Nation, she lives



▲ **Moosonee School of Ministry students gather in Cochrane, Ont., for the school’s final term and graduation, Jan. 18–21, 2018.**

PHOTO: GEORGE CRIBBS



PHOTO: GEORGE CRIBBS

L-R: Canon (lay) Grace Delaney, people’s warden at St. Thomas Anglican Church, and Archdeacon Deborah Loneragan-Freake, diocese of Moosonee administrator

in Moose Factory, Ont., where she serves on the vestry and as people’s warden of St. Thomas Anglican Church.

Delaney, who has been involved in the parish since she began teaching Sunday school in 1975, says in an email interview that even before she became a licensed lay reader, she was assisting in services and preaching sermons. After becoming licensed, she began doing visitations to the sick and bereaved as well. She has led both family and funeral services.

“I decided to enroll...because I was doing all these things for the parish that I hadn’t been trained in, and wasn’t sure if I was doing them right,” she says.

For her fieldwork placement, Delaney held dinners for widows in the community to come together and process their experiences. “It was well-received, and some have asked if we could keep doing it.”

Other students have balanced the school workload with a career in a secular field. Anne-Marie Carrière, 33, from Kapuskasing, Ont., is a residential counsellor and court support worker at a women’s shelter. An active member of her church, she says she felt God wanted her to pursue the studies as a way to step out of her comfort zone.

The structure of the school program has allowed her to keep her job while studying, and given her “time to go home and apply these new teachings,” Carrière says in an email interview.

Attending the school has had an impact

on her faith, she says. “I was invited into a deeper relationship with God. This journey has allowed me, first and foremost, to really reflect, pray and listen. I learned not just that I was being called, but more how I was being called to help and make a difference.” Carrière says that she intends to continue studying and will take the next steps toward ordination.

The curriculum of the school was set up to fulfill the requirements of the diocese of Moosonee’s diploma for ministry. “We’re not giving our students a complete theological education,” Corston explains. “We’re giving them the basis that they can use, and which we hope that they will use, to further their education on their own.”

For those who wish to become ordained, the next step will be attending a “discernment weekend” in Cochrane, which Corston says is based on the national ACPO (Advisory Committee on Postulants for Ordination) process.

Others will continue to serve their home parishes in a lay capacity.

Delaney, who is 67, is not sure whether she will pursue ordination. “I have many a time in my lifetime heard the call, but at the same time I’ve always wondered: ‘Did I wait too long?’” She reflects on the period in her life spent in a residential school, when she “lived in fear” and felt that the connection to God that she had experienced so strongly as a child was suppressed. It was not until her 20s, she says, that she “reconnected with the Spirit that holds us together.”

Through the school, Delaney says, she learned a great deal. “The impact it made in my faith and life would be, now that I have this knowledge, how do I use it? What does God want for his people for whom he may want to use me as his instrument to serve?”

Corston says the diocese is happy with how the school has evolved. The original plan, he says, was to run a school every two years, “but we got so many students... there can’t be many left!” He says they will be evaluating how many people would be interested in attending the school and run it “as the need arises.”

The school was funded by the diocese of Moosonee, grants from Council of the North, the New England Company and the Anglican Foundation of Canada, as well as individual donations.

Loneragan-Freake thinks the school has done a good job of supporting lay ministry. “It meets the people where they’re at, and it meets the diocese where it’s at.” ■

Web Exclusives

To access stories exclusive to the web, go to anglicanjournal.com

• *Douglas John Hall—Developing intelligent faith in a Canadian context*

• *Not wholly innocent*

FROM THE EDITOR ►



Marites N. Sison

BY NOW, IT has sadly become a familiar story that we hear about or read in the news—a church is being closed, deconsecrated and put up for sale somewhere in the country.

The reasons for closure are almost always identical—the congregation has steadily and dramatically declined, the buildings needed many repairs and the cost of maintaining them was prohibitive.

Sometimes the closures happen voluntarily, sometimes after a long, drawn-out battle with church leaders. But when they happen, they are heartbreaking, to say the least.

The effects are profound. Many parishioners have compared it to losing a loved one. Often, the church is woven into the fabric of their own personal history: it is where they or members of their family were baptized, confirmed and married. In some cases, it is where their loved ones have been buried and where they would like to be buried one day. It is where they have celebrated happy occasions or found solace in prayer and people.

Oftentimes, the church is also part of a community’s narrative. It is where historic commemorations are held, where potlucks and fundraisers take place or where the Girl Guides meet, for example. Or it is part of the area’s tourist attraction.

What happens when a church shuts down? We often read about how parts of the church are parcelled out—solid oak and maple pews, elaborately carved beams,



▲ **A 13th-century Dominican church in Maastricht, the Netherlands, is now a bookstore.**

PHOTO: Sb2s3/WIKIMEDIA COMMONS

commemorative plaques and magnificent stained glass windows are donated to other churches, auctioned off or live on in homes of long-time parishioners. We read brief mentions about whether or not the church building is set to be demolished or what the plans are for its conversion to other uses.

But more often than not, we lose touch about what really happens after.

I was kindly reminded of this by *Anglican Journal* reader Pamela Moorhouse, who recently wrote me an email with a great suggestion.

Moorhouse began by saying that long before the advent of the Internet, she embarked on a personal project of taking photographs of churches across Canada that had been repurposed. “I found many,” she said. “A bait and tackle shop, a wedding cake store, many antique markets, a dance studio, restaurants.” What she enjoyed

most, said Moorhouse, was interviewing people from the communities where these changes took place. “People seemed very willing to talk and share their story.”

What if the *Journal* could challenge people to submit photographs and reflections of stories about the effect that the closure of their churches had on them and their communities? she asked. “So many small churches are shutting down. I think that people could relate to this,” Moorhouse said. “And, oddly enough, it may provide hope and ideas for carrying on as ‘church’ without the building. After all, ‘church’ is the community of people.”

Moorhouse acknowledged “the deep pain” that a church closure brings, but suggested it can also give birth to other things. “I’d like to find out more about this and it seems to me that a collaborative effort could lead to some interesting reflection and sharing of stories.”

The idea is not to document death, but resurrection and transformation, she added. “We are no longer in the time of Christendom, where most people go to church. Christianity, it seems to me, is again counter-cultural. We are also in a period of time where we are discerning what it means to be ‘church.’”

So, what do you think, dear readers? Whether or not you agree with this trajectory, we’d like to hear from you. If you’re up for the challenge, please send us your photographs, reflections or anecdotes to letters@national.anglican.ca ■

Email: editor@national.anglican.ca

LETTERS ►



IMAGE: DANIELLE MACINNES/ UNSPLASH

Picture Your Faith

Do you have photographs that illustrate “Welcome”? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is March 19.

‘Shine the light of Christ into the darkness’

I agree with the primate (*Hiltz: Church needs to know its purpose*, Jan. 2018, p. 8) that in the church’s deliberation over changing its marriage canon, St. Paul might remind us of his counsel to the Ephesians to be “humble and gentle and patient with one another, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:2-3).

I would hope these qualities would be on display during our discussions of this and all other serious matters.

I don’t believe Paul’s counsel would stop there, however. Several verses later in the very same chapter, Paul writes, “Now this I affirm and insist on in the Lord: you must no longer live as the nations live” (Eph. 4:17). These words of Paul should give us pause in our headlong rush to change the marriage canon, for they remind us both about who we are and what we are to be about. In Christ, we are members of God’s new people who are to show to the nations of the world a new way of being human.

We are to shine the light of Christ into the darkness, not reflect the signs and symptoms of a disordered creation back upon itself.

The Rev. Ross Gill
Kitchener, Ont.

Let’s show some respect

I read with interest the article *Hiltz: Church needs to know its purpose* (Jan. 2018, p. 8).

In it, our primate refers to correspondence he receives that is “nasty, rude and quite hateful.” What is wrong with us? As people trying to live as Jesus lived, why are we criticizing anyone, let alone our leader? This breaks my heart.

Our amazing primate goes on to say that all forms of feedback can be seen as useful. Talk about turning the other cheek and living your life as a Christian. Please, can we agree to disagree, and share our many opinions in a respectful manner? It’s not that hard to do.

Joy Adams Bauer
Nanaimo, B.C.

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.

‘Relieved’ by decisions

The past two or three issues of the *Anglican Journal* have contained articles about our diocese (*Caledonia accepts ruling*, Sept. 2017, p. 1; *Retired bishop leaves church* and *Caledonia fires priest ‘without cause,’* Jan. 2018, p. 1).

Lest your readers be left with the impression that everyone in the diocese is shocked and dismayed by the decision of the provincial House of Bishops not to confirm the (then) Bishop-elect Jacob Worley, and subsequently to terminate his position as a parish priest, we are two members of St. Mark’s in the Parish of the South Peace who were relieved by those decisions. We were not surprised either when our former bishop, William Anderson, severed his ties with the Anglican Church of Canada and took up membership in the Anglican Network in Canada (ANiC).

Jacquie Kotak and Anne Clayton
Dawson Creek, B.C.

ANGLICAN JOURNAL

First published as the *Dominion Churchman* in 1875.
Anglican Journal is the national news magazine of the Anglican Church of Canada.
It has an independent editorial policy and is published by the Anglican Journal Co-ordinating Committee.

EDITOR: Marites N. Sison
ART DIRECTOR: Saskia Rowley
ASSISTANT TO THE EDITOR: Janet Thomas
STAFF WRITERS: Tali Folkins
Joelle Kidd
GRAPHIC DESIGNER: Jane Thornton
CIRCULATION MANAGER: Beverley Murphy
CIRCULATION: Mirella Ross
Fe Bautista
Marlina Farales

ADVERTISING MANAGER: Larry Gee
PUBLISHER: The Anglican Journal Co-ordinating Committee
The Anglican Journal is published monthly (with the exception of July and August) and is mailed separately or with one of 23 diocesan or regional sections. It is a member of the Canadian Church Press and the Associated Church Press. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.
LETTERS: letters@anglicanjournal.com
or mail to: Letters, Anglican Journal,
80 Hayden St., Toronto, ON M4Y 3G2

CONCERNS AND COMPLAINTS:
Anglican Journal Editor: editor@anglicanjournal.com;
Meghan Kilty, Director of General Synod Communication and Information Resources:
mkilty@national.anglican.ca
Unsolicited manuscripts are welcome but prior queries are advised.

ADVERTISING:
Larry Gee
593 Balmy Beach Rd.,
Owen Sound, ON
N4K 5N4
Phone: 226-664-0350
Fax: 416-925-8811
Email: advertising@national.anglican.ca

ADVERTISING DEADLINE:
25th day of the 2nd month preceding publication date.
Acceptance of advertising does not imply endorsement by Anglican Journal or the Anglican Church of Canada
Indexed in the Canadian Magazine Index, Canadian Periodical Index and online in the Canadian Business & Current Affairs Database. Printed in North York, ON by Webnews Printing, Inc.
PUBLICATIONS MAIL AGREEMENT NO. 40069670

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
CIRCULATION DEPT.
80 HAYDEN ST., TORONTO, ON M4Y 3G2

SUBSCRIPTION CHANGES Send old and new address (include ID number on label, if possible): E-mail: circulation@national.anglican.ca; or (phone) 416-924-9199 or 1-866-924-9192, ext. 259/245; or (fax) 416-925-8811; or Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2.

SUBSCRIPTION RATE:
\$10 a year in Canada, \$17 in U.S. and overseas.
Excepting these inserts: Niagara Anglican \$15; Crosstalk (Ottawa) \$15 suggested donation; Huron Church News \$15 a year in Canada, \$23 U.S. & overseas; Diocesan Times (NS & PEI) \$15; Anglican Life (Nfld) \$15, Nfld & Labrador \$20 outside Nfld, \$25 in U.S. and overseas.

ISSN-0847-978X CIRCULATION: 121,000

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

Funded by the Government of Canada



COME AND SEE ▶



Before I Take the Body of My Lord

Before I take the body of my Lord,
before I share his life in bread and wine,
I recognise the sorry things within—
these I lay down.

The words of hope I often failed to give,
the prayers of kindness buried by my pride,
the signs of care I argued out of sight,
these I lay down.

The narrowness of vision and of mind,
the need for other folk to serve my will,
and every word and silence meant to hurt,
these I lay down.

Of those around in whom I meet my Lord,
I ask their pardon and I grant them mine,
that every contradiction to Christ's peace
might be laid down.

Lord Jesus Christ, companion at this feast,
I empty now my heart and stretch my hands,
and ask to meet you here in bread and wine—
which you lay down.

HYMN TEXT: JOHN L. BELL (1949-). COPYRIGHT 1989 WGRG/THE IONA COMMUNITY (SCOTLAND).
REPRODUCED BY PERMISSION OF GIA PUBLICATIONS, INC. ANY FURTHER REPRODUCTION
REQUIRES PERMISSION FROM THE PUBLISHER. FOR CONGREGATIONAL REPRINT LICENSING,
CONTACT ONE LICENSE: HTTP://WWW.ONELICENSE.NET

'Draw near with faith'

By Fred Hiltz

I WAS BROUGHT up with the 1962 *Book of Common Prayer* (BCP). I was, as they say, "steeped in it," so steeped that some of its prayers, sentences and phrases are etched on my soul, and I pray they never fade.

One of the texts of which I speak is what is commonly known as "The Invitation" to Holy Communion:

"Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees" —BCP, p. 76.

For me, this is the essence of a call to a good and holy life. During Lent, I find it especially helpful as a good framework for shaping some disciplines intended for renewing my relationships with others in Christ.

With this vintage text in one hand, I have found myself, in recent years, reaching with the other for a modern text that I have come to deeply appreciate as well. It is the work of hymn writer John Bell. Titled "Before I Take the Body of My Lord" (*Common Praise*, #610), it too is a call to self-examination and confession. It calls me to "lay down" every attitude and action, every thought and word that hinders a faithful response to God's call to be "in love and charity with my neighbours." It is actually a prayer best sung quietly just before I make my way to receive the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ. It humbles me to be a more fit partaker of this blessed meal, which we know as the Lord's Supper.

In truth, that invitation and this hymn are wonderful companions for a spiritual habit, not only through these days of Lent, but through all the days of my life.

What do you think? ■

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

WALKING TOGETHER ▶



By Mark MacDonald

FOR OVER TWO decades, Indigenous churches have been talking about gospel-based discipleship as a model for church leadership, development and growth. Although it is known for its simple and basic pattern of reading the gospels, gospel-based discipleship has a larger horizon in view. Inspired by Jesus and believing in his presence throughout history and creation, gospel-based discipleship seeks the formation of gospel-shaped communities and individuals who can offer hope and renewal to the life of our communities—disciples, people who seek to follow Christ by a disciplined daily practice of reading, praying and generosity.

The churches of the missionaries focused their teaching on the membership practices of their religious institutions. In this, daily life was to be influenced by the teaching and practices of church institutions, but much of life's shape and direction came from participation in the larger culture of government, business and work.

This pattern, however workable in Western societies, never found much of a



▲ "Gospel-based discipleship" can offer hope and renewal.

PHOTO: KEEP SMILING PHOTOGRAPHY/SHUTTERSTOCK

pattern and interests of traditional Indigenous spiritual life. More damaging, its disconnection from everyday Indigenous life meant that it failed to respond to the crisis of human need in Indigenous communities.

In contrast to the problems with the missionaries' religious culture, it was observed that some elders were successfully living an Indigenous response to the gospel, quite apart from Western religious culture. They practised intense daily prayer with a spiritual focus that respected both the essential values of traditional life and the gospel. This example conspired with the gospel itself to inspire gospel-based discipleship. A daily practice of personal and communal spiritual discipline—a direct Indigenous response to the message

home in Indigenous communities. Though the essential message of the missionaries was almost universally respected, their religious culture often clashed with the

and life of Jesus—was to inspire a renewal of Indigenous churches and communities, following the example of the elders.

This commitment, urgent and clear from the beginning, has grown with time and experience. Furthermore, the idea of gospel-based discipleship has received support and encouragement from many other Christians and their communities. As many aspects of the larger emerging culture are challenged by the gospel, many Christians are experiencing a need for a renewed understanding and experience of discipleship. It is at the level of discipleship that forces moving through the larger culture encounter the gospel. Though it may not have been so clear to other generations, the basic habits of our daily life now, more than ever, need to be challenged and shaped by a fresh gospel-based discernment of what it means to be a follower of Christ. This calling is now urgently shared by us all. ■

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

Can you call yourself a mature Anglican Christian?

I peruse the *Anglican Journal* with interest. I am coming to the conclusion from reading its articles, and from what I observe from being a member of the Anglican church, that I am not mature enough to be an Anglican.

Its three-legged-stool ethos of Bible, Tradition and Reason, and keeping them in balance, demands intellectual acumen and maturity. Joseph, Nicodemus, Barnabas, Fred Hiltz and some of the characters in the parables of Jesus show maturity. Simon Peter, the rich young man and the Pharisees as portrayed in the gospels, in whose number I include myself, do not show

maturity. In my estimation, Paul had a roller-coaster personality ranging from intellectual acumen and maturity to psychological immaturity.

I ask myself the question: How much maturity is required to be an Anglican Christian?

"Amazing Grace"—It is with gratitude that I know we are accepted by God through Jesus Christ just as I am/we are.

John Serjeantson
Cowansville, Que.

Augustine, not Henry

Your (former) writer André Forget describes King Henry VIII as

"famous for being the first head of the Anglican church" (*Luther and the English church: 500 years of influence*, Oct. 2017, p. 7), but the Anglican church began over 900 years earlier. The best candidate for being considered its first head is the first Archbishop of Canterbury, St. Augustine.

Alan Hayes
Toronto

Quebec Bill 62

For the life of me, I do not understand why Quebec Bill 62, banning the wearing of the niqab, was a topic of debate by Anglican bishops (*Bishops decry Bill 62*, Dec. 2017, p. 1.)

Eighty-seven per cent of the Quebec population agree with this bill, according to an Angus Reid survey conducted October 4. From your own figures, 100 women are involved in this practice out of a population of eight million.

Having lived in Morocco, which is a Muslim majority country, this is to be expected. But sitting in a park in Canada, with a woman whose face is fully covered, makes me feel uncomfortable.

Please, there must be other more important issues for the bishops to ponder.

Graham Wright
Victoria Beach, N.S.

LETTERS ▶

ARCTIC ▶



▲ **Diocese of the Arctic Bishop David Parsons bakes bread for visitors.**

PHOTO: MELANIE DELVA

Faith part of people's daily life in the Arctic

Continued from p. 1

fewer than 200 people to 1,400, most of whom are Inuit. Inuktitut, English and French are spoken widely.

Wesley says a sense of interdependence is common in isolated Indigenous communities. "People are amazingly generous with everything they have."

In the harsh weather conditions, says Delva, "you can't be selfish and survive... You have to learn to depend on each other. You have to learn to share."

There is also a dependence on God, adds Wesley. "Jesus is the centre of everything there." She recalls how Parsons would be stopped in the airport, or the grocery store, by someone asking for prayer. "Prayer and faith [are] not left behind the doors of someone's home or church. It's very much a part of daily living."

In a phone interview, Parsons shared much the same feeling. "The people have a vibrancy. That spiritual part of their life is awake," he said. As churches are closing across the rest of the country, he said, in these communities, "congregations are doing very well...we're needing to build larger churches."

Wesley describes the churches they visited as reflecting a "reversal" of the trend in urban centres, filled with young families and children.

But the parishes in the Ungava deanery face their fair share of challenges as well. Despite large congregations, there is a lack of ordained clergy. "We rarely see Anglican clergy from Canada," says Parsons. He says some people "can't handle" the remoteness and isolation of the Arctic.

The diocese of the Arctic is the largest diocese in Canada, covering almost four million square kilometres.

Many of the communities Wesley and Delva visited either have no priest or have a retired priest who continues to serve simply because there was no one to replace him/her.

In Quaqtaq, they met the Rev. Bobby Nakoolak, a retired elder in his mid-80s



▲ **Confirmands and families receive Holy Communion. (Below) Boots off before entering church in Salluit**

PHOTOS: ESTHER WESLEY AND MELANIE DELVA

who continues to do the work of a priest. "He said if he couldn't do it...there would be no baptism in the community, no Eucharist, nothing," says Wesley. "In any of these small, isolated communities, a priest is a full-time thing...it's a 24-hour job. If anything happens, that's the first person who is called. They're front line workers in every way."

With the high cost of travel, there is often little opportunity for them to take even a brief retreat. It can also be difficult for lay

leaders, who find themselves doing similar work as priests but with less training. "Even though in some places, we have lay leaders, and they're doing such a great job, over the years they age, they get tired...In some cases, because you're a lay leader, you don't have the same training you would get if you'd gone to a Bible college," says Parsons.

Jeannie Nungak, a lay reader at Holy Trinity Anglican Church in Kangirsuk, says the church has been trying for two years to get funding for a mission house. In the community of between 500 and 600 people, 110 attend Holy Trinity Church, she says. But there is no priest.

Wesley says Anglicans need to be aware of "the magnitude of need in all sorts of areas, especially in ministry." Drug and alcohol use among young people is an issue, even in small, remote communities, Wesley says, which can be exacerbated by this lack of leadership. "When you don't have a church leader...where do these kids go after, if they don't have anybody?"

She says this is one area that the church needs to look at as it pursues reconciliation. "Not strictly reconciliation looking at it from the residential school area or issues, but reconciliation in the sense of what the early church destroyed among the people's cultures to where they are now." The history of colonization and violence, she says, continues to have an impact. "It shows up in ways like addictions. It shows up in ways like suicides. And it's just not young people...all ages of people are committing suicide."

Parsons says he would love to see "young people who are full of God, the Holy Spirit, who have vision and ideas that are coming from God" in these communities. "The North is preparing for self-government. Whether living off the land, or being a political leader to help with self-determination or cultural and economic stewardship, we want to be part of the process to help our youth mature as Christians and full members of society." ■

Anglicans in Nunavik face dangers of climate change

Joelle Kidd
STAFF WRITER

City dwellers may not know just how many kinds of ice there are.

"There are all sorts...just the same way that there are all sorts of snow," says Esther Wesley, co-ordinator of the Anglican Healing Fund. It's a distinction important to northern communities, where ice can be gathered to melt down into drinking water.

"They know the colour of the ice that is going to make good water," says Wesley. "It is almost dark blue. It's clear, clear but dark blue. That's the strongest ice you can get."

Wesley, along with Anglican Church of Canada reconciliation animator Melanie Delva, spent two weeks in December travelling with Bishop David Parsons, of the diocese of the Arctic, to communities on the Ungava Peninsula, in Nunavik, northern Quebec.

In Kangirsuk, an Inuit village in northern Nunavik, community member Zebedee Nungak presented the two women with a jug of water. They soon found out that for Zebedee to collect this gift meant travelling upwards of 17 kilometres.

Water in Kangirsuk typically comes from a nearby lake, about five kilometres away, but rising temperatures have caused ice to



PHOTO: MELANIE DELVA

With Ungava Bay not yet frozen in mid-December, traditional hunting and fishing are impossible. It's a "life-or-death situation," says General Synod reconciliation animator Melanie Delva.

freeze less deeply and become contaminated by silt. The community has running water, says Zebedee's wife, Jeannie Nungak, but the taste is not as good. "There are more minerals than there used to be...the taste is different for tea or coffee."

This is one of the many daily impacts of climate change on Canada's North.

"It's not a theory up in this part of the

world," says Parsons. "We're the canary in the mine."

Temperatures that used to be common in October, he says, this year didn't arrive until January, and unpredictable weather events are becoming evermore commonplace.

There are many more blizzards now than there used to be, says Jeannie, "big, bad storms."

The jug of water in Kangirsuk got Wesley and Delva through one such storm. Another blizzard, which left them stuck for two days in Aupaluk, was so strong that the water in the toilet bowl and the windows were shaking. They later found out that the wind had reached a speed of 110 km per hour.

Media coverage of climate change, Wesley says, often focuses southward, to the hurricanes and tropical storms in South America. But, she says, the same thing is happening in Canada's North. "We don't hear [about] the impact on people's lives...nobody mentions that this is happening in our own country."

Parsons says that the federal government often makes decisions without listening to Indigenous, regional and territorial governments. Two territorial premiers have accused the Trudeau government of failing to consult them about the ban on new oil and gas development in the Arctic, he notes.

In its annual report for 2017, released in December, the U.S. National Oceanic and Atmospheric Administration suggests that warmer temperatures represent a "new normal" for the Arctic. Permafrost is melting, and sea-ice decline and surface ocean warming are increasing at a magnitude

See People, p. 10

FEATURE ►



PHOTO: OCSKAY BENICE/SHUTTERSTOCK

Dementia-sufferers continue to have spiritual needs and a capacity for experiencing the sacred.

Special prayer services needed

Continued from p. 1

“People who have a circle of support tend to experience aging in what we call a healthier or better way, and it’s people who are socially isolated who are particularly vulnerable” to dementia, says Cole. “So I look at our church communities as a really excellent opportunity for us to continue to support older adults as they age.”

It’s estimated, Cole says, that nearly 10% of Canadians over 65 have some form of dementia; for those over 85, somewhere between 35-40%. Given that church communities typically have a lot of older adults, she says, it’s likely that a significant number of Canadian churchgoers have dementia of some kind.

Dementia, Cole says, is an umbrella term that includes a number of diseases causing cognitive impairment; of these, Alzheimer’s disease is the most common, affecting probably 60-70% of sufferers. Dementia affects people’s mental functions, including their memory and judgment and their ability to communicate and orient themselves. It is a chronic condition that will afflict the sufferer for the rest of his or her life, and in its later stages, it causes physical as well as mental decline.

Often a lack of understanding of dementia can prevent people from accepting those who suffer from it. Cole recalls a churchgoer once told her that she didn’t enjoy talking with another member of her congregation, because that person made her feel uncomfortable. The churchgoer didn’t realize that the person she was talking about suffered from dementia, and that the disease can cause people to speak and behave in ways that might seem disconcerting to many.

For example, she says, a phenomenon known as perseveration causes some people with dementia to repeatedly experience the same thought. Thus, a dementia-sufferer who feels too hot might take off his or her sweater, and then, following the same impulse, continue to undress beyond the point of social acceptability. Another person experiencing the disorientation of dementia might suddenly get up and walk out while the rest of the congregation is sitting and praying.

The Rev. Natasha Brubaker, rector at St. Martin’s, which hosted Cole’s talk, says she sees people with dementia while giving services at long-term care facilities or during pastoral visits. Anglican clergy in Canada generally aren’t trained on how to



▲ Dementia is an umbrella term that includes a number of diseases causing cognitive impairment; of these, Alzheimer’s is the most common.

PHOTO: ANDREY POPOV/SHUTTERSTOCK

respond to people with dementia and this can be challenging, she says.

“I have had some wonderful experiences with people with cognitive impairment, and then I’ve had some where [because of] the way the illness has worked in their mind, I have felt very much out of my depth,” she says. “I’m not an expert, right? And yet I’m trying to come in and be that pastoral presence. And so, I think it’s really important for me to have at least a good understanding of how the disease works...and get over my own anxieties around it, as well as have some tools” for better engaging with people with dementia.

It’s important to remember, Cole says, that although they may be cognitively impaired, dementia-sufferers continue to have spiritual needs and a capacity for experiencing the sacred. Part of making our churches dementia-friendly, she says, is connecting people to things that had meaning to them in the past, and helping create for them what she calls a “meaningful now,” or joy in the moment. For example, even if the person may not remember having gone to church, he or she may quite likely still have a memory of this feeling of joy.

Cole says she would like to see a monthly service, drawing from a number of congregations in Calgary, specially designed for people with dementia and their caregivers.

She also says she’s planning on creating an informal group to share ideas about making congregations more dementia-friendly; both she and Brubaker also say they’re happy to hear from anyone on the topic. Cole can be reached at mollie.e.c62@gmail.com and Brubaker at natasha.stmartins@telus.net. ■

“I’m not an expert, right? And yet I’m trying to be that pastoral presence... I think it’s really important for me to have at least a good understanding of how the disease works.”

—The Rev. Natasha Brubaker, rector, St. Martin’s, diocese of Calgary

Web Exclusives

To access stories exclusive to the web, go to anglicanjournal.com

• Church of England gathers creatives to develop new apps and social media campaigns



IMAGE: INTARARIT/SHUTTERSTOCK

Tips for making your church dementia-friendly

Tali Folkins
STAFF WRITER

Experts on aging say there’s a wide range of things parishes can do to make themselves more welcoming to people suffering from dementia. Here are a few:

- 1 Ensure church buildings are warm and well lit, with comfortable seating, accessible bathrooms and easy-to-understand notice boards and signs.
- 2 In services, avoid speaking too quickly or transitioning quickly from one element of the service to another. Use non-verbal cues, such as hand gestures, when it is time for the congregation to stand. Microphones can be useful in helping everyone hear what is said during a service.
- 3 Consider emphasizing sensory and other elements of a service that go beyond the merely cognitive (such as pondering the meaning of scriptural passages). Music, rote prayers and other rituals can be especially good for helping worshippers with dementia connect with the sacred because the memories of these things are stored in a different part of the brain than other memories, and they tend to last longer. Prayers the worshipper is likely to have learned early in life—such as the Lord’s Prayer and passages from the *Book of Common Prayer*—can also be more effective than more recent prayers.
- 4 When talking with someone with dementia, it can be helpful to focus on the emotion that might be underlying that person’s words rather than the literal meaning they convey. For example, someone who talks about a long-dead spouse as though that person were still alive may be missing him or her. You could use this as an opportunity to connect with the dementia-sufferer about his or her spouse—how they met, what the person was like, and so on.
- 5 Caring for people with dementia can be exhausting and socially isolating, so it’s important to care for the caregiver. Some congregations offer day support programs, with hymn singing and other activities, for people with dementia; these provide a break for their caregivers. Consider praying both for dementia-sufferers and those who take care of them.
- 6 Consider hosting an information session on dementia in your church. For expert speakers, contact your regional branch of the Alzheimer Society of Canada. ■

BRANDON ▶

Priest sentenced to 22 months of house arrest

Joelle Kidd
STAFF WRITER

Noah Njegovan, a former executive arch-deacon of the diocese of Brandon, who pleaded guilty in December to stealing more than \$190,000 from the diocese, was handed down a 22-month conditional sentence January 9 by Justice John Menzies of the Court of Queen’s Bench in Brandon, Man.

Under the terms of his sentence, Njegovan will be confined to his home for 12 months—only allowed to leave the house for work, medical emergencies and four hours each Saturday to obtain necessities—and under a curfew from 10 p.m. to 7 a.m. for the remaining 10 months of his sentence. He will have a criminal record for theft over \$5,000.

“This is commonly known as ‘house arrest,’ with very strict curfew and supervision conditions,” said diocese of Brandon Bishop William G. Cliff in a letter to his diocese January 9. “Mr. Njegovan will be able to go to work and will have four hours per week for necessary maintenance. Otherwise, he must remain at his home and at any time, be able to prove to police that he is there. Should the police check on him and he is not there, he will finish the rest of his sentence in a provincial institution.”

The theft charge, laid in 2015, involved purchases made with a corporate credit card while Njegovan was executive arch-deacon, between January 2010 and August 2012. At the time, Njegovan also served as assistant to his father, then-Bishop of



▲ The diocese of Brandon “is content that both justice and mercy have been served,” says Bishop William G. Cliff.

PHOTO: AFRICA STUDIO/SHUTTERSTOCK

Brandon James Njegovan.

If Njegovan had not pleaded guilty and not repaid the stolen \$192,000, “the Crown would have sought a jail term,” Manitoba Prosecution Service general counsel James Ross wrote in response to an email sent by the *Anglican Journal* to the Crown counsel’s office.

According to a statement released by the diocese December 11, the day he entered his guilty plea, Njegovan repaid the diocese the full \$192,000; \$75,000 of this amount will pay the diocese’s insurance coverage. Njegovan apologized to the church and to those affected by his actions, the CBC reported.

In a victim impact statement, the bishop of Brandon told the court “that while the diocese may never recover from the incident as donations have drastically dropped, the church forgives Njegovan and doesn’t want him to go to jail,” the CBC reported.

“This concludes the matter entirely and the Diocese of Brandon is content that both justice and mercy have been served,” said the bishop in his January letter to the diocese. “It is our hope that this will help

the people of the Diocese grow together in forgiveness and toward the future God intends for us.”

Conditional sentences were removed as a sentencing option in November 2012, Ross wrote, but as the offence preceded the change, Njegovan is “entitled to be sentenced under the law at the time he offended.” He also said that if Njegovan were to breach the terms of the sentence, it would likely result in the remainder of the sentence being converted to incarceration in jail.

Njegovan used the diocese’s money for personal use, on items like meals and bar bills, hotels, a Netflix subscription and massages, as well as two trips to Las Vegas, according to a civil suit the diocese filed against him in 2014. Though the credit card had a limit of \$2,500, Njegovan was able to pay off the card, using online banking, from the diocese’s savings account, Crown attorney Marnie Evans told the court. He also hid credit card statements and lied to church auditors about what payments were used for, she said.

With Njegovan’s guilty plea and repayment, the diocese is withdrawing its lawsuit, Cliff told the *Journal* in an email last December. “Our hope now is for healing and reconciliation, both for the diocese and the Njegovan family, who are part of the diocese.” In its December 11 statement, the diocese also said that Njegovan has relinquished his exercise of ordained ministry, and will “no longer function or be listed as a priest” in the diocese. ■



ANGLICAN
FOUNDATION OF CANADA

Coin Boxes

Make a commitment to kids in
Canada during Lent or Easter

Donate to the
Kids Helping Kids Fund

www.anglicanfoundation.org



Thank You

Your generous support and the gifts of the whole church allow ministries like the Anglican Healing Fund, Indigenous Ministries, Council of the North, Bishop Ordinary to the Canadian Armed Forces, and Global Ministries to strengthen our church’s gospel witness.

For more information, please contact:

Giving with Grace

THE GENERAL SYNOD of the
ANGLICAN CHURCH OF CANADA

80 Hayden Street, Toronto,
ON M4Y 3G2 (416) 924-9192
1-866-924-9192
www.anglican.ca

National Worship Conference

Responding to Disaster

Prayer, Song, Presence

July 16–19, 2018

Inn at Laurel Point, Victoria, BC

SPEAKER

Lizette Larson-Miller: Theologian, musician and liturgical writer exploring rites for use with the sick and dying, considerations of sacred space, popular religiosity and contemporary ritual issues.



LEAD MUSICIAN

Chad Fothergill: Organist, composer, writer and doctoral musicology student, researching the Lutheran Cantor tradition in both its Reformation-era and present-day contexts.



Early Bird Registration March 1-April 30 \$375
Regular (closes June 15) \$450



For more information visit www.nationalworshipconference.org or contact your parish office.

There is Something We Can Do

Diocese denies breach of duty in lawsuit

Tali Folkins
STAFF WRITER

The diocese of Brandon is contesting a lawsuit launched against it stemming from allegations of sexual assault and exploitation of a parishioner by a former priest.

The diocese is also claiming compensation for legal costs and damages from the former priest in the event the parishioner's lawsuit against him is successful.

In September, a woman alleged former Anglican priest Nigel Packwood had "initiated and maintained" a sexual relationship with her, using his authority to "manipulate, control and sexually exploit" her, including forcing her to have sex with him and sexually assaulting her.

The woman, whom the *Anglican Journal* is not naming because of the nature of the allegations, is suing both Packwood and the diocese. She alleges that the diocese, among other things, failed to "appropriately investigate and evaluate...Packwood's background and suitability as a priest" before hiring him.

The relationship, the woman alleged, began in 2001, when she started individual counselling sessions with Packwood, who was serving as her priest in western Manitoba at the time, and continued for a number of years. The woman claimed that in November 2015, she realized that Packwood had been exploiting her sexually, and made a formal complaint to the newly consecrated bishop of Brandon, William G. Cliff, in August 2016. Soon thereafter, Packwood resigned as a priest in the diocese, and relinquished his ministry.

In a statement of defence filed in October, Packwood admitted he had had a sexual relationship with the woman, but claimed it was consensual and that she in many instances had initiated their sexual activity.

In its statement of defence, filed November 6, the diocese refused to admit to the woman's allegations against it. "The Diocese has not breached any duties with



▲ **St. Matthew's Cathedral, Brandon, where Nigel Packwood served as dean**

PHOTO: ABBEYWOOD/
WIKIMEDIA

respect to the Plaintiff nor has it been negligent in any fashion," the document stated.

It contended that the woman's claims for any injuries, loss or damage as a result of alleged breaches of duty by the diocese are "remote, excessive and unforeseeable"; "vague, exaggerated and overstated"; and

"the results of other incidents and events in her life both before and after the alleged actions of Packwood."

Both Packwood and the diocese also said, in separate statements of defence, that the woman failed to make the allegations in time for them to be allowed under Manitoba's Limitation of Actions Act, which outlines the time within which legal action must be taken for various kinds of alleged offences.

In a reply to the statements of defence from both Packwood and the diocese, the woman claimed that her allegations are allowable under the Limitation of Actions Act because the act makes an exception for assaults "of a sexual nature." Also, she alleged, Packwood's most recent sexual misdeed occurred in September 2015, within the two-year window for legal action not involving assault.

The woman also disputed the diocese's account of events around the time she brought her complaint before it. In its statement, the diocese said that in phone calls between the woman and Cliff between Aug. 24 and Sept. 7, 2016, "the Diocese expressed profound regret" to her and offered to co-operate with any criminal investigation if she decided to press charges. The diocese also told her it would pay for 10 sessions of counselling, and that she should send her invoices for counselling.

The woman stated, among other things, that she does not remember anyone from the diocese telling her how to get funded counselling. ■

EXPERIENCE OUR WORLD

Unique and Enriching Travel Experiences
Inclusive Escorted Journeys • Diverse Destinations

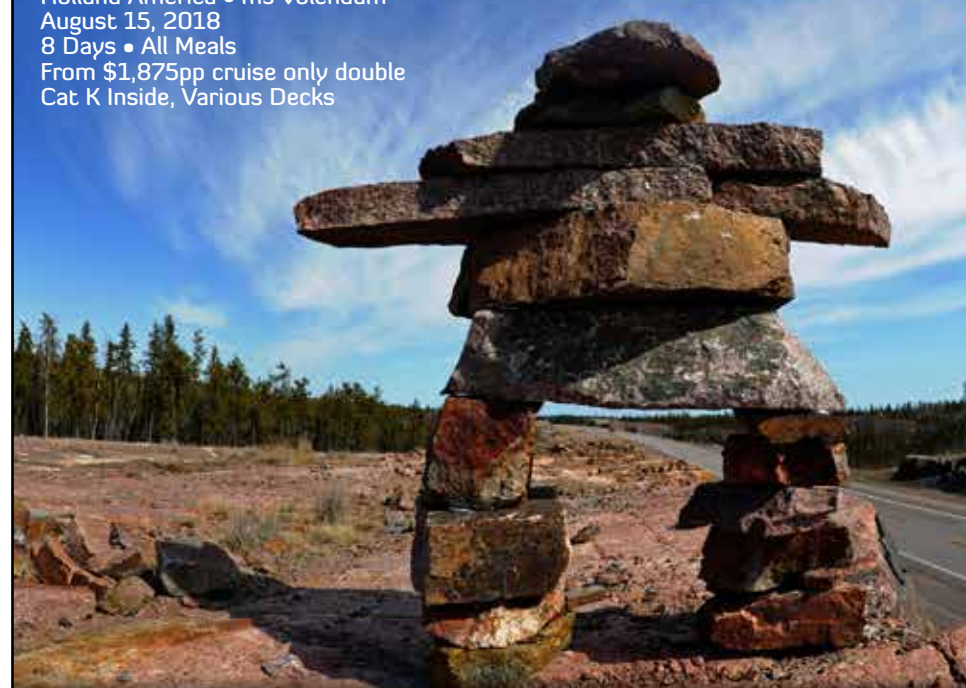
Newfoundland and Labrador
August 1, 2018 • 12 Days • 22 Meals
From \$4,095pp land only double
Save \$100pp*

Alaska, Denali and the Yukon
Holland America • ms Volendam
August 10, 2018
13 Days • 28 Meals
From \$5,455pp cruise/land only double
Cat K Inside, Various Decks
Over \$1,000pp in added value**

Alaska's Inside Passage
Holland America • ms Volendam
August 15, 2018
8 Days • All Meals
From \$1,875pp cruise only double
Cat K Inside, Various Decks

Canada and New England
Holland America • ms Zuiderdam
October 13, 2018 • 12 Days • All Meals
From \$2,415pp cruise only double
Cat K Inside, Various Decks

Lower Mississippi and New Orleans
American Queen Steamboat Company
ss American Queen
November 9, 2018 • 13 Days • 26 Meals
From \$4,695pp cruise only double
Cat E Inside, Texas or Observation Deck
Save \$200pp*



www.craigtravel.com
1-800-387-8890 • journeys@craigtravel.com
1092 Mt. Pleasant Road, Toronto, ON M4P 2M6

CRAIG TRAVEL

*Book by: Newfoundland Mar 29/18; Lower Mississippi May 31/18. Conditions apply.
**Value in included meal plan on the land portion and prepaid gratuities for included services.



AN OPPORTUNITY FOR WOMEN AT A CROSSROADS

Are you at a crossroads in your life? Searching for "something more" in life? Longing for a change in career? Thirsting for God? Hungry for prayer? Desiring a life of service?

Women may apply by April 1 to
Women at a Crossroads 2018 (July 6–July 29)
a 3-1/2 week program to help you discern your options.

For more information and application forms, please contact:

Kelly Clark

THE SISTERHOOD OF SAINT JOHN THE DIVINE

St. John's Convent, 233 Cummer Ave, Toronto, ON M2M 2E8

Phone: 416-226-2201, Ext. 301 • Fax: 416-222-4442

Email: convent@ssjd.ca • Website: www.ssjd.ca



Deadline: April 1, 2018

‘People are dying to get to hunting grounds’

Continued from p. 6
and pace “unprecedented in at least the last 1,500 years,” the report states.

When Delva and Wesley visited in mid-December, Ungava Bay hadn’t yet frozen. For communities that fish on this ice, and travel across it to hunting grounds, it’s more than an inconvenience.

“People are dying trying to get to the hunting grounds,” says Delva.

“It’s where their fish comes from, it’s where their meat comes from,” says Wesley.

Without these food sources, people have to rely on what can be obtained at the grocery store, where the expense of importing goods to a fly-in community is reflected in high prices and a lack of fresh food.

Throughout their two-week trip, Delva and Wesley say that climate change was a pressing issue that people spoke of in every community they visited.

The water in Kangirsuk “made the



▲ **Weather events are becoming evermore commonplace in the Arctic, say residents.**

PHOTO: ESTHER WESLEY

whole thing hit home” for Delva. Zebedee’s generosity, “to give us this huge thing of water which helped us get through one of the storms,” she says, drove home what she “takes for granted coming out of the tap.

“I see climate change as something that happens somewhere else. It’s an inconvenience, it might mean bad weather sometimes,” adds Delva. “But for them, it’s a life-or-death situation. That really impacted me.” ■

We are accountable to our readers

Continued from p. 1
that she suffered injuries, loss or damage as a result of alleged breaches of duty by the diocese.

By failing to specify this, the original incorrect version gave some people the impression that the diocese was contesting the plaintiff’s allegations of sexual assault levelled against Packwood, a former Anglican priest in the diocese.

The Journal apologizes for this error. It has been recently brought to our attention that the error has had far-reaching implications both for the Diocese of Brandon and its Bishop, William G. Cliff, having led some to think erroneously that neither he nor the diocese is concerned about the sexual assault of women and its effect on them.

Journalistic ethics require that we publicize the correction and ensure that it reaches the same audience that read the original error. But we also want to underscore that we are publicizing our mistake not only because it is required of us, but because it is the right thing to do. As a newspaper, we are accountable to you, our readers, and we have the responsibility to be honest with you when we slip up.

While we do our best to check facts, to make sure names and titles are correct, quotes are accurate and numbers add up in our stories, this sobering incident has reminded us that we need to be more vigilant. ■

—Marites N. Sison, Editor

EDUCATION DIRECTORY

HAVERGAL COLLEGE

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

TRINITY COLLEGE SCHOOL,

Port Hope Established in 1865, TCS is one of Canada’s oldest and most respected educational institutions. The School places a balanced emphasis on academics, service learning, athletics and the arts—as both a long-held TCS tradition and a rethought, reinvigorated approach to 21st century education. TCS, a caring and supportive educational community, exists to prepare young men and women to thrive in university and beyond. This community values developing habits of the heart and mind and continues the tradition of beginning each day with a chapel service before heading off to classes. Our supportive and close-knit community of students, parents, alumni, staff and friends make the School on the Hill a truly special place. To set up a visit or obtain more information, please contact the Admissions Office at (905) 885-3209 or Email: admissions@tcs.on.ca Website: www.tcs.on.ca

THE CENTRE FOR CHRISTIAN STUDIES

is a national theological school of the Anglican and United Churches offering community based education. CCS offers two-week Leadership Development Modules, and year-long certificate programs in Pastoral Care, Education and Social Justice Ministry, preparing people for lay, diaconal and related ministries. CCS is committed to a theology of justice and to contextual education. Students at CCS learn through integration of experience and academics, intentional community building, and personal growth and transformation. For more information about the Centre for Christian Studies please visit our website at www.ccsnline.ca or call us at (204) 783-4490.

ATLANTIC SCHOOL OF THEOLOGY

, an ecumenical university serving Christ’s mission, cultivates excel-

lence in graduate-level theological education and research, creative and faithful formation for lay and ordained ministries, and understanding among communities of faith. Courses are offered both on campus and online. AST is fully accredited by the Association of Theological Schools (ATS) in Canada and the US. Program offerings include: Master of Divinity degree (honors, on-campus, and summer distance options), Master of Arts (Theology and Religious Studies) degree, Graduate Certificate in Theological Studies, Adult Education Certificate in Theological Studies, and Diploma in Youth Ministry. AST is located in Halifax, Nova Scotia, and facilities include a student residence, a chapel, and a library with over 86,000 volumes. *Academic Department* Telephone: (902)423-5592, Email: academicoffice@astheology.ns.ca. Website: www.astheology.ns.ca.

COLLEGE OF EMMANUEL AND ST. CHAD

Founded in 1879 as the first university in northwestern Canada, Emmanuel & St. Chad offers a challenging theological curriculum focused on Anglican foundations, depth of Bible study, and solid community formation for strong congregational leadership in a changing world. Be part of the only ecumenical theological school in Canada where Anglicans, Lutherans and United Church partners study and worship together on the same campus. Degrees offered: B.Th., L.Th., S.T.M., M.T.S., M.Div., and D.Min. Principal: Rev. Dr. Iain Luke

Contact: Lisa McInnis, Registrar
114 Seminary Crescent
Saskatoon, SK., S7N 0X3
Phone: (306) 975-1550
Fax: (306) 934-2683
E-Mail: esc.registrar@usask.ca
www.usask.ca/stu/emmanuel

HURON UNIVERSITY COLLEGE

Huron University College is an Anglican University and the founding college of Western University in London, ON. Since 1863, Huron graduates have gone on to be leaders in Canada and around the world in the church, education, business, politics, non-profit organizations and more.

Huron offers BA programs in Theology, Global Studies, Economics, English, French, East Asia Studies, Jewish Studies, History, Management, Philosophy, Political Science, Psychology, and a range of additional programs.

Huron’s Faculty of Theology provides the highest quality theological education through its undergraduate (BTh), professional (MDiv and MTS), and graduate (MA Theology) degree pro-

grams, and through its diploma (LTh) and continuing education programs.

Huron’s 1100 students are supported in active learning with dedicated professors who engage, challenge, and champion students within a close-knit and diverse community. With full access to the resources of Western, a major research university, Huron offers the best of both worlds.

To arrange a visit or for more information please contact:
Dean of Theology
1349 Western Rd., London, ON N6G 1H3
Email: srice@uwo.ca
Phone: (519) 438-7224 x289
www.huronuc.ca

MONTREAL DIOCESAN THEOLOGICAL COLLEGE

, affiliated with MCGILL UNIVERSITY and a member of the ecumenical MONTREAL SCHOOL OF THEOLOGY, is a community of scholars and ministers offering programs designed to help students develop theological depth, grow in spiritual maturity and exercise pastoral leadership. Programs lead to L.Th., B.Th., Dip.Min. and M.Div. L.Th. may be combined with distance education. Certificate in Theology available through home study. Advanced degrees (S.T.M., M.A., Ph.D.) offered through McGill. Located in downtown Montreal. For information, please contact : The Principal, 3473 University St., Montreal, Quebec H3A 2A8. (514) 849-3004. www.dio-mdtc.ca.

QUEEN’S COLLEGE

More than academics. More than community. Queen’s College offers students the opportunity to integrate knowledge, skills and experience with personal spirituality in preparation for a life of faith. Situated on the campus of Memorial University, St. John’s, NL, we are a degree granting institution and an associate member of the Association of Theological Schools offering programs in M.Div., M.T.S., B.Th., B.Th. (by distance), A.Th. (by distance) as well as Diplomas in Theology and Ministry, Pastoral Care, and Youth Ministry. To learn more about this unique educational experience contact The Provost, Queen’s College Faculty of Theology, 210 Prince Philip Drive, St. John’s, NL, A1B 3R6, or telephone toll free 877-753-0116 or check our website at <http://www.mun.ca/queens/>.

RENISON UNIVERSITY COLLEGE

is located in the thriving city of Waterloo and affiliated with the University of Waterloo. Rooted in Anglican tradition, our students experience an unparalleled level of support via our Chaplain, our safe and inclusive residence community, and a full-

time social worker exclusively for Renison students. Explore your faith with our lay ministry courses or prepare to help others with our Social Development Studies, Bachelor of Social Work, and Master of Social Work programs. Website: www.uwaterloo.ca/renison Email: renison@uwaterloo.ca

SAINT PAUL UNIVERSITY Faculty of Theology ANGLICAN STUDIES PROGRAM

Do you want to become an effective spiritual and pastoral leader? The Master of Divinity (MDiv) at Saint Paul University may be for you. Saint Paul has been preparing Anglicans for ordination for over 30 years. Students receive focused attention on the Anglican tradition in a rich ecumenical and bilingual context, beautifully situated in the national capital region. In addition to courses in theology, scripture, liturgy and pastoral practice, the program offers specialized courses in leadership, conflict resolution, inter-religious dialogue, and contextual theology. Fully accredited by the Association of Theological Schools, the Faculty of Theology offers not only the MDiv (Anglican Studies) and Master of Theological Studies (MTS) but also bachelors, masters, and doctoral programs, including the Doctor of Ministry program. For more information, please contact Prof. Kevin Flynn at Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4; (613) 236-1393, ext. 2427/1-800-637-6859. www.uspaul.ca

THORNELOE UNIVERSITY

Sudbury, Ontario An innovative and thriving Anglican College within Laurentian University, our Motion Picture Arts, Ancient Studies, Theatre Arts, Women’s, Gender and Sexuality Studies, and Religious Studies programs lead to Laurentian University degrees. We also offer Theology at the Bachelor’s, Diploma, and Certificate level. Programs available on campus and by distance education. Call for details and a course calendar. Information: The President, Thorneloe University, 935 Ramsey Lake Rd, Sudbury ON P3E 2C6 Phone: 1-866-846-7635 Fax: 705-673-4979 Email: president@thorneloe.ca Website: www.thorneloe.ca

TRINITY COLLEGE The oldest centre for theological studies in the Anglican Church of Canada, the Faculty of Divinity offers a wide variety of accredited programs, at master’s and doctoral levels, in ecumenical collaboration within the Toronto School of Theology and in federation with the University of Toronto. Liberal and catholic in theology,

consciously reflective of the liturgy and the spiritual life, encouraging excellence in the practice of ministry, engaged in current issues of society, connected to church communities and offering financial support in all programs. For more information please contact: Faculty of Divinity, Trinity College, 6 Hoskin Avenue, Toronto ON M5S 1H8 (416) 978-2133 divinity@trinity.utoronto.ca

VANCOUVER SCHOOL OF THEOLOGY

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

To learn more and to register for your course of study at VST, visit our website at www.vst.edu.

WYCLIFFE COLLEGE

, at the University of Toronto is an evangelical Anglican community of learning within the Toronto School of Theology offering both masters level and advanced degree programs. Our programs are designed to challenge, encourage and equip students from many denominations to live out their faith and provide leadership as either ordained or lay leaders in their church and wider communities. Innovative programs have been introduced such as the **Master of Divinity for Pioneer Ministries** and the **Master of Theological Studies in Urban and International Development**. The flexibility of part time study and online learning in the masters programs provides accessibility. Financial support in all programs is available. Visit us at www.wycliffecollege.ca or telephone (416) 946-3547 for further information.

ADVERTISING CONTACT:

Larry Gee
ANGLICAN JOURNAL
(226) 664-0350

advertising@national.anglican.ca

ARTS AND CULTURE ▶

BOOK REVIEW

CHANGING LANES, CROSSING CULTURES

Equipping Christians and Churches for Ministry in a Culturally Diverse Society

By Andrew Schachtel, Choon-Hwa Lim and Michael K. Wilson

Great Western Press, Sydney, 2016

194 pages

ISBN 978-0869010808

Book on ministry fails to gain traction

By Bishop (ret.) Patrick Yu

BOOKS AIMED AT helping congregations and ministries respond to the presence of diverse cultures in society, and churches, are always welcome. *Changing Lanes, Crossing Cultures* is written with that purpose in mind. As such, it takes the form of a training manual with six modules.

Under the title “The Why” are the first two modules: “The Unchanging Fuel” and “Changing Road Conditions.” Under “The What” is Module 3: “Changing Road Responses” and under “The How” are Modules 4 and 5, “Changing Driver Skills” and “Changing Road Management.” The book concludes with the section “The How and When,” with Module 6: “Changing the GPS.”

Besides the obvious driving analogy that initially appeals to this reviewer, some features stand out immediately. The first is its Australian context. This is understandable and appropriate, but it begs the question whether a book that aims to help so closely the church in a particular cultural context can be helpful to the church in other contexts. It is possible to write a manual with a broader application, which will be less useful locally. This book has chosen not to do that. The reader will therefore have to do a lot more work: e.g., providing statistical information for, say, Canada. This will defeat the purpose of its



▲ The book’s driving analogy is appealing, but its language and ethos may be off-putting to some.

PHOTO: CONTRIBUTED

being a readily available training manual outside of Australia.

As to the stated purpose of its being a usable manual for congregations, it may present some difficulties. A typical module has multiple biblical references, theological teaching (the book is highly didactic) and discussion. Module 1, for instance, envisages a program consisting of: Prayer, Introduction, Biblical Motivation, Christ-like Motivation, Demographic Motivation, Motivation to Combat Ungodly Obstacles, Summary and Questions. Whether the program is to take place in an evening, a Saturday or a weekend is unclear. It assumes a high degree of engagement and time commitment of Australian Christians. In my experience, the attention of Canadian Christians may not rise to that demand. Admittedly, I only know Anglicans in the diocese of Toronto.

Another point, not crucial but not insignificant either, is that the language and the whole ethos may be off-putting to readers of the *Anglican Journal*. It arose out of a particular brand of evangelicalism—and I do claim to be an Anglican evangelical, though some may disown me—which assumes that if you can “prove” something with a number of biblical texts, then the reader has no choice but to accept the action recommended. In Module 1, for example, after citing Genesis 11:1–9 (The

Tower of Babel), Psalm 2:1–3 (Why do the people conspire together...) and Acts 14:14–16 (mistaken identity for Paul and Barnabas), it concludes with a TRUTH: “given their sinful bias, people, in and of themselves, are incapable of behaving collectively to develop societies and cultures that honour God...” The shortness of the quotations without context causes me to muse. It seems to ignore what others take for granted, that there is diversity in interpretation, and that even with an agreed interpretation, there may be different and equally legitimate responses. Also, that fewer texts studied in depth may be more influential than many simply glanced over. The sociological research is good, but could use more integration with biblical and theological insights.

The book may be of interest for those willing to work through the above obstacles to glean useful bits of information and insight. For a workbook for a church program to help it respond to diversity, which is a great idea, I believe there are other materials more appropriate—the work of the Rev. Eric Law, a Canadian, comes to mind. Two of his best-known books are *The Wolf Shall Dwell with the Lamb* and *Holy Currencies: Six Blessings for Sustainable Missional Ministries*. ■

Patrick Yu was area bishop of York-Scarborough from 2006 until his retirement in January 2017.

Illustration of social media icons (Facebook, Twitter, Instagram, email, etc.) and a laptop.

SOCIAL MEDIA

Connect with us

On Facebook
@anglicanjournal

On Twitter
@anglicanjournal

On Instagram
@anglicanjournal

CLASSIFIEDS

COLLECTING

Illustration of coins and banknotes.

HUDSON BAY COMPANY

Paying Top Dollar
Coins, tokens & banknotes
Buying, Auction or Consignment

THE COIN CABINET
Moncton, NB & Toronto, ON

Brian Bell
info@GBELLauctions.com
(506) 857-9403
We travel throughout Canada

STAINED GLASS

Luxfer Studios Ltd.
ARTISTS AND CRAFTSMEN IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

CHURCH CUSHIONS

Fine quality pew seat and kneeling cushions. 45 years experience.
Free shipping. www.pewcushions.com
800-396-7555

VOCATIONS

ARE YOU SEEKING COMMUNITY?

Join the **Sisters of St. John the Divine (Anglican)** for a life of prayer, love and service.
contact: vocations@ssjd.ca
www.ssjd.ca

ADVERTISING CONTACT:

Larry Gee
ANGLICAN JOURNAL
(226) 664-0350
advertising@national.anglican.ca

SUBSCRIPTION SERVICE

MOST IMPORTANT

Place label in this space. If not available, print old address here.

IF... ☐ You have moved ☐ You are receiving more than one copy
☐ You have moved to a new parish ☐ Your name, address or postal code is incorrect

Please check the appropriate box above and print new information below.

Name _____

Address _____

City/Town _____

Province _____ Postal Code _____

New Church _____

Previous Church _____

Mail this information to: Circulation Department, Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2
 E-mail: circulation@national.anglican.ca or (phone): 416-924-9199 or 1-866-924-9192, ext. 259/245 or (fax) 416-925-8811

Thank you

PRIVACY STATEMENT

Anglican Journal is responsible for managing subscriber information for various church publications as well as specific types of information collected for the General Synod of the Anglican Church of Canada. We respect Anglicans’ rights to control information collected on their behalf. We value the trust of members of the Anglican Church of Canada and recognize that maintaining this trust requires that we be transparent and accountable in how we treat information that is shared with us.

Subscriber information for the *Anglican Journal* is primarily collected from parish subscription lists. Information is also received directly from subscribers, Canada Post (changes of address), and diocesan offices.

A complete copy of our privacy policy is available at anglicanjournal.com or by contacting (416) 924-9199, ext. 241.

Illustration of a yellow flower.

Bible Readings April 2018

DAY READING	DAY READING	DAY READING
<input type="checkbox"/> 1 Mark 15.42–16.8	<input type="checkbox"/> 11 Acts 3.1-26	<input type="checkbox"/> 21 Revelation 7.1-17
<input type="checkbox"/> 2 Daniel 6.1-28	<input type="checkbox"/> 12 Acts 5.1-16	<input type="checkbox"/> 22 John 10.1-21
<input type="checkbox"/> 3 Acts 4.1-17	<input type="checkbox"/> 13 Acts 5.17-42	<input type="checkbox"/> 23 Acts 8.1b-25
<input type="checkbox"/> 4 Acts 4.18-37	<input type="checkbox"/> 14 Luke 24.13-35	<input type="checkbox"/> 24 Acts 8.26-40
<input type="checkbox"/> 5 Psalms 132.1–134.3	<input type="checkbox"/> 15 Luke 24.36–53	<input type="checkbox"/> 25 Mark 16.9-20
<input type="checkbox"/> 6 1 Chronicles 17.1-15	<input type="checkbox"/> 16 Psalm 23.1-6	<input type="checkbox"/> 26 1 John 4.1-21
<input type="checkbox"/> 7 John 20.19-31	<input type="checkbox"/> 17 Psalm 118.1-16	<input type="checkbox"/> 27 Isaiah 5.1-7
<input type="checkbox"/> 8 1 John 1.1–2.2	<input type="checkbox"/> 18 Psalm 118.17-29	<input type="checkbox"/> 28 John 15.1-8
<input type="checkbox"/> 9 1 John 2.3-29	<input type="checkbox"/> 19 Ezekiel 34.1-16	<input type="checkbox"/> 29 Ezekiel 17.1-10
<input type="checkbox"/> 10 1 John 3.1-24	<input type="checkbox"/> 20 Ezekiel 34.17-31	<input type="checkbox"/> 30 Ezekiel 17.11-24

The path to primacy

Joelle Kidd
STAFF WRITER

Archbishop Fred Hiltz announced January 9 that he will resign as primate of the Anglican Church of Canada in July 2019. At that time, a new primate will be elected to lead the national church and represent it internationally. But how will this process unfold?

Hiltz has stated that he will resign July 16, 2019, the final day of the 42nd General Synod. Voting for the new primate will take place that same day. But before that happens, the Order of Bishops must choose between three and five nominees for the office of primate.

According to Canon III of the church's Handbook of the General Synod, these nominations must take place between 30 and 120 days before the primatial election. In 2019, nominees will be chosen at the House of Bishops meeting, April 29–May 3, 2019, in Niagara Falls, Ont. Any active diocesan, suffragan or assistant bishop, as well as the Bishop Ordinary of the Canadian Forces and the National Indigenous Anglican Bishop, is eligible for nomination.

The waiting period after nomination is a relatively new addition to the election procedure. The 30- to 120-day timeline was adopted by the 1998 General Synod in Montreal. Before that, in primatial elections, candidates were nominated and elected on the same day.

Prior to the House of Bishops meeting, each bishop may nominate between one and three candidates, with those candidates' consent. Until the 2004 election, nominees were chosen at the bishops' meeting, but this gave candidates little time to consider their nomination, pray and consult with family. Now, nominations are sought by the primate approximately six months before General Synod—though additional nominations will be received until 10 p.m.

▲ Before the next primate can be chosen at General Synod 2019, the Order of Bishops must choose three to five nominees.

IMAGE: SASKIA ROWLEY



the night before the vote at the House of Bishops meeting. Voting by secret ballot will determine which three to five nominees will move on to the primatial election. Though bishops nominate candidates from among their own number, they do not vote in the actual election. The primate will be elected by clergy and lay members of General Synod. Immediately following the bishops' meeting, the general secretary of the Anglican Church of Canada will send the names and biographical information of the nominees to all members of the Orders of Clergy and Laity of General Synod. This biographical information includes a list of ecclesiastical offices held, dates of ordination and whatever accomplishments and personal information from the nominee. It will also include a statement by the nominee of his or her "vision of the role of Primate." On election day, when a quorum of General Synod is present, the Order of Bishops will withdraw to another room, and voting will take place by the Orders of Clergy and

Laity. After the second and each following vote, the names of any nominee who has received fewer than 10% of votes—or if none, the nominee who receives the fewest votes overall—are removed from the ballot, until only two candidates remain. An election occurs when a nominee receives a majority of the votes of the Orders of Clergy and Laity. Canon III "also provides for the possibility that there might not be an election after a number of votes," noted Canon (lay) David Jones, chancellor of General Synod, in response, by email, to a question about the voting process. The Order of Clergy or the Order of Laity "may, at anytime after the second vote is taken, by resolution request further nominations from the Order of Bishops," Canon III also states. If, after three successive votes on the final two candidates, no election occurs and no request for additional nominations has been made, the bishops will cast votes to decide the election. The candidate elected in 2019 will be the 14th primate. The primate leads the Anglican Church of Canada "in discerning and pursuing the mission of God," according to Canon III. He or she exercises "pastoral and spiritual leadership" throughout the national church by visiting parishes, dioceses and provinces, subject to the invitation of diocesan bishops. He or she also travels abroad to represent the national church internationally and ecumenically. His or her ministry also includes speaking and writing "prophetically to the Anglican Church of Canada" and on behalf of the national church to the world, in consultation with other leaders of the church. The primate serves as president of the General Synod, chair of Council of General Synod and chair of the House of Bishops, as well as the CEO of General Synod staff. ■

Hiltz pondered resignation for 6-12 months

Continued from p. 1

Hiltz explained he had considered the decision to resign for quite some time. "In all honesty, there are days when I wonder if I might not be coming very close to the 'best before' date in the leadership I'm providing," he said, adding, "I have experienced more than a few restless nights."

The primate said he "tried to abide by St. Paul's counsel not to be anxious but prayerful" as he wrestled with his decision.

"I confess too that out of a deep and abiding love for our Church I have in these last several months felt more than a little sense of solemn obligation to see General Synod through the next round of conversations over a few very significant matters," he said. Hiltz then referenced the second reading of the amendment to the marriage canon to allow for same-sex marriage and the next steps toward a self-determining Indigenous church, which will feature significantly during General Synod in 2019.

As a result, Hiltz said, he has decided to resign at the conclusion of General Synod, on July 16, 2019: "On that day the 42nd Session of The Meeting of General Synod will conclude its work and will celebrate the election of a new primate."

Hiltz noted that 2017 marked his 40th year in ordained ministry, as well as his 40th anniversary with his wife, Lynne Samways. For 23 of those 40 years, he has



▲ Archbishop Fred Hiltz with members of the Iglesia Episcopal de Cuba synod in 2011.

FILE PHOTO: GENERAL SYNOD COMMUNICATIONS

served the church as bishop, and for 10 of those 23, as primate, he said. On December 3, 2018, Hiltz added, he will be 65. "I think that is probably no secret in our Church!" he wrote. "And in the natural order of discourse around such milestones, questions arise with respect to one's intentions about retirement. I believe it is incumbent upon me to help move us all beyond whispered speculations to clarity about my intentions." The church's Canon III, relating to the

primacy, states that the primate shall hold office until age 70 or until the effective date of resignation. In an interview with the *Anglican Journal*, Hiltz said he had pondered his resignation for "probably the last six months to a year." Hiltz said he sensed the need for someone new at the helm. Prior to announcing his resignation to staff, Hiltz said he had informed Archbishop John Privett, provincial metropolitan senior by election, of his decision. He also submitted his notice of intention to resign as primate and consulted with other metropolitans (senior bishops) and the chancellor, the prolocutor and deputy prolocutor of General Synod, about the date of his resignation. The primate told Anglican Church of Canada staff that he will likely return to parish ministry after his resignation. "As you well know, this was not an office to which I aspired," Hiltz said. "Nonetheless, I have endeavoured to fulfill the duties required of me in the best interests of our church and its commitment to God's mission in Canada and as a loyal partner in the life and witness of the worldwide Anglican Communion. It has been an enormous privilege and a great adventure with blessings beyond number." ■ —With additional reporting by Tali Folkins